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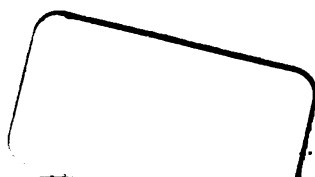
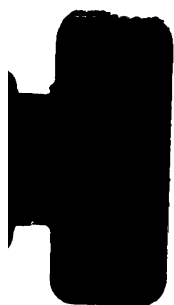
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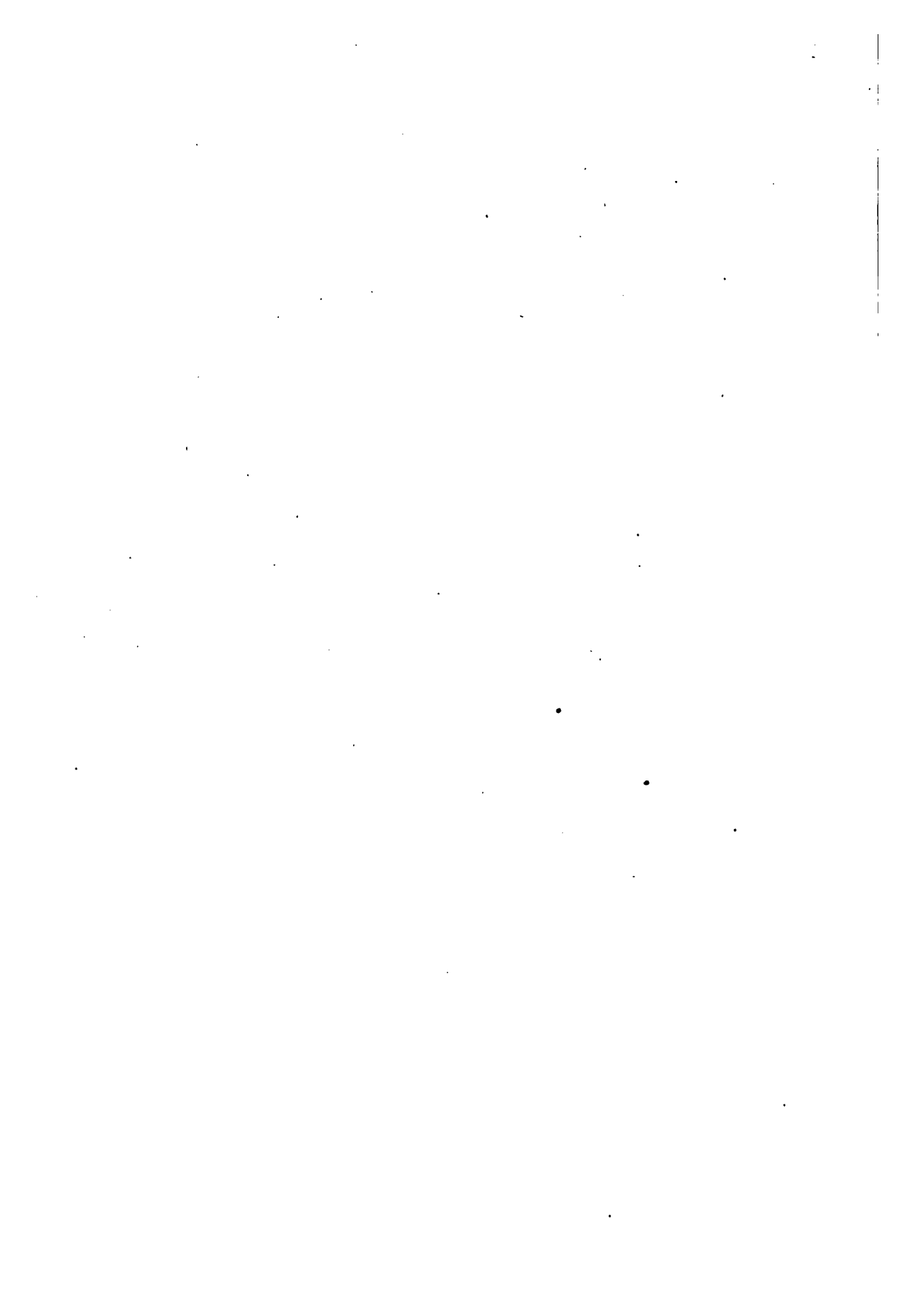




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# EVANGELICAL CHRISTENDOM,

CHRISTIAN WORK,

AND

*The News of the Churches.*

ALSO

A MONTHLY RECORD OF THE TRANSACTIONS OF THE  
EVANGELICAL ALLIANCE.

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WHERE TO WE HAVE ALREADY ATTAINED, LET US WALK BY THE SAME RULE, LET US MIND THE SAME THING."—PHIL. III. 16.  
"UBI AGNOVIMUS CHRISTUM, IBI AGNOVIMUS ET ECCLESIAM."—AUGUSTINE.

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1879.



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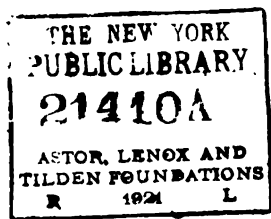
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# Evangelical Christendom

JANUARY, 1879.

THE MONTH.



THE Royal House of England lies beneath the pressure of a great calamity. The Throne is clad in mourning. A heavy affliction has once more befallen our beloved Sovereign; and under circumstances of a remarkable kind, which add to the trial peculiar intensity and weight. Her Majesty's second daughter, the Grand Duchess of Hesse-Darmstadt, "our Princess Alice,"—who was held in the highest esteem by all classes of the people, alike for her simplicity of manners, her high intelligence, and her kindly affectionate qualities of mind and heart,—has been taken from her family and the kindred nations of Britain and Germany on the seventeenth anniversary of the day on which her lamented father, whom she nursed and tended with such untiring devotion, passed from this transitory scene. The date of the death of the Princess corresponded with that of the Prince Consort in all respects, the day of the week as well as of the month being identical. The blow, too, has fallen unexpectedly; the illness has been short; and the fact that her own assiduous attention to her sick children was the cause of the Princess's decease, that she met her death in ministering to their wants and reciprocating their affection, imparts to the melancholy issue an element of pathos which in every section of society is keenly and sympathetically felt. Ever self-denying and benevolent, ever solicitous for the well-being and happiness of others, and comparatively forgetful of her own, her demise was in keeping with the whole course and current of her life, and, in that sense, was its not unfitting termination. In the land of her adoption, not less than in the country of her birth, the Grand Duchess enjoyed the universal and affectionate regard of the people, who fully appreciated her thoughtful and womanly consideration for their welfare. Throughout our own country the deepest and truest sympathy is manifested for our own bereaved and sorrow-stricken Queen. That feeling which has ever prompted her to sympathize with her people, of whatever class—that kindly regard she has always shown to all who were in distress and suffering—is now reciprocated to herself. The two Houses of Parliament, the municipalities, not only of our larger, but also of our smaller towns,—public bodies of every description, and all persons who, from their official or personal standing, have the privilege of direct communication with Her Majesty—vie with each other in expressing, not in the language of courtly adulation or ceremonious condolence, but in plain Saxon phraseology, and in the sincerity of honest English hearts, that genuine sympathy with their Sovereign in this hour of her overpowering grief, which we are convinced pervades the whole community, irrespective of party, class, or creed. It may well be so. The stroke which has fallen could not but re-open in the breast of Queen Victoria the floodgates of a former overwhelming sorrow, which even the lapse of time has not been able thoroughly and entirely to heal. Under such a loss, there is, of course, but one true Comforter—one only source of consolation; and that He who only comforteth to purpose, whose consolations are neither few nor small, may in this dark and cloudy day be present with the Queen, is the prayer of every

Christian subject in the realm. Still, even in the deepest gloom, human sympathy is not without its value; and its expression, to some extent, mitigates every calamity, and alleviates even the bitter pang of bereavement such as this. The event is not without its lessons for us all. It may well teach us the vanity of earthly distinctions, and the uncertain tenure by which we hold all the most coveted and choicest possessions which the world can give. Let but these lessons be duly laid to heart, and they will effectually check the vain desires and promptings of ambition; enabling us to realize that the only crown worth striving for is that crown of eternal life and glory which shall never fade away, and which the Lord, the righteous Judge, shall give to all them that wait for His appearing.

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The Marquis of Lorne, the new Governor-General of Canada, and the Princess Louise, after an unusually rough and tempestuous passage across the stormy waves of the Atlantic, have been received with the utmost enthusiasm on its western shores. If their embarkation took place under auspicious circumstances, their debarkation, and subsequent progress through the Dominion whose affairs the Marquis is now called on to administer, have been more auspicious still. Everywhere that progress has been marked by the warmest demonstrations of loyalty, and the most unmistakable evidences of rejoicing; and there is no doubt that, in selecting as the successor to Lord Dufferin in this viceroyalty the Queen's son-in-law, the Government have taken a most politic and prudent course. Our Canadian brethren obviously regard the appointment of one so near to the Throne to be their Governor as an honour done unto themselves. The Princess Louise and her husband have been greatly gratified at the cordiality which marked their public reception, and the Queen has acknowledged the satisfaction it has afforded to herself. It was not long after the intelligence of the welcome thus accorded to one daughter that Her Majesty received the information of the illness with which another had been seized—an illness the fatal issue of which was not then foreseen. Thus in royal, as in humble life, do the lights and shadows, the joys and sorrows of existence, rapidly succeed each other. We trust that the administration of the Marquis may tend to develop the resources, promote the prosperity, and increase the loyalty of Canada; thus cementing the ties which bind that dependency so firmly to the British Crown. The new Governor-General has been early trained in the paths of statesmanship; he is the son of a nobleman whose philosophic habits of thinking, breadth of intellectual view, large-hearted sympathy, and devoted attachment to the cause of freedom, are guarantees that his son has been educated in principles the practical recognition of which, in a political position of such commanding influence, is well adapted to secure the attachment of a powerful and growing people, and to extend the popularity of the British Throne amongst its Transatlantic subjects.

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Since our last issue there has been a brief session of Parliament. The special purposes for which it was convened have been thoroughly discussed; the great debates, from which so much was looked for, are now over; and the policy of the Government in relation to the Afghan War has, so far as the majority in both Houses was concerned, received a triumphant vindication. So much for the actual and practical result, which, of course, by all parties was clearly and unmistakably foreseen. Against this policy of the Cabinet, however, there has been no lack of earnest, energetic, and indignant protest; and whilst on one side the expediency, and therefore the necessity and justice, of the war were strenuously urged, on the other it was denounced as uncalled for, needless, and aggressive—as subversive of sound principles of Indian policy, and undertaken in contravention of the opinions of

former Governors-General—as cowardly and cruel in its nature, and as an assertion merely of the power of the strongest. Never, perhaps, was a debate conducted with greater spirit, or the antagonistic ideas and principles which underlie all such discussions more fully and decidedly brought out. Mr. Whitbread's amendment on the report on the Address in reply to Her Majesty's Speech was, of course, a vote of censure on the Government. Although not originating with the leaders of the Opposition, it was supported by the Marquis of Hartington and the almost unbroken strength of the Liberal party, including also one or two Conservatives. It was, therefore, a fair trial of strength between the two great parties in the Commons' House, as was also, in relation to the Upper Chamber, the debate and division in the Lords, where Earl Granville joined issue with the Cabinet upon a question substantially the same. The majority in the Upper House of 165, and in the Lower of 101, is decisive of the agreement of the Legislature with the Executive Government, and endorses, for the time, the entire scope and objects in relation to the Eastern policy of Her Majesty's advisers. There were, however, two great debates; and as the first turned upon the right or wrong of the policy of Lord Beaconsfield—the justice or injustice of the war—so the second hinged upon a question scarcely less important, upon which country, England or India, should the expenses of the war be charged. The Ministry contended that, notwithstanding the generally depressed state of Indian finance, there was a surplus, for the present year, in the cash balances of the Indian exchequer, and that upon this the expenses of the Afghan expedition might, for convenience' sake, be temporarily charged; leaving it to the future to determine (when the cost and results of the war should be definitely known) what proportion of the total cost should be defrayed from Indian, and what from English finances. Mr. Fawcett's amendment, on the contrary, urged, in effect, that as the war was undertaken by the Imperial Government, and in pursuance of an "Imperial" policy, its cost should be borne by the British people, who had placed the present Ministry in power—more especially as the Indian people were already heavily taxed; the Indian surplus was but temporary, and that surplus had already been, by anticipation, set apart to constitute a Famine Prevention Fund. On this point the majority for the Government was 110, being nine more than the majority on the question of the war itself. The question is thus for the present disposed of; and when Parliament meets in February, other topics will probably take precedence and come for decision to the front. Of the two debates, the first was doubtless the most noteworthy—the most conspicuous for force and fire. It would doubtless have been more satisfactory to the peace-loving portion of the nation—to those who believe that wars of aggression are altogether unjustifiable, and that the sword of Great Britain should never be unsheathed save in a case of paramount necessity, or in a cause which is manifestly one of righteousness and truth—had the Government been able, on this point, to make out a clearer and a stronger case. They cannot but regret that Parliament was not earlier consulted on the matter; for although it is doubtless true that the Crown has the power, by the Constitution, to declare peace and levy war without first taking counsel with the people's representatives, it is also true that when this prerogative is pushed to its extreme limit, the control of the latter over the public expenditure becomes little more than nominal. Though Parliament should even condemn a war *in toto*, it is difficult, if not impossible, for it to refuse supplies, when once that war has been begun.

There has been much controversy of late on two points—both of indubitable importance—the one, the probability or otherwise of an early dissolution; the other, the question whether the administration of Lord Beaconsfield has impaired the



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# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, Dec. 17, 1878.

### A BLAST FROM A BOURBON.

Some one compares the strange letter of the Count de Chambord to a clarion blown in an ambuscade where the deepest silence was the *sine quâ non* of success. Circum-spection, velvet footfalls, muffled utterances, circuitous dealings, "double-meanings," seem to be the order of the day among his party; and he, candid soul, who has never yet inhaled a whiff of modern air, and who lives in the dreamland of the irrecoverable past, comes forward and overturns all their little plans with a pen-stroke. The past has no lessons for him; he is petrified in the icy rock of the old *régime*; there he stands and places his point of honour in the categorical affirmation of Catholicism and Monarchy. As it is, France is a State without God, a State against God. If France is to be saved, "God must return as Master, that I may reign as King"! The Syllabus is his prompter, the civil subordinate to the sacerdotal is his ideal. But such a consummation is devoutly to be scouted. In fact, between the extreme Right, *white*, and the extreme Left, *red*—between Radicalism and counter-revolution—stands the whole French nation, and, as we have seen in the small experiment of the 16th of May, 1877, it is sufficiently compact to prevent the two parties from coming into collision. We do not believe in phantoms. The Red and the White are awful realities—as real as the Inquisition and the Guillotine—but, at present, we believe the nation is getting wisdom and stamina sufficient to resist both.

### THE "REFORMER" DAILY NEWSPAPER.

The new journal is being legally constituted; the instrument is drawn up, and the title is again changed, and definitively fixed as *Le Reformateur, Journal Anti-Clerical et Republicain*. A *Reformer* is better than a *Demolisher*. The promoters battled hard for their original single title of *Anti-Clerical*, but the chief Protestants declared that they should in that case withhold all support. It was also stated that schoolmasters and other important functionaries under Government would necessarily be prevented receiving it with such a title. "Clerical" and "Jesuit" have become politically synonymous in common language; the dictionary

distinction is little heeded. The Committee of Management and Supervision is composed of all shades of Protestantism, from Orthodoxy to Rationalism; and the chief editor, whose name has not yet transpired, is expected to be a Protestant pastor, formerly a Roman Catholic. The general feeling is, that such a bold attempt should have come entirely from Roman Catholics tired of Rome, and not from Protestants at all. But the experiment is on the eve of being made; and in January it is expected that France will at length have a daily democratic paper (sold for one sou), representing the yearnings of a large mass of sensible men, who wish for a better religion than that of Rome.

### ECCLESIASTICAL STIPENDS.

The petitions to the Government to increase the salaries of priests and of Protestant pastors were, after debate, rejected by the Legislature. It seems strange, even in a world of contradictions, that Protestants should be found to subscribe 300,000 francs to establish a new journal of questionable utility, while toiling pastors are left starving, or nearly so, and churches remain unprovided for, men not daring to accept the post with so little remuneration and such heavy responsibilities.

### THE WORK OF THE EXHIBITION

is not yet over. Valiant missionaries go in and out among the numerous workmen who are clearing away the goods, and the various officials and employes. Their reception is cheering, and not only thousands of gospels and other sheets are accepted enthusiastically, but many close conversations manifest soul-hunger little suspected by man, but evidently created by Him who alone is the Bread of Life.

It is the time of bounty for the poor, and by means of school fêtes and Christmas festivities spiritual good is done in every department of

### EVANGELISTIC EFFORT.

The meetings established by the Rev. R. W. McAll in Lyons are already a success, and bid fair to emulate Paris. Those of Marseilles have an average of from 280 to 300 hearers, and Mr. R. Saillens writes that lack of funds alone prevents opening three or four halls instead of one.

The Government are about to erect in Paris a statue of Admiral Coligny.

## ITALY.

## THE GOSPEL AND HUMAN PROGRESS.

The following letter has been addressed by the Deputy, Giovanni Lanza, to the Editor of *La Patria*. Its interest is the greater when it is remembered that more than once the writer was Prime Minister of King Victor Emmanuel :—

Roncaglia Casale.

The words attributed to me in your paper, *La Patria*, I do not remember having spoken. I have, however, thought and said, that in my opinion the greatest obstacle to a religious reformation which would bring the Catholic faith into harmony with civil society, was the temporal power of the Popes; that this having ceased, the Church would acquire greater liberty, the result of which, sooner or later, would be the reforms necessary.

What these ought to be I would not take upon myself to say; it would be too grave an assumption. I hold strongly, however, that the Gospel contains the germs of almost unlimited progress, political and moral. The Divine Book which proclaims the abolition of slavery, universal brotherhood, peace on earth, the duty of giving to our poor brethren of our superabundance, etc., ought to have power to meet the utmost needs of our commonwealth, and to be the *credo* of our entire humanity.

The apostle alone is wanting who would know how to bring back freshness to the holy dogmas of the Christian faith, and to revive the religious enthusiasm of the people for them. I am confident that when the time is ripe, he will appear. Now we are passing through the period of preparation, and they are doing a meritorious work who, having the special gifts and wholesome doctrines, labour to instruct and educate the people; imbuing them again with the religious sentiment, without which, as you well say, nothing great can be accomplished.—Believe me always yours, with much esteem,

GIOVANNI LANZA.

## THE KING AND THE PAPACY.

The authorisation promulgated by the Cardinal-Vicar, sanctioning in all the churches of Rome the singing of a *Te Deum* as a thanksgiving to God for having saved the life of the King, is a very significant sign of the times. To what extent this permission was acted upon is not stated; but a solemn *Te Deum* was sung at the Church of the Sudario (the Court church) by the Canon Auxino, the

King's Chaplain, at which the high aristocracy of Rome and the ladies of the Ambassadors (Lady Paget among the number) assisted. At the Church of St. Agnes, in the Piazza Navona, also, a *Te Deum* was sung, the Ambassadors of the Roman Catholic Powers attending, and a large congregation of ladies of the aristocracy. Thanksgiving services were also held in all the churches and chapels of the various Protestant denominations.

## AMERICAN AND ENGLISH SERVICES.

Describing the singing of a solemn *Te Deum*, sung at the American church in Rome, the correspondent of the *Guardian* writes: "From the beautiful tower, a *chef d'œuvre* of our architect, Mr. Street, hung a splendid American flag; and over the west door the Italian flag between two star-spangled banners. The interior of the church was well lighted, and the altar handsomely decorated with bouquets of flowers and lighted candelabra. Several English clergymen accompanied the Rector, Dr. Nevin, who intoned the Litany, which was choral. The American Minister (Mr. Marsh), the English Ambassador (Sir A. Paget), and other Ambassadors of the Protestant Powers, attended. The church was full, numbers of Italians, especially of Italian soldiers, being present."

The writer from whom we have quoted above also says: "On the eventful Sunday morning I attended a special service of thanksgiving at the English church, when a solemn *Te Deum* was sung, and a prayer of thanksgiving for the late preservation of the King was offered up. A most appropriate sermon was preached by the Rev. Dr. Luard, Vicar of St. Mary's, Cambridge, who took his text from Ezekiel xiv. 23, 'And ye shall know that I have not done without cause all that I have done in it, saith the Lord God.' The main subject of the sermon was God's purpose in sending trials to individual Christians, to prepare and discipline them for a place in His heavenly kingdom. At the close he eloquently applied the subject to the late signal trial through which the Italian nation had just passed.

A very appropriate address to the King was drawn up by the Rev. H. W. Wasse, the English Chaplain, and was numerously signed by members of his congregation and of the English Church generally. It was presented to his Majesty by our Ambassador, Sir A. Paget.



## THE POPE ON REGICIDE.

A letter from Rome throws a little more light upon the curious discussion which has for some time been going on in the Roman papers. The question in dispute is whether the Pope did really write an autograph letter to the King, to congratulate him on his providential escape. The fact appears that he wrote to Monsignor Sanfelice, requesting him to express the indignation he felt at

the execrable attempt on the King's life. The Pope, however, could not even send this message without also expressing "the hope that his Majesty might at length recognize the danger of a policy which, by violating all divine and human laws, had so thoroughly demoralised the people." This is really nothing less than an apology for regicide.

## AUSTRIA.

## POLICE PERSECUTION OF PROTESTANTS.

The Austrian Government has recently proclaimed "religious liberty" to its new subjects in Bosnia. It becomes therefore a matter of some interest to inquire, what is the meaning of this term as interpreted by the Government officials in one of the leading provinces of the Austrian empire? A correspondent of a contemporary furnishes the following information: "Rather more than a year ago a number of peasants belonging to a small village in one of the most important Austrian provinces seceded from the [Roman] Catholic Church. The systematic persecution in the way of fines and imprisonment to which they were subjected at the hands of the civil authorities led them to draw up a petition, which was forwarded to the Minister of Religion and Public Instruction at Vienna about four months ago, and from which I make the following extracts: 'Formerly we used to spend our leisure, and more especially our Sundays, in public-houses, in drinking, not seldom in drunkenness, in gambling, and immoral and seditious talk. Now, on the contrary, we spend a portion of our leisure time in reading the Bible, and in prayer. On Sunday, —, 1878, when the family of A. H. and two lodgers were assembled for morning family worship, the police appeared, and drove us out of the house, telling us that they were under orders to compel us to quit the room whenever they found us assembled for such a purpose. When we appealed to the district magistrate, entreating him to ascertain how our family worship was conducted, the only answer vouchsafed to us was that the authorities were perfectly aware that we did nothing wicked, but that we had no official permission, and a popular tumult might occur. Since the date of this appeal the police have appeared every Sunday; they search our houses, rooms, even our closets, as if we were suspicious characters; sometimes they patrol the garden the whole morning, and allow no one to enter the house. On

—, 1878, we were each compelled to pay a fine of 10fl. (18s.) We are ready, if necessary, to lose all our property for conscience' sake, but we cannot bring ourselves to believe that such is his Imperial Majesty's will.' A few weeks later a second fine of 20fl. (£1 16s.) each was imposed, with the alternative of four days' imprisonment. Poverty compelled the choice of the latter alternative, and they were imprisoned four days. The police officers themselves were so ashamed at the glaring injustice of the whole proceeding, that they took their prisoners by a circuitous route, to avoid passing through the village, alleging as an explanation their desire to spare the prisoners' feelings. The petition from which I have quoted has not yet been answered; and, to judge from experience in similar cases, it is likely to remain unanswered for months, if not years, to come. Meanwhile, these unfortunate peasants are subject to constant and intolerable annoyance, and are always liable to fines and imprisonment; and this in an empire which in Bosnia proclaims religious liberty to all its subjects."

## PROTESTANTISM AT GRATZ.

The American Board of Missions had, till lately, a mission at Gratz, consisting of Dr. Bissell and Mr. Clark. The latter, just before retiring from that place, thus wrote to the Board: "Last Sunday we held our last English service. You will be happily surprised to learn that the English meetings are to be continued. At the close of last Sunday's service Prof. — (a Prussian, for twenty-five years a resident of London, now in Gratz) rose, and after thanking Dr. Bissell and myself for the meetings we have conducted, he invited all who were present to meet at his house on Sunday in the future, and he would, with God's help, conduct a Bible service for his family and all who wished to be present. Thus the Lord has been better to us than our fears. We knew that the German meetings would be con-

tinued by Mr. —, but we had been not a little pained with the thought that the English meetings, which have been attended with such interest and profit, must now cease. The kind words which our friends spoke to us last Sabbath were very cheering, and the gratitude which they expressed was really touching. One gentleman (a graduate of an Austrian university) said, with deep emotion, as he bade us good-bye, 'I cannot tell you how much these meetings have helped me. I came to you broken down in spirit and hopeless, almost in despair. I have been

greatly comforted.' Another, for whom we have the best hope that he is soundly converted, taking us by the hand, was so overcome by his feelings that he could not utter a word. A very intelligent German lady, whom no storm has detained from the Sunday services, after expressing her gratitude with tearful emotion, added, 'We shall miss these meetings more than I can tell you. They have been an inestimable blessing to me. I have learned to prize Christ more, and I never kneel in prayer without thinking of "Christ our Life."'

## GERMANY.

[From our own Correspondent.]

—, Prussia, Dec. 18, 1878.

### THE EMPEROR.

His Majesty returned to his capital on the 5th of this month, after the severe trial inflicted on him by the attempted assassination, and resumed the reins of government. Berlin has hardly ever shown so much enthusiasm as on that day, and the Sovereign must have felt how large is the amount of love which is cherished for him by his people. On Sunday, the 8th, thanksgiving services were held in all the churches of Prussia and most other German countries. In the replies to different deputations, our Emperor recognized his restoration as a blessing from God, and repeatedly said that there ought to be an increase of religious feeling in the people. To a deputation of schoolmasters he remarked that religion was more important than a great deal of knowledge. The Berlin churches were crowded on the day.

### THE ULTRAMONTANES

have brought forward two Bills in this session of the Prussian Parliament—one to maintain those religious orders which have not yet been dissolved since the existence of the May Laws; the other to restore the articles of the Prussian Constitution which secured the independence of the Church. The first of these only has come on for discussion. Dr. Falk seized the opportunity to explain the present state of the matter. He said that the Government during the whole of the warfare with Rome had had peace in view. The moment had now arrived when a peaceful Pope had assumed the government of the Church, but that the Ultramontanes did whatever they could to prevent an understanding. He also considered these Bills to be intended as a stumbling-block. The Government would not give up the May Laws,

but hoped that an understanding was possible without giving way in principle on either side. The negotiations with Rome evidently go on, but seem to progress slowly.

### THE ELECTION OF MR. SCHRAMM

as pastor of St. James's Church, Berlin, has not been confirmed. As he did not deny that his views were those put forth in his books, the Consistory could but refuse the confirmation to a man who denies the fundamental doctrines of Christianity. The first case of

### CREMATION

took place at Gotha a few days ago. The "Liberal" clergy of the city all assisted, and the blessing was given as at other funerals.

### THE BERLIN CITY MISSION

gains more friends every day. The two clergymen connected with this work in Berlin from time to time travel into the provinces. It is clear that the whole country should do something for the spiritual wants of Berlin. Auxiliary societies for the Berlin City Mission have therefore been formed in different parts of the country. The spiritual wants of Berlin are truly very great, especially in the large suburban parishes, which the working classes chiefly inhabit, and where the small numb clergymen is totally insufficient. A year or two ago the practice began of administering the Lord's Supper after the evening services, and these evening Communion have been very well attended, especially by the poorer people.

### RELIGIOUS CONFERENCE IN AUSTRIA.

I mentioned in my last letter that a Home Missionary Society exists in Austria. I can now inform you of another satisfactory fact from that country. Under the direction of Mr. Millard, the British and Foreign Bible Society's agent at Vienna, a conference has

been held at Weltrus, near Prague. It was quite an Alliance Conference, as Christians of different denominations were present, holding fraternal intercourse in the unity of the Spirit. The object of these conferences, which are to be repeated, is to bring the living Christians in Austria into closer connection with each other, and mutually to advance their spiritual life.

TWO TRULY EVANGELICAL NOBLEMEN have been called to their rest during this last month. The first is Count Harrash.

He was born a Roman Catholic, but afterwards, from sincere conviction, joined the Protestant Church, and, though in a quiet way, has done much for the cause of Christ. The other was known in wider circles. Count Adalbert von der Recke Volmerstein died in his 87th year. He was one of the first, even before Fliedner and Wichern, to undertake the great work of home missions, as well as deaconesses' institutions, of which those of Düsseldorf and Craschnitz are labouring with manifest blessing from on high.

## TURKEY.

### THE NEW PATRIARCH OF CONSTANTINOPLE.

Some interesting accounts have been received of the enthronement of the new Greek Patriarch, Joachim III., at the ancient Greek church of the Thanar at Constantinople. The Patriarch was received first at the Palace by the Sultan, who is said to have welcomed him with great cordiality, even "rising to meet him half-way as he entered the apartment, and causing the grand cordon of the Order of Medjidié to be placed round his neck by Osman Pasha, who was in waiting." The Sultan also thanked the Patriarch for the attitude of the Greek population during the late war, expressing his firm determination to establish complete equality between all his subjects. "We ought to understand each other," so he is said to have expressed himself; "have we not a common enemy?"

The Patriarch was next received by the Grand Vizier at the Ministry, whence the *cortège* proceeded to the church, accompanied by two aides-de-camp, representing the Sultan and Grand Vizier. The Patriarchs who form the Holy Synod rode in the Sultan's carriages, attended by a mounted escort, and looking, "some with their long white, some with their jet-black beards, like figures from a Byzantine painting." The body of the church was at first occupied only by the Grand Council and some privileged persons; but when the Patriarch approached, the gates were thrown open, and the population quietly filled all parts, except a space reserved for the procession up the nave. The Greek clergy, "each holding three lighted tapers attached together at the middle," meet the Patriarch at the door, and walk backwards before him

as far as the lofty rood-screen, a gigantic piece of sculpture in wood separating the choir from the nave. The Patriarch, as he advances, "holds his left hand in that of the aide-de-camp of the Sultan; symbolising thus the power conceded by the conqueror to the Patriarch Gennadius when Byzantium was taken." At the entrance of the choir the aide-de-camp bows and retires, the Patriarch puts on his pontifical robes, and the Grand Logothète, who acts officially as intermediary in all transactions between the Porte and the Greek community, reads the official document which recognizes the validity of the election. The Senior Patriarch, Mgr. Cyzicus, then approaches, and, saluting Mgr. Joachim on the mouth, delivers to him the cross and crozier which constitute him Ecumenical Patriarch of the Greek community. The Chief Pastor then bestows his blessing on the people, and the ceremony is at an end.

The new Patriarch, who is forty-five years old, and described as being very dignified in person, is said to be a strong reformer, and bent on carrying out many reforms eventually, though disposed to wait at present for quieter times. But one reform in the domestic manners of his own household he is said at once to have introduced, and that is the suppression of the *chibouk*, for which a simple cigarette is substituted, and which, with the never-failing coffee which attends it, is now offered to guests by an ordinary servant, instead of, as formerly, by a deacon—a practice which the Patriarch considered highly derogatory to the latter's office.

## AMERICA.

### A MONTH OF PRAYER.

A letter from Mrs. Moody, who writes from the city of Baltimore, is printed by the

*Christian*, which adds: "In a brief note, Mr. Moody also commends the subject to the earnest attention of British Christians." "Mr.

Moody," writes Mrs. M., "thinks that at the end of the week people begin to consider more, and get more interested, when the Week of Prayer is closed. He thinks if that week could be followed by three more just like it, something might be effected. He thinks there is *peculiar* need of more prayer just now. The times in which we are living, the tumults and wars and pestilences, etc., certainly ought to arrest the minds of Christians, and call them to more prayer. Our own country is at present agitated, and not ours only, but all lands. The fearful pestilence we have had in the South, the financial embarrassments of so many, and the turbulent feeling of the poorer working classes, and those who *will not* work, both in our country and in Great Britain, with the increased desecration of the Sabbath, seem to call for more earnest prayer on the part of Christians. Mr. Moody suggested the idea at the Ministers' Meeting in Baltimore this week, and all the ministers united heartily in their endorsement of the suggestion. . . . Mr. Moody is not idle here. He studies six hours a day, but also has on most days two meetings."

A circular is appended, embodying the suggestions mentioned above. It is signed by seventeen pastors of churches in Baltimore.

#### THE FRUITS OF BIBLE-BURNING.

Many years ago, in Clinton County, New York, a French Roman Catholic priest from Canada instigated a mob and burned a quantity of Bibles and Testaments in the French language, which had been sent into that county to supply the destitute among this class of the foreign population. At the anniversary of the Clinton County Bible Society, lately held in Plattsburgh, the agent of that society reported that he had recently visited the place where the Bible had been burned, and found on either side of the Catholic church French families, who requested him to rank them as Protestants, as they no longer had anything to do with the Catholic Church. The church itself has no longer a priest, nor even occasional services.

#### PIEKSTLY ABSOLUTION.

A speech made by Dr. De Koven, at the recent Episcopal Congress in Cincinnati, in speaking on the doctrine of absolution, has called forth some severe criticisms. He remarked that Mr. Moody's great success was owing to the power with which he declared and pronounced to the people, being penitent, the absolution and remission of their sins. But he did not add, that the greater the power in such declarations as made by Mr.

Moody in simply declaring the offers and promises of God's Word, the more absurd and presumptuous are those who fancy that their official position is enough to give force to declarations of absolution.

#### CHURCH DISCIPLINE FOR DANCING.

A curious Church case has just been tried in Georgia. A deacon of the Central Presbyterian Church of Atlanta was suspended for permitting dancing at his house. This sentence was confirmed by presbytery, and went up to Synod on appeal. The trial before Synod was a long and exciting one. The church is one of the largest and most important of its denomination in the South, and its pastor, Dr. Leftwich, is a very eminent and influential man. The trial occupied nearly a week. It was conducted by counsel on both sides. Dr. Leftwich, for the prosecution, made a speech thirteen and a-half hours in length. A large assembly was present throughout the whole trial, and when, at nearly twelve o'clock at night, the final vote was taken, resulting in an order to restore the deacon to his full privileges, by thirty-seven to fifteen, Dr. Leftwich instantly moved an appeal to the General Assembly.

#### OBSERVANCE OF LENT.

The Reformed Episcopal Church is making an effort to do away with the observance of Lent. Some clergymen met in Philadelphia recently and agreed to recommend the change on the ground "that the indulgence in worldly pleasure before and after Lent is increased by way of compensation for enforced abstinence during the season of fasting, and upon the other ground that uniform moderation of life is the Church's great need, and that this may be better secured without Lenten observances than with them."

A Michigan correspondent of the *Presbyterian* tells this good story of a

#### SPIRITED CHRISTIAN WOMAN,

whose indomitable faith saved the church at Quincy, Illinois, in the Presbytery of Monroe: "Some years ago—not very many—this church had so run down that it was considered dead, and presbytery sent a committee to disband it. The committee arrived at Quincy and inquired for the church—there was none; for the elders—there were none; for the deacons—there were none; for the male members—there were none; for the female members—there was but one. They searched her out, and told her their business. She fired up, positively refused to be disbanded, and gave them a piece of her mind, somewhat as follows: 'This is a pretty piece of business

for presbytery. I am ashamed of it. You go back and tell presbytery I will not be disbanded, and that what it should do is to send a man here to preach and build up the church.' They reasoned and expostulated with her, but she was firm, and returned but one answer: 'I will not be disbanded.' They returned to presbytery and reported, and presbytery had the wisdom to see the hand of the Lord in it, and sent a man to preach. The results were a blessed revival of religion and the reorganization of the church. It is now a self-supporting church, with a settled pastor, and reports one hundred and thirty-three members."

#### ECCLIESIASTICAL HISTORY OF NEW ENGLAND.

Dr. H. M. Dexter, editor of the *Congregationalist*, is finding time for the completion of one of the most complete and thorough pieces of bibliography ever prepared. It has for its subject the early ecclesiastical history of New England, and is the fruit of long research, not only in this country, but in England, Holland, etc. Every page as it appears in proof is carefully revised for emendations or additions by learned librarians of Boston, Cambridge, Hartford, and the British Museum.—*New York Independent*.

#### THE EDUCATIONAL PROBLEM IN NEW MEXICO.

A correspondent of the *New York Observer* writes from Cieneguia, describing his travels in New Mexico. He says:—

"The twilight in that region is short, and soon we betook ourselves to sleeping quarters. A small, close room, paved and ceiled with mud, and furnished with two settees spread with heavy blankets, was shown us. After brief counsel the landlord was summoned and ordered to carry the settees into the open air. The clouds had scattered, the cool and fresh night wind was coming down from the mountains, and the stars were shining with a clearness that nothing but an altitude of seven thousand feet can give. In five minutes we were ready for sleep, but it would not come. We were tired enough, and the air was cool and warm and fresh enough; but sleep is sometimes capricious, not to say unreasonable, and even cruel. There we were waiting, almost praying, for it by the hour, but not a sign of relenting did we get. We fell to soliloquising and conversing upon the strange scenes we were meeting. What a people we were among,—as foreign to us, as unassimilated with Americans as if they had been born in Central Turkey! Take that landlord for example, the best-educated man in his village of two hundred people; yet probably a printed page cannot be found in his

house. His house is the best in town, but a Yankee family would die in it. . . .

"Look at the schools. Follow the plazas down from Cieneguia to Santa Fé. There may be a dozen of them, and there is scarcely a school in the whole. There is Plaza Alcalde, the shire town of the county; San Juan, a populous Indian pueblo; Santa Clara, a compact village, containing the oldest and most important church in the region—all of them destitute of all school privileges, except in the most rudimentary form. The most advanced school-book to be found in the best-furnished stores in the region was a primer. Friendliness to education is the boast of [Roman] Catholics, but how not to impart it to the masses is an art that they have diligently cultivated and fully mastered. The minds of Mexicans are not unsusceptible to instruction. On the contrary, not a few, frequently to be met with, show great native shrewdness, aptness to receive ideas, and abundant capacity. There is no cause, save in the training of the children, why, of all the people in the country, they possess the least knowledge, and if assigned their true place, would be put in the sixteenth rather than in the nineteenth century.

"This poverty of schools was the fact that prompted our visit to the territory, and the special question we came to solve was whether the time had not come to plant in Santa Fé a Christian academy that should lend some aid in stemming the tide of ignorance and superstition. The American residents of the city, represented by the United States officials and leading bankers and merchants, welcomed our proposition, which was to establish an academy after the New England type, to be controlled by a self-perpetuating board of trustees, and, till the point of self-support could be reached, to receive its Principal from Colorado College, which has taken strong hold of the educational problem in the Rocky Mountain region. This proposal was, after careful examination, accepted. Articles of incorporation were signed and filled; a Board of Trustees, composed of Presbyterians, Congregationalists, Episcopalians, and Hebrews, was elected. Measures to provide a suitable building were at once taken, and it was stipulated that a competent teacher should be soon on the ground. These were the initiatory steps in the establishment of probably the first incorporated Protestant institution of learning in New Mexico, and it is confronted by pressing demands and golden opportunities. They who have been chiefly instrumental in projecting it, invoke for it the sympathy and prayers of all Christians."

## Home Intelligence.

### THE LATE PRINCESS ALICE.

Allusion was made to the death of the Princess Alice in the churches and chapels throughout the metropolis and suburbs, on Sunday, the 15th ult. At Westminster Abbey, Canon Prothero, in the course of his sermon, remarked that, when a child, the sick ever found in the Princess a sympathising friend, and at her father's death-bed her life might be said to have been consecrated to the work of attendance on the suffering. In times of peace and equally amid the distractions of war, the time and thoughts of the Princess Alice were devoted to hospitals and to the improvement of the homes of the poor. There was not a hospital in London which she had not visited for the purpose of carrying home to Germany plans calculated to relieve the suffering of the sick. It was while engaged in the discharge of her duties as a helper of those in distress that the fatal disease entered her own home, and seized upon every member of her beloved family. A vast congregation assembled at the afternoon service at St. Paul's Cathedral. Canon Liddon, in the course of his sermon, said the people would associate themselves with Her Majesty in her bereavement by their sympathies and in their prayers. They would all pray that the evening of a life which had been adorned by qualities which, in the humblest of her subjects, would inspire an involuntary reverence, might be brightened by those consolations which God alone could give.

### RESIGNATION OF THE BISHOP OF DURHAM.

Deep regret has been excited by the announcement that Dr. Baring, Bishop of Durham, has decided upon resigning his see. His lordship has issued the following circular letter to the clergy of the diocese:—

Auckland Castle, Bishop Auckland,  
December 3, 1878.

*To the Clergy of the Diocese of Durham.*

Reverend and Dear Brethren,—The ailment which has prevented me for the last two months from discharging the more active duties of my office having been pronounced by the highest surgical authorities to be permanent and incurable, I have to-day placed in the hands of his Grace the Archbishop of our Northern Province my resignation of the See of Durham, to be presented by him to the Queen for her gracious acceptance.

It is with much regret and pain that I find myself obliged thus to break my official

connection with a diocese in which I have spent so many happy years, formed so many valuable friendships, and met with so much kindness and support from persons of all classes. But the rapid advance during the last three months of infirmities which sometimes accompany old age presses upon me the conclusion that the interests of the diocese demand that my place should be occupied by a younger and more active successor.

As I am, through God's goodness, possessed of some private means, his income will not be diminished by the payment of any retiring pension to myself; and I feel confident that you will receive whomsoever may be chosen as the next Bishop of this important see with the same kindness which I met from you when I came amongst you as a stranger, more than seventeen years ago. May God abundantly bless both him and you!

For myself, I need hardly add that the welfare of a diocese in which I have spent more than one-third of my ministerial course must ever retain a place in my heart and in my prayers. And I would fain ask of you that, now and then, when you approach the throne of grace, you would remember your former diocesan, and intercede for him, that, during the short remainder of his life, he may be sustained by grace, mercy, and peace from God our Father and the Lord Jesus Christ.

Believe me ever to remain,

Your affectionate brother in Christ,

C. DUNELM.

The *Record*, after expressing its grief and regret at the Bishop's resignation, remarks that his lordship's late charge explained "his clear and tenacious grasp of the simple Gospel of Christ. The spiritual good he has been permitted to accomplish by his personal efforts and by his noble example will not be known till that day when the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and when every faithful servant of the Lord Jesus shall be rewarded, through grace, according to his works. We rejoice to know that in influential posts of usefulness, like Newcastle, Stockton, Sunderland, Bishopwearmouth, and other parishes, he has appointed decided and able ministers of Christ, whose crowded churches show how the people at large value the plain setting forth of scriptural truth. The Bishop's liberality in con-

tributions towards benevolent and religious objects is well known in general; but the clergy and active laymen of the Durham diocese have often come across cases where the right hand has been ignorant of the left hand's performances. We have heard of parishes where the greater part or the whole of a curate's stipend has been paid by the Bishop, when he feared the incumbent would be pressed to furnish the means. We have heard, too, of the sons of the poorer clergy being sent at his lordship's expense to finish their education, with a view to their afterwards entering the sacred ministry."

#### DAY OF INTERCESSION FOR MISSIONS.

On St. Andrew's Day there was special service at Westminster Abbey at 10 A.M. (with Holy Communion), and sermon by the Dean. At 4 P.M., at the conclusion of the afternoon service, the usual lecture on missions was delivered in the nave by the Very Rev. Principal Tulloch, D.D., Moderator of the General Assembly of the Church of Scotland. He referred to the intellectual unbelief among the leading thinkers of the present day, and then went on to show how the doctrines of Christianity were spreading themselves more and more widely through the world. The Church Missionary Society observed the Tuesday following St. Andrew's Day as a day of intercession for missions, and there was a special service in the morning at St. Dunstan's, Fleet Street. The sermon was preached by the Bishop of Huron, and the Holy Communion was afterwards administered.

#### POPULAR PREACHING AND PHILANTHROPY.

The daily press of the British metropolis is usually slow to recognize the importance of Evangelical movements and the merits of Evangelical men. It is, therefore, with the more satisfaction that we find an able leading article in the *Daily Telegraph* of the 19th ult., bearing testimony to the value of the labours, viewed from a secular stand-point, of the minister of the Metropolitan Tabernacle. Among other remarks, there occur the following: "There is a movement on foot for presenting a testimonial to Mr. C. H. Spurgeon on the completion of the twenty-fifth year of his pastorate in South London; and the multitudinous friends of the most popular Dissenting minister of the day have resolved to make the proposed testimonial worthy of the occasion. Towards this object there will be held at the Metropolitan Tabernacle a bazaar, which will commence on Tuesday, December 31, and be continued during several days. If there be any man alive who deserves a splendid testimonial, not only

from his co-religionists, but from his contemporaries at large, that man is assuredly Mr. Spurgeon. He has, however, it would appear, no wish to derive pecuniary benefit from the testimonial; and whatever may be the amount—we hope it will be a very large one—accruing from the bazaar or from subscriptions and donations, the whole sum will be appropriated to purposes of charity, having especial reference to some almshouses for aged women with the foundation of which Mr. Spurgeon has been closely associated, and for which some six thousand pounds are required in order to secure a certain weekly allowance for the inmates. Still, these almshouses form only a portion of the good work done by the eloquent minister of the Metropolitan Tabernacle. The Pastors' College, founded by Mr. Spurgeon, and still directed by him, has trained and sent forth upwards of four hundred young men, many of whom are now occupying prominent positions as ministers and missionaries of the Baptist denomination. In addition to a hundred regular students in the College itself, some three hundred young men are receiving instruction at the evening classes, and about two thousand children are sedulously taught in the day and Sunday schools. Then Mr. Spurgeon has organized a Colportage Association, by whose agency eighty travelling chapmen are employed in the dissemination of religious literature in the rural districts; while, besides many other beneficent or educational societies connected with the Metropolitan Tabernacle, there is the Stockwell Orphanage, which harbours two hundred and fifty boys under its fostering care. Of all these undertakings, Mr. Spurgeon, it must be remembered, has been the main-spring and the constant guide and director; and yet all these, again, form only a part of his work. More than twenty years have elapsed since the publication of the first number of the 'New Park Street Pulpit,' and ever since Mr. Spurgeon has been a continuous and prolific contributor to theological literature. His sermons are printed every week, and are not only circulated wherever the English language is spoken or read, but have also been translated into many Continental tongues, and even into Asiatic ones. Nor have the productions of this indefatigable worker been exclusively confined to doctrinal subjects. He has done much in miscellaneous literature, and his admirers speak enthusiastically of a racy little volume of his writing, entitled 'John Ploughman's Talk.' Nor must his claims to distinction as a public

lecturer, equally humorous and instructive, be forgotten. He lectured long ago on the Gorilla, and more recently, taking 'Candles' for his text, he discoursed in the most charming manner on bull's-eye lanterns and 'long sixes,' waxen flambeaux and farthing rush-lights. So much for the pastor of the Metropolitan Tabernacle as a philanthropist, an educator, an author, and a lecturer. The brightest leaf in his chaplet of laurels remains yet to be mentioned. Without any pretensions to vast erudition either of a classical or a theological nature, and without any special rhetorical accomplishments, Mr. C. H. Spurgeon is certainly one of the most naturally eloquent, impressive, and sensible preachers of the age. He has kept his hold on his congregation in New Park Street, and at the Metropolitan Tabernacle, for five-and-twenty years, and has throughout that term found such acceptance from his prodigious congregation that to seek a parallel for his prestige and his influence we must go back to the time of Wesley and Whitefield, or, much farther, to the days of good old Hugh Latimer preaching at Paul's Cross."

"Fearless honesty, courage, and single-mindedness" as a preacher, "combined with unaffected philanthropy and kindness of heart," are specified by the *Telegraph* as Mr. Spurgeon's special characteristics, and as telling the secret of his brilliant and continued success.

#### THE LATE MRS. TAIT.

It is our painful duty to record the death of Mrs. Tait, wife of the Archbishop of Canterbury, which took place on the night of the 1st ult., in Edinburgh, where the Archbishop and his family had been staying on a short visit to a relative. Very general sympathy has been expressed with the Archbishop. His only son, the Rev. Cranford Tait, whom he lost this summer, full of promise, at twenty-nine, is followed to the grave by the devoted mother, who nursed him with such tender care through the spring, having, it is believed, never recovered from the shock of that bereavement. During the tragical affliction of the deaths of the five children of the Archbishop and Mrs. Tait, when at Carlisle in 1856, and through the severe illnesses of her husband, she nobly sustained him, and will be long remembered in Carlisle as well as in London. "The name of Catharine Tait," says the *Guardian*, "is a household word among the charities of the kingdom, and her works do follow her."

The Archbishop of Canterbury has con-

ferred the degree of Bachelor in Divinity upon the Rev. Thomas Patrick Hughes, of Peshawur, in consideration of his distinguished missionary and literary services, especially in translating the Scriptures into Pushto, the language of the Afghans.

The Bishop of Rochester has at length accepted the resignation of the Rev. Arthur Tooth, of the Vicarage of St. James's, Hatcham.

Canon Beadon, Rector of North Stoneham, near Southampton, has just entered his 102nd year.

The Wesleyan Methodist Thanksgiving Fund has been nobly begun. At a meeting held on the 3rd ult., at City Road Chapel, various members of the two London districts promised £31,248 towards the required amount (£200,000).

The Rev. Dr. Alexander Maclaren, the well-known Baptist divine, having completed the twentieth year of his ministry in the Union Chapel, Manchester, was recently presented by his congregation with a testimonial of their admiration of his character and work, consisting of an address, a cheque for 2,000 guineas, a handsome timepiece, a type-writer, and a gold watch.

The Rev. Thomas Graves Law, an esteemed and scholarly father of the Brompton Oratory, author of the "Calendar of English Martyrs," and other critical works, has succeeded from the Roman Catholic Church. His father, Prebendary Law, son of the first Lord Ellenborough, was among the earlier recruits from Tractarianism to the Papal communion.

A large number of barristers, solicitors, and law clerks assembled on the evening of the 11th ult., at the Mission Hall, adjoining St. George's Church, Bloomsbury, to welcome the Lord Chancellor, who had been announced to preside at the half-yearly meeting of the Lawyers' Prayer Union; but his lordship having been summoned by Her Majesty to Windsor, the chair was taken by Mr. Bompas, q.c. He was supported by the Common Serjeant (Mr. W. T. Charley, m.p.), Mr. Robert Holmes White, and other barristers and solicitors. The meeting was addressed by Mr. Robert Baxter, Dr. Robert Anderson, the Common Serjeant, Mr. P. Vernon Smith (of the Chancery Bar), Mr. J. T. Campbell, solicitor, and others.

At the last annual meeting of the Cabmen's Mission, the report, read by Mr. Jesse Dupée, stated that, instead of a Christian cabman being a curiosity, there were a thousand of them in the streets of London, and about the



same number of teetotalers. It appears that there are 13,900 cabmen in London, and among them are men who have been lawyers, clergymen, and doctors, and there is one who has a right to the title of "Lord." Mr. S. Morley presided; and among the speakers was Colonel Sir E. Henderson, who said that the cab fares paid in London amounted to about £4,000,000 yearly.

The death is announced of the Rev. J. H. La Trobe, Hon. Canon of Carlisle, who was Incumbent of St. Thomas's, Kendal, from 1840 till 1865. Deceased was the son of Bishop La Trobe, of the Moravian Church, and inherited his love for psalmody. He was the author of several works, including "The Music of the Church" and "Songs for the Times."

The death is announced of the Rev. Clement Bailhache, one of the Secretaries of the Baptist Missionary Society. The malady from which he suffered was cancer of the liver—a disease which was induced by the persistent ardour with which he worked in the interest of missions. He was born in Jersey, in 1830; after his conversion, he

dedicated himself to the work of the ministry, and in 1851 entered Stepney College. He was successively Pastor of South Parade Chapel, Leeds; Beechen Grove Chapel, Watford; and Cross Street, Islington. In 1870 he became one of the Secretaries of the Baptist Missionary Society, the duties of which he so efficiently filled until his decease.

We have to record the decease of the Rev. J. Wilkins, Pastor of Queen Square Baptist Chapel, Brighton. When attending the Conference of the Evangelical Alliance in New York, the year before last, he was offered a pastorate, proving as popular in America as in his own country. At the funeral the remains were followed to the grave by between twenty and thirty ministers, representing all shades of opinion; whilst hundreds of children from the various Sabbath-schools sang hymns in the cemetery, which was thronged by the general public. One of the hymns was composed by the deceased himself for his funeral; the music also was his own. It was composed twenty years ago for his burial service.

## Monthly Survey of Missions.

### TURKEY.

On their recent visit to this country, as we learn from the Church Missionary Society's *Intelligencer*, the Rev. Dr. N. J. Clark and the Rev. Dr. A. C. Thompson, Secretaries of the American Board of Missions, and Dr. E. Bliss, Missionary from Asia Minor, belonging to the same Board, were introduced to the committee, and interesting information was given by them on the progress of the mission work carried on by the American Board of Missions during the last sixty years in Constantinople and Asia Minor. They acknowledged, with thankfulness, the faithfulness with which the Church Missionary Society adhered to the principle of non-interference with the fields of other societies, and they informed the committee, on behalf of their Board, of their purpose to extend their work to the Moslem population, amongst whom they were labouring, so far as the door was opened for it, and expressed strongly their opinion of its being both unadvisable and unnecessary that the Church Missionary Society should enter upon the same field.

### INDIA.

All Protestants in India (writes a correspondent of the *Weekly Review*) have cause for thankfulness that the English Church had last year some admirable counteractives sent to the Romeward tendencies that were setting in. I refer to Bishop French, of Lahore, and Bishop Titcomb, of Rangoon. Unhappily, however, Bishop Mylne, of Bombay, is an extreme Ritualist, like Bishop Copleston; and though Bishop Johnson, the Metropolitan at Calcutta, has more sense than both, and less imprudence than either, he is strengthening in a cautious way High Church action. In the Punjab, though Bishop French be a thoroughly sound man himself, he is hindered by chaplains not like-minded; and of these his gentle, loving nature is too tolerant, whilst their teaching imperils souls.

A terrible famine prevails in the Valley of Cashmere. In some parts it is believed that from one-fourth to one-half of the population have perished. The Punjab Church Missionary Committee, having received handsome contributions for the relief of the people, have directed two missionaries to buy up grain in the Punjab and hasten with it across the mountains into Cashmere.

The movement among the heathen in those parts of Tinnevely worked by the Propagation Society, which has led so many thousands to place themselves under Christian instruction, has now, we rejoice to say, spread to the Church Missionary Society districts. Some hundreds have already been received by Bishop Sargent and his native clergy in each of three or four districts. In the Paneivilei district alone, 419 families in 26 villages, comprising some 1,500 persons, have come over.—*C. M. Gleaner*.

The Bishop of Calcutta, in a recent visitation tour, consecrated a small church which has been built at Khairwarra, among the hills of Rajpootana. Khairwarra is a small military station, and around it dwell the Bheels, one of the aboriginal tribes, who were driven up to the hills, by the Aryans, a thousand years before Christ. They number about three millions; they have no caste, nor priesthood, and no systematic effort has been ever made to evangelise them. They are said to be open-hearted and truth-loving, where they have not been depraved by contact with the Hindus. It is earnestly desired that the beautiful little church now built should form a nucleus of missionary effort among the Bheels; and the Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead—whose son-in-law (adjutant of the regiment stationed on the spot) and daughter are taking the lead in this good work—asks of the Church of England one of her trained sons, who may minister to the officers at the station and also become the first missionary there. "He would be," writes Mr. Bickersteth, "if called of God and clothed with the Spirit, the apostle of the Bheels." The Bishop writes to Mr. Bickersteth from Khairwarra on September 30 last: "The earnest devotion of your excellent daughter and son-in-law is making itself felt by all who are connected with the station, and the natives manifest quite an interest in the building of the church. I have quite satisfied myself that this place may well be fixed upon as a most suitable centre for missionary operations among the Bheels. I venture to hope that you will not be deterred from making a bold venture in our Master's name even without the support of a society. I am sure that a special mission started in this independent way would call forth much sympathy and support; you would be able yourself to select the man for the work, and if he were a true and faithful man, he would soon secure help out here. I would most gladly contribute towards the maintenance of the mission, and would do all in my power to create an interest in it. I feel that I am taking a liberty in thus asking you to cast your bread upon the waters, but I make a resolve that I will never let the work, once commenced, die for want of nourishment. I find that there are orphan children in the place, and I am arranging with your daughter that an orphanage on a small scale should at once be started; this is always a hopeful department of mission work. I seem to feel that she may become the foundress of the Church of the Bheels, and her personal devotion seems likely to accomplish more than any society could effect. Let me know your feelings on this interesting subject, and be assured of my earnest desire to assist you in giving expression to them."

The Rev. J. E. Payne, a missionary recently returned from India to this country, calls attention to the action of the Government of India with reference to the Lord's-day. He writes: "There is an old English Act of Parliament, called 'An Act for the Better Observance of the Lord's-day,' which has made Sunday a *dies non* in England for centuries. Much of this old Act of Parliament is necessarily obsolete. Its value is that it makes Sunday what lawyers call a *dies non*. As long as this Act of Parliament remains in force, elections, proceedings in courts of law, commercial transactions, and so forth, are illegal on a Sunday in England; and up to October 1, 1877, this Act of Parliament had effect in India also. But in the earlier part of 1877 Lord Lytton's Government, advised by the Hon. Mr. Stokes, the Legal Member of the Supreme Council in India, repealed this Act of Parliament, so far as it had effect in India; consequently from October 1, 1877, Sunday has ceased to be a *dies non* throughout India. Before I left India in March last, I was present at three meetings of the Calcutta Missionary Conference at which this was considered. That conference is composed of missionaries of all denominations. There was no difference of opinion as to the importance of getting the mischievous work of Lord Lytton's Government in this matter of the Sunday undone. The conference decided to address the authorities; but before the Government will be induced to restore the law in India relating to Sunday to what it was up to October 1, 1877, Christian people in England must take the trouble to understand the exact nature of this mischievous Indian legislation, and get the subject brought to the front in the British Parliament. What would people in England say if the law were to be quietly altered, so that municipal elections might legally take place, as they do in France, on a Sun-

day; so that the courts of justice might, if the judges thought it fit or convenient, legally conduct their proceedings on Sunday; so that, in commercial matters and banking, Saturday and Monday should cease to differ legally from Sunday!"

#### CHINA.

The Church Missionary Society's periodicals report a most serious outrage, perpetrated by the Chinese upon the missionaries and mission property in Fuh-Kien. The personal injuries inflicted are slight; but two of the houses in the mission-compound in the city of Fuh-Chow have been destroyed, and much damage done to two others, and the new chapel at Kiong-Ning-Fu has been pulled down.

Kiong-Ning-Fu, a large and important city, 260 miles inland, was occupied in 1875 by Ling-Sieng-Ling (since ordained) and four helpers; in a few months they were ignominiously expelled after very cruel treatment; and within the year just closed the occupancy was renewed. Many heard the preaching with great interest, and manifested their joy that the mission had been re-established. Reporting the destruction of the chapel and the expulsion of the catechist, the Rev. J. R. Wolfe now writes: "This was done by the same parties who destroyed our chapel here two years ago, and perpetrated such barbarous cruelties on our poor people, especially upon the Rev. Mr. Ling and his assistants. It was done by two of the gentry, with a gang of hired vagabonds. The vagabonds openly declared that the mission and catechists did them no harm, but they were paid for what they did, and this was all they cared for. On this recent occasion they at first determined on putting the catechist to death, and took him away for this purpose; but they abandoned this idea, and placed him in a most shameful way on a boat, and sent him down the river towards Fuh-Chow."

The head-quarters of the mission are within the city of Fuh-Kien, on an eminence known as the U-sioh-sang (or Wu-shih-sang—i.e., Black Stone Hill). Latterly, the premises have been occupied by the Rev. R. W. and Mrs. Stewart, the ladies of the Female Education Society, and some of the native helpers and students; Mr. Wolfe and Mr. Lloyd dwelling four miles away in the foreign settlement at Nantai. Last year a new building was erected in the grounds, to serve as a college for the native students. No sooner was it finished than a demand was made by the mandarins that it should be pulled down. The British Consul, Mr. Sinclair, having appointed a day for an examination of the Chinese complaints, the Prefect of Fuh-Chow and five other mandarins met Mr. Wolfe and an official of the Consulate at Mr. Stewart's house. It was while they were together that the attack was made; and Mr. Sinclair himself, arriving some hours afterwards, witnessed the destruction of the new building and another one. Mr. Wolfe writes on August 31st: "The mob now set fire to the college, and pulled down the old girls' school. The mandarins made no effort whatever to disperse the mob all this time. The soldiers prowled about, but apparently only really to superintend the destruction of the mission. The work of destruction went on all night long, and we imagined every hour they would attack us in Mr. Stewart's house." The next morning, at eleven A.M., another attack was made on the house of Miss Houston, of the Female Education Society, and the windows were broken. The ladies and the school-girls, however, managed to escape by a back door into the street, where they were most kindly treated, and conducted in safety to Nantai.

Another letter from Mr. Wolfe, dated September 23rd, three weeks later than the above, says: "Our enemies in the country everywhere have promptly taken up the signal of destruction from their brethren in Fuh-Chow, and are threatening our chapels and churches, and in some instances we have had warning to leave. Our catechists dare not preach publicly, and the private Christians are subjected to the most cruel wrongs and persecutions. The most horrible charges are being trumped up against them, and the magistrates show them no justice. Their houses are torn down and their goods taken away, and, if they complain, they are thrown into prison and beaten with stripes. For example, two Christians of Achia have the boldness to confess that they belong to Christ, and cannot take part in or support the village idolatry. Their houses are in consequence pulled down, their goods taken away, and they are at once charged with the murder of an old man who had died a natural death eleven days previously, and with whose death they had nothing to do whatever. They have been thrown into prison, and the most cruel treatment has been inflicted upon them to force them to confess that they are guilty. I fear very much that they will be murdered in the prison. . . . Our friends at home have very little idea of the cruelties and wrongs to which our poor weak Christians are exposed."

## JAPAN.

By the last steamer from Japan we (N.Y. *Christian Union*) get the latest statistics as to the condition of Christianity in that interesting country. There are now in Japan 106 Protestant missionaries and forty-four organized churches. Of these congregations twelve are already wholly self-supporting, and twenty-six partially. There are 1,617 church members (native converts), a large proportion being men, who have contributed in the year 1877 the sum of \$3,552.11. Gradually, a liberal, self-supporting Christian Church is being developed in Japan. As helpful to this end, there are now three theological schools, with 100 students in course of preparation. There are already nine native ordained preachers, and ninety-three assistant preachers. In the mission hospitals nearly 18,000 patients were treated last year.

## SOUTH AFRICA.

When, last year, disturbances broke out on the Orange River, Griqualand West, the Rev. A. J. Wookey, of the London Missionary Society, was living at Motito, about forty miles north of Kuruman; and, with the exception of one European, a trader, with his family alone. Startling reports of the most dreadful nature reaching him, he and his family removed to Kuruman, where he found that all the Europeans had moved to the Moffat Institute, for mutual protection. After describing the imminent peril in which they were here placed, and the painful anxiety they experienced, Mr. Wookey says: "Our active mission work has been almost at a standstill. But Kuruman mission station is unhurt, and all through these trying times it has been a place of refuge for all, both Europeans and natives, who have sought protection in it." Mr. Wookey thinks that when the country becomes settled, the missionary work will take a firmer hold of the people.

## AMERICA.

A four days' meeting of the Sioux Indians in connection with the mission of the Presbyterian Board of Foreign Missions, was lately held at Yankton Agency, Dakota. There were present 227 Indians from abroad, the majority of whom came 200 miles, besides nearly as many more Yankton Indians. Most of the time was occupied by the "conference of Indian workers" in discussing various topics connected with the advancement of the Indians, and took quite a wide range. One subject was, "How to honour the marriage relation;" another was "Independence," or the preservation of the Indian; but perhaps the most interest was taken in the question, "How to promote revivals," though a new question for the Indians to handle. Persons unacquainted with the Indians and their progress were much surprised to see the readiness with which they took part in such discussions, and their fluency in speaking.

## BRITISH COLUMBIA.

Vice-Admiral Prevost, being present at a meeting of the Church Missionary Society, on his return from a recent visit to the society's North Pacific Mission, gave interesting information on the progress of the mission since his visit to that coast in May, 1853. He contrasted the condition in which he had found the Tsimsheans and other coast tribes on his first visit with the condition in which he found them now. He stated that at that time the tribes were constantly at war, one with another, and that murders were of frequent occurrence, recalling an occasion when he sailed by a spot where thirty-two had been recently murdered and scalped. Now, on the other hand, Indians could go singly, and in small parties, into the territories of other tribes without fear of harm; there was, moreover, a scrupulous observance of the Lord's-day among heathen as well as Christian Indians along the coast, work being done on that day by Englishmen only; also a very general desire to be instructed in the Gospel; and all these happy results he traced mainly to the influence exerted by Mr. Duncan, and his settlement of 800 Indians at Metlakatla. He gave an interesting account of the warm welcome he had received at Metlakatla, he and his party being carried in a canoe on men's shoulders to the landing-place, the tide being out. He was greatly impressed with the signs of progress, material and spiritual, displayed on every side at Metlakatla. He stated, moreover, that there were evidences of the Indian population being on the increase. He referred to the power that Satan still had over many of the older men, even though he believed them to be true Christians, which ought not to surprise those who knew what they once had been, living under the influence of the most fiendish and abominable superstitions. He remarked further, in answer to a direct question on the subject, that, having seen native Christians in connection with many missions, and having now spent a month with these Tsimshean Christians, going in and out among them, he had no hesitation in expressing his conviction

that no more simple and truthful Christianity would be found anywhere than was exhibited in their daily life. He bore his warm testimony to the devotedness and efficiency of the society's missionaries associated with Mr. Duncan in the Taimahean mission.

#### LABRADOR.

At the usual autumnal meeting of the Moravian Society for the Furtherance of the Gospel, particulars were given of the one hundred and ninth annual voyage to Labrador of the Harmony missionary ship. Feelings of gratitude were specially stirred by the fact that, whereas the outward voyage had been marked by almost continuous pleasant weather, the return home was distinguished by an unusual series of violent storms, which on more than one occasion placed the vessel and all on board in considerable danger. Coming up channel, the weather was terrific, and the sturdy little vessel was blown out of her course, and across the Goodwin Sands towards the coast of Belgium, whence, after the gale had abated, she was able to make her way to the mouth of the Thames, and finally to her usual berth in the West India Docks. Two missionaries, two missionaries' wives, and six children of missionaries, were passengers on the home voyage. Of the spiritual condition of the work the accounts, as usual, vary not a little. The tendency to sensuality, and especially the increased indulgence in strong drink, are very distressing and discouraging features in some of the reports, and "we cannot but share in the apprehensions expressed by some brethren," says the editor of the *Periodical Accounts*, "of the probably baneful results likely to attend the rapidly-increasing numbers of fishing vessels which visit the coast during the summer. But bright spots are truly not wanting in the picture, and the eye of faith can find between the lines here and there cheering indications of life from above, which the diffident labourer in the vineyard scarcely ventures to put into words." The state of health in the mission families, and especially among the natives, appears to have been exceptionally good, in spite of the serious privations to which many were exposed. Very warm thanks are expressed to many friends in Great Britain, Switzerland, Germany, and elsewhere, for valuable presents of clothing, etc., which have again been received, and warmly welcomed, as cheering indications of continued loving interest on the part of friends at home.

Mr. E. J. Peck was sent out by the Church Missionary Society, as a missionary, to the Esquimaux, at Whale River, in 1876. The *Church Missionary Gleaner* gives an interesting account of Mr. Peck's ordination, last year, by Bishop Horden, at Moose Factory. "No people I have ever known or heard of," said the Bishop in the course of his sermon, referring to the Esquimaux, "seem more ready to receive the Gospel than they, more ready to honour the bearer of glad tidings, or to lend him all possible assistance, so as to render his life among them as free from care as circumstances will permit." An iron church had arrived, and was about to be erected for Mr. Peck's use.

A contemporary announces that in Bishop Horden's diocese of Moosonee every single Indian and tribe has been Christianized, save only one Esquimaux tribe, and they are being gathered in.

## Miscellaneous.

**MONKS AND NUNS IN FRANCE.**—A return has lately been made to the Government of France of the religious corporations and communities now existing in that country. Of these there are two classes, authorized and unauthorized; the latter being only tolerated, and liable at any time to suppression on the ground taken with the late Socialist Congress of workmen, that they are assemblies of more than twenty persons who meet together without previous permission of the authorities. These unauthorized bodies number nearly 1,000, with about 21,000 members, only one-third of whom are men. About 100 of these establishments have been formed since the Franco-German War. Conspicuous

among them is the order of the Jesuits, which possesses fifty-seven establishments in France, with 1,487 avowed members. The authorized bodies are still more largely made up of the female sex, there being the immense disproportion of 93,000 women to 2,600 men, besides 16,741 female members of diocesan and other religious communities. The number of public or communal schools taught by members of religious associations of men legally authorized, is stated at 2,328, and of private schools at 768. Women, under similar circumstances, teach in 13,951 public and 5,527 private schools.

**THE CHRISCHONA MISSION.**—The last annual report of the Christian Pilgrims' Mission

states that the Missionary Training College of St. Chrischona, near Basle, has for the last thirty years been open to receive young men, chiefly of the labouring classes, who desire to devote themselves to mission work, at home and abroad. The number of students at the beginning of 1877 was fifty-five. These are divided into four classes. During their course of training, which comprises a term of four years, the students are instructed in many branches of useful knowledge. The chief study is the Bible, which is expounded exegetically, and considerable portions of which are committed to memory. Systematic theology, Christian ethics, Church history, and a thorough knowledge of their own language are considered essential to fit them for their future work. One of the distinctive features of the institution is the blending of manual labour with study. For some hours of each day (in the winter the older classes have only one hour's work) the students lay aside their books and studies and set to work in thorough earnest to help in the outward requirements of the house and farm. Thus shoemakers, tailors, joiners, wheelwrights, smiths, bakers, etc., each find ample employment, and the farm and agricultural pursuits engage the help of such as have learnt no trade. The students are chiefly Swiss and German, but there are also a number of foreigners. Thus at present there is a young Syrian from Sychem, and a youth whose father is a missionary in Abyssinia, but whose mother is a Galla, and whose complexion at once denotes the land of his birth. Besides these, there have lately been admitted four Bosnian young men, to be trained as evangelists for their own unhappy land. The missionary efforts commence in the institution itself. On the Lord's-day the students leave their quiet mountain-home in order to hold meetings in neighbouring villages and small towns. The spheres of labour to which the students are called on leaving the institution are manifold. Some nine years ago the committee of the Pilgrims' Mission commenced a work of evangelization in Switzerland, Würtemberg, and Austria, and some of the ablest young men have since been employed in this service. The greater number of students are working in connection with other societies. Thus the Bible Society employs a number as Bible-readers in Austria and the adjacent lands. A goodly band are pastors in America. They are chiefly pioneers, and generally have charge of the school as well as of the church. Many are labouring as evangelists, city missionaries, teachers, etc. The Syrian Orphanage at Jeru-

salem continues its work of rescue for the ignorant children of Palestine. It affords a pleasant home to some seventy or eighty little ones, who are not only cared for and instructed in elementary knowledge, but who, as they grow older, are taught useful trades.

THE OLD CATHOLICS.—According to the *Neue Freie Presse*, since the position of the Old Catholics in Austria has been settled, the number of their adherents has very much increased. It announces the adhesion of 114 families in Vienna. In Switzerland, too, the cause is growing. Bishop Herzog reports that in the city of Berne he has last year had twice as many baptisms as he had three years prior, and it is estimated that there are now 60,000 Old Catholics in the little Republic. But this growing prosperity is in one sense a source of danger. It is attracting the notice of Rome, and is exciting it to special exertions to counteract the spread of the revolt against its supremacy. A correspondent at Lausanne writes to the *Times*: "The Vatican has become alarmed at this state of things. Leo XIII. has recently openly declared that he can never admit the principle of popular election, but it is quite evident that a very different *mot d'ordre* has secretly gone forth from the Vatican. The Papal Roman Catholics are on all sides applying to be put upon the Church electoral lists; and the dispossessed clergy are coming forward as candidates, in spite of the 'Bull' which declares all who do so to be 'thieves and robbers, and no true members of Christ's fold.' It is a difficult crisis for Bishop Herzog and the new Church. It is probable that in the Canton of Berne, of thirty-one parishes now in the possession of the Old Catholics, no fewer than twenty-four or twenty-five will pass into the hands of their Papal opponents. In his struggle with Ultramontanism I am sure Bishop Herzog will have the heartfelt sympathies of thousands of Englishmen."

MASSACRE OF PROTESTANTS IN THE REPUBLIC OF MEXICO.—A French paper contains an account of a terrible massacre, the victims of which were a large number of Protestants in the little town of Atzala, in the State of Puebla. The re-election of a Protestant, Signor Trinidad Certes, as Alcaldé of Atzala, was the provocation for this crime. A mob of fanatics had gathered around the residence of M. Sosa, but were dispersed, and the greater number imprisoned; upon which the Roman Catholics took up arms, released the prisoners, and gave themselves up to an indiscriminate massacre of the Protestants. More than two hundred armed men made for the

Town Hall, crying out, "Vive la Religion!" "Death to the Protestants!" The Alcade and the Municipal Councillors were the first victims, and their corpses were torn into a thousand pieces. The assassins then divided themselves into several bands, and broke into the houses of the Protestants and massacred all who were unable to escape. Their church was pillaged, the Bibles and furniture burnt, and then, when this work of carnage and destruction was concluded, the murderers quietly returned to their homes. Several Protestants were led away as prisoners to the surrounding mountain farms. This is not the first time that similar atrocities have been witnessed in the State of Puebla. Not a year passes without some murder being committed in the name of religion.

**XAVIER'S REMAINS.**—A correspondent of the *New York Observer*, in Southern India, writes: "The body of Francis Xavier, which was brought from Sancian to Goa, one hundred miles south of this, several hundred years ago, and enshrined in a marble tomb, is to be exposed, by consent of the Pope, about the end of next December. It is said to be in a remarkable state of preservation; hence Romanists in these parts (and, I suppose, in Europe) believe it to be miraculously preserved from corruption. Of course, it must have been embalmed and then put in its airtight coffin. It was offered to view in 1859, and in a 'Life of Xavier' I have seen advertised, particulars of the 'miracles wrought at the tomb on the occasion of the exposition of his body in 1859 are given.' We learn, from other sources, that the saint's body was exhibited in the cathedral at Goa during part of last month.

**THE PITCAIRN ISLANDERS.**—Rear-Admiral De Horsey has recently paid a visit in H.M.S. *Shah* to Pitcairn Island. The population at present numbers ninety of all ages, forty-one males and forty-nine females. No contagious diseases exist in the island, and there have only been twelve deaths during the last nineteen years. Divine service is held twice every Sunday in the house built for that purpose by John Adams. A Bible-class is held every Wednesday, when all who conveniently can, attend. There is also a general meeting for prayer on the first Friday in every month. Family prayers are said in every house. Captain Beechy, writing fifty-three years ago, said: "These excellent people appear to live together in perfect harmony and contentment; to be virtuous, religious, cheerful, and hospitable; to be patterns of conjugal and parental

affection, and to have very few vices." "These words," says the Admiral, "hold true this day, the children having followed in the footsteps of their parents. No alcoholic drinks, except for medical purposes, are used, and a drunkard is unknown. They are a religious, happy, and contented people."

**A MISSIONARY'S DESCRIPTION OF THE AMEER OF CABUL.**—The Rev. T. P. Hughes, missionary from Afghanistan, speaking at the annual meeting of the Chester Association of the Church Missionary Society, said that he knew the Ameer of Cabul, who could neither read nor write. He argued in this way: "What is the use of reading and writing when you can get hundreds of people to do it for you?" The Ameer was, however, excellently well versed in historical matters, obtained from the clever men of the country, whom the Ameer, like other Orientals, collected about him. He was a thorough good soldier. There was no doubt, however, that he was a man of great cruelty. He said that because he had read his (the Ameer's) letters, and because some people thought he was a very meek and mild man, and badly abused, and ought to be pitied. He must, however, tell them that the Ameer was quite the contrary. When the Ameer got into power, after civil war, there were three persons to whom he was indebted for it. One was his brother, the other his nephew, and the third his son, Yakoub Khan, an exceedingly nice young fellow, who had learned English unassisted. The Ameer strangled his brother, his nephew he sent to Lahore, where he died in prison, and his son had now been imprisoned six years in Cabul, and it was rumoured that he had lost his reason. Mr. Hughes said that the Ameer was not a particularly interesting man to discuss, and those who knew him personally knew him to be a barbarian.

**COLPORTAGE IN AFGHANISTAN.**—The National Bible Society of Scotland have resolved to authorize the employment of one or more colporteurs among the troops, British and native, engaged in the Afghan campaign.

**THE CENTENARY OF ROBERT RAIKES**, who is generally regarded as the founder of Sunday-schools, will be celebrated in 1880. It is proposed to raise a sum of £55,000 as a "Sunday-school Centenary Fund," to be devoted towards the permanent benefit of Sunday-schools.

**MR. HENRY VARLEY**—who left London nearly two years ago on a preaching tour round the world, and has been for some months past gathering very large congrega-

tions throughout South Australia—having been urged to remain in that colony, has consented to make Melbourne the scene of his

future labours. A tabernacle is to be erected for him capable of accommodating upwards of 5,000 persons.

## Literature.

*An Examination of the Doctrines of Conditional Immortality and Universalism.* By JOHN ROBINSON GREGORY. London: Wesleyan Conference Office.

A REPRINT of a series of articles contributed by the author to the *Wesleyan Methodist Magazine*. He tells us that he lets his book "go forth to the furious battle-field of polemic eschatology with much misgiving—not as to the doctrine it defends, but as to the merits of the defence." Candid readers of Mr. Gregory's pages will be disposed to estimate the value of his work higher, probably, than he himself does. So far as we have observed, he shuns no antagonist, and he evades no difficulty. The latest phases of the controversy are here treated with a point, a plainness, and a force which cannot fail to commend the author's arguments to many thoughtful minds.

*Glimpses of India and of Mission Life.* By Mrs. HUTCHEON. London: Wesleyan Conference Office.

THE wife of the Rev. John Hutcheon became a resident in Southern India soon after the termination of the Mutiny, some nineteen years ago. Hard and practical mission work was for many years the joy and inspiration of her life. She here gives the results of her long observation and experience in a series of interesting sketches. These include notices of the natural features of the country; the manners, habits, and customs of the people; much that relates to the sway of heathenism over the domestic and social life of the people; and the efforts made for their elevation by Christian workers. The book is tastefully got up, and is suitable for a present.

*Daniel Quorm and His Religious Notions.* By MARK GUY PEARSE. Second Series. London: Wesleyan Conference Office.

THE hero of this book is a Wesleyan class-leader in a Cornish village. Shrewdness and good sense, religious earnestness and ardent devotion, with that kindliness of nature in dealing with others which belongs to a man living in the conscious enjoyment of the divine favour, are all equally conspicuous in the sayings and doings of Daniel Quorm. He is doubtless the type of many more whose bright example and active exertions for the spiritual good of their fellow-men have been crowned with the richest blessing from on high. Daniel here discourses, in the rough Cornish dialect, with a mingled wisdom

and piety, not unmixed with gleams of humour, which not only engage our attention, but which always secure our respect, and often command our admiration.

*The Four Gardens: a Solemn Imagery.* London: Elliot Stock.

THE Gardens of Eden and Gethsemane, that of Christ's burial and resurrection, and the garden of the Paradise of God,—these have suggested the title of an epic poem of considerable length, in which the author has evidently endeavoured to follow the teaching of Scripture as closely as the plan of his composition allowed. That plan was certainly an ambitious one. He had read Milton's great poem, and was dissatisfied with it. "He came to the conclusion that Milton had left a more than ordinarily wide margin on which to build another poem: a *Paradise Lost* not Milton's." The writer thus challenges a comparison between his own composition and the greatest poem in the English language. Crediting him with the best possible intentions, thorough knowledge of his subject, and certain imaginative power, he has yet failed of success. If the supposed "margin" left by Milton has been in any sense covered by "The Four Gardens," it has certainly not been filled by kindred genius or ability.

*The Minister's Pocket Diary and Visiting Book:* 1879. London: Hodder and Stoughton.

BESIDES the usual diary and other features in former editions of "The Minister's Pocket-Book," this year's issue presents several additions to its contents, which must render it more useful than ever. Compact and complete, it will be widely used as it becomes increasingly known.

*Is Choral Service Prayer?* By the Rev. E. SYNGE T. DAUNT, M.A. London: W. Hunt and Co.

IN answering his own inquiry, whether choral service is prayer, Mr. Daunt manifests an earnest concern for the spirituality of public worship with which the tendencies of large numbers of clergy and laity, especially among the juniors of both classes, present a most lamentable contrast. What he has here written is well calculated to suggest reflection as to how many persons may be mistaking the gratification of their own refined tastes for communion with Him who, to be worshipped aright, must be worshipped in spirit and in truth.



# Evangelical Alliance.

ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER,  
JANUARY 5—12, 1879.

The following arrangements have been made in London :—

## WEST-END.

Meetings will be held daily in **LANGHAM HALL, 43, GREAT PORTLAND STREET, OXFORD CIRCUS, commencing at Twelve o'clock.**

**MONDAY, January 6.—Praise.**—Praise to God for His long-suffering kindness and mercy; for the goodness of His providence; and especially for salvation in Jesus Christ, and for the blessings enjoyed under the present dispensation of the Holy Ghost. Thanksgiving for the cessation of war and the peaceful settlement of European questions; also for the Divine blessing which has attended the international meetings and services held in the *Salle Evangélique*, the distribution of the Holy Scriptures, and other Christian work during the Universal Exhibition in Paris. Confession of unbelief and unfruitfulness. Pa. cxvii.; Pa. cvii. 33—43; Rom. xi. 33—36; Acts ii. 14—21; Pa. xlvii. 6—11; Dan. ix. 3—10. Chairman: The Hon. Sir ROBERT LUSH. Address by the Rev. H. W. WEBB-PRELORE, M.A., Vicar of St. Paul's, Onslow Square.

**TUESDAY, January 7.—Prayer.**—For the power of the Holy Spirit to rest upon and operate in the Church of God everywhere, so that the disciples may be led into all the truth; that errors in doctrine, and corruption of scriptural worship, may be stayed; that faith and hope, brotherly kindness and charity, may be increased; and that the general tone of spiritual life may be elevated in communion with the Lord. Intercession for believers who are afflicted. John xviii. 36—38; John xvi. 13; 2 Tim. iii. 1—5; Rom. xii. 9—18; Eph. i. 15—23; Pa. xxxiv. 17—19. Chairman: HENRY WRIGHT, Esq., J.P. Address by the Rev. J. H. RIGG, D.D., President of the Wesleyan Conference.

**WEDNESDAY, January 8.—Prayer.**—For the energetic operation of the Holy Spirit in the world at large, convincing men of sin, of righteousness, and of judgment; and bringing those who are merely nominal Christians under the quickening and transforming power of the Truth. Prayer also for Christian families; for the training of the young in the fear of the Lord; that they may be kept from error and evil, especially that the grace of God may be upon them. John xvi. 7—14; Gen. xviii. 17—19; Col. iii. 16—24; Prov. xxii. 6; 1 Chron. iv. 9, 10. Chairman: R. C. L. BEVAN, Esq. Address by the Rev. DONALD FRASER, D.D., Minister of Marylebone Presbyterian Church.

**THURSDAY, January 9.—Prayer.**—For the effusion of the Holy Ghost "upon all flesh;" for the continuance of peace; for the establishment of righteous government; for the spread of enlightenment, good-will, and the love of justice among all nations, and for their conversion to Christ; for the removal of intemperance and other social evils; special prayer for the nation, its Sovereign, and all in authority. Isa. xi. 1—10; Prov. xiv. 14—27; Isa. lxi.; Gal. v. 19—26; 1 Tim. ii. 1—4. Chairman: DONALD MATHESON, Esq. Address by the Rev. JAMES A. SPURGEON, Co-Pastor Metropolitan Tabernacle.

**FRIDAY, January 10.—Prayer.**—For the blessing of the Spirit of God to accompany evangelistic and missionary labours, and render them fruitful to Christ; for the turning of all Israel to the Lord; for the growth and stability of the young churches gathered from heathen communities; for the revival of Bible Christianity in Eastern lands; for the preaching of the Gospel among all nations; and for "cheerful giving" on the part of those who go not themselves to this work. Matt. xxviii. 19, 20; Rom. xi. 26; Acts xi. 19—30; Matt. xxiv. 14; Phil. iv. 10—19. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. HENRY SIMON, Minister of Westminster Chapel.

**SATURDAY, January 11.—Prayer.**—For those who preside over the churches of the saints, and for all who are called to preach and to teach; for the due observance of the Lord's-day; for the wise guidance of biblical translators and critics; for successful resistance to secularism and infidelity; and for the Divine blessing to accompany and follow the General Conference of Christians of various nations to be held this year in Switzerland. Eph. vi. 18, 19; Isa. lviii. 13, 14; 2 Tim. ii. 15—19. Chairman: Captain the Hon. F. MAUDE, R.N. Address by the Rev. JOHN RICHARDSON, M.A., Vicar of Camden Church, Camberwell.

## THE CITY MEETINGS

will be held daily in the Centenary Hall, Bishopsgate Street, from one to two o'clock. Short addresses will be delivered at each meeting.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known to their congregations and friends.

ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION.  
CONVERSAZIONE AT THE NATIONAL CLUB.

Special circumstances having rendered it extremely difficult this year to convene a Conference out of London, and the usual *Conversazione* having been omitted in May last, the Council arranged for a meeting of members and others on November 28, to afford the opportunity of giving a report of the transactions of the year.

The Committee of the National Club kindly granted the use of their rooms for the *Conversazione* and Conference. Notwithstanding unfavourable weather, there was a large attendance.

After tea and coffee had been served, the chair was taken by the President, Sir Harry Verney, Bart.; and among those present were the Right Rev. the Bishop of Huron, Rev. Dr. Sawyer and the Rev. E. G. Porter (from the United States), the Rev. Dr. Bliss (of Constantinople), Pasteur Varnier (of Sicily), the Rev. Newman Hall, Rev. Dr. Blackwood, Rev. Sir T. M. Lushington Tilson, Bart., Rev. J. Du Pontet de la Harpe, Rev. Henry Smith (of St. Albans), Rev. J. S. Russell, Rev. Dr. Fisher, Rev. John Collins, Rev. Joseph Hargreaves, Rev. D. A. Herschell, Rev. Dr. Kessen, Rev. Dr. Willis, Rev. Dr. Trail, Rev. Thomas Penrose, Rev. John Hartley, Rev. J. V. Mummery, Rev. Thomas Champness, Rev. Robert Johnston, Rev. W. K. Rowe, Rev. Henry Jones, General Sir Colin Mackenzie, Captain the Hon. F. Maude, Major Malan, Sir Francis Lycett, Colonel Bruce, Sir John Coode, Messrs. R. C. L. Bevan, W. Tolle-mache, T. R. Andrews, John Finch, Donald Matheson, M. H. Hodder, Lockhart Gordon, Robert Johnston, James Lord, J. F. Fortesene, etc.

A portion of Scripture was read by the Rev. W. Allan, and the Rev. J. S. Russell offered prayer for the divine blessing to rest upon the proceedings.

The Chairman, referring to the great work undertaken by the Alliance in connection with the Paris Exhibition, said: More than anything that has taken place for several years past, it united in sympathy the friends of Evangelical Protestantism from all parts of Europe, and, indeed, of the world. At the time of the first Pentecost men from all coun-

tries are described as coming together to hear the preaching of the Word; but the divisions of our modern world have separated rather than united different nationalities. And it was a great point, when the Exhibition had collected such an enormous concourse from the ends of the earth, for the Alliance to seize the occasion to show that there was a deeper, holier union amongst men than that brought about by trade, politics, or social intercourse. The numbers who attended the religious services and meetings in the Salle at the Trocadero were very large—upwards of 100,000 persons; and though many came from mere curiosity, yet, amongst so great and continuous a stream of human beings, we may hope that some carried away thoughts on religious subjects which may help on the great cause of truth for which we all are trying to do our best. The aspect of affairs at this moment is so serious, both on our Indian frontier and in all parts of the Turkish empire, that it may possibly bring a general war. It is peculiarly necessary at such a time to attempt to draw closer any of the bonds which unite us to foreign nationalities. If widely carried out, and on the broadest basis, a true Evangelical Alliance all over the world might assist greatly the maintenance of peace.

## REPORT.

Mr. A. J. Arnold then gave a brief *resumé* of the proceedings of the Council during the year, from which it appeared that there had been a larger accession of enrolled members than in any previous year—some 300 persons having been admitted by the London Council alone. Reference was also made to the numerous meetings held in various parts of the country, affording opportunities for explaining the principles and operations of the Alliance. The efforts of the Council in the cause of religious liberty had been followed by the divine blessing. In Upper Egypt the cases of religious intolerance had been for the most part redressed; full religious liberty had been granted to the Protestants of Motiah and Osiout, and a plot of ground had been given by the Khedive to the Protestants of Koos, for the erection of a church. The case of the Lutheran pastors in Hesse-Darmstadt

had received the attention of the Council for some time past, and it was hoped that the new law of secession from the Established Church would enable the remonstrant pastors to exercise their ministerial functions as Lutherans. It was gratifying to know that since the recent visit to Darmstadt of the esteemed Honorary Secretary, the Rev. Dr. Blackwood, a fine of 200 marks levied about two years ago on Pastor Kraus had been repaid to him by the Grand Ducal Government. The case of the Rev. G. S. Ben-Oliel, in Spain, was next referred to, and it was stated that though he had been released from prison after a month's confinement, yet he had to meet the expenses of his legal defence, which were very heavy. The Council of the Alliance had promised to assist Mr. Ben-Oliel in this matter.

The Rev. William Arthur was announced to give a report of the recent Paris work of the Alliance, but illness prevented his doing so, and Mr. Arnold read extracts from the detailed report of the proceedings.

John Finch, Esq. (Treasurer), expressed the pleasure it gave him to state that notwithstanding the additional revenue which had to be raised in order to meet the expenses incurred in connection with the work at the Paris Exhibition, the ordinary expenditure had been met, and a small balance remained in hand.

#### THE ANNUAL ADDRESS.

The Rev. A. M. W. Christopher then delivered the Annual Address. He said: There are evils at this time exercising a ruinous influence on many around us which all true believers in Christ should meet as one man to oppose. Many things which divide Christians are but small matters when compared with the awful effects of the opposition of unbelief to the Gospel of Christ. He believed that what was most needed in order to check the increase of practical infidelity was an increased number of living evidences of Christianity—of Christians full of the fruits of the Spirit; Christians full of love, joy, and peace, full of long-suffering, gentleness, goodness, faith, meekness, temperance. This indwelling of the Holy Spirit in great power could only be enjoyed by those who were in union with Christ by faith. In proceeding, the speaker said the Evangelical Alliance kept this great truth before the minds of many Christians, and so did much to promote obedience to our Lord's new commandment. It is needful that Christians should know each other in order that they may greatly love each other. The Evangelical Alliance brings them together for prayer and praise and works of

faith in which they can unite. Such intercourse, such union and co-operation, are used by the Holy Spirit to promote love. "When I was in Calcutta as a layman," said Mr. Christopher, "during the years 1844 to 1849, I heard much of our dear lamented brother Dr. Duff's great zeal and eloquence and missionary ability, but I did not love him until I knew him. How great a loss it would have been not to have known our dear, departed brother, one of the most devoted, useful, and eloquent of modern missionaries, of whose recent removal to his Master's presence we have made mention at this meeting! Yet it was through the principles advocated by the Evangelical Alliance that I became acquainted with Dr. Duff. When, in 1848, I was standing in the study at Serampore in which Dr. Carey translated the Bible into several languages, surrounded by a world which scoffed at missions and missionaries, how little one thought of his Baptist opinions, and how much of the work of God in him and by him!" The speaker cherished the conviction that, whatever might be said of the increase of infidelity and Romanism and Ritualism, there cannot be any doubt that we have a greater number of true-hearted believers working for Christ than formerly. However great, for example, might be the difficulties of Oxford, however strong the influence of Ritualism and Rationalism, he did not doubt that there are more true Christians there than ever both in the city and in the University; and the same was certainly true of Cambridge. He believed it could be clearly seen that God had richly blessed the societies which act in harmony with the principles of the Alliance. He did not doubt that one reason why God had so greatly blessed the Church Missionary Society was because it had ever consistently acted on one of its fundamental rules which requires brotherly intercourse to be maintained by its missionaries with those of other Protestant societies. He said he had great reason to be thankful that the Annual Conference was held last year at Oxford. Its success was very much due to the fact that God had put it into the heart of Sir Harry Verney to do all he could from his position of great influence to promote its vigorous working. The most interesting feature, then, as it would be this day, was the presence of so many dear brethren from the Continent of Europe and America—brethren whom they would have never known but for the Evangelical Alliance. In conclusion, he said one of the greatest obstacles of the present time to the

union of brethren of different denominations with those of the Established Church is the objection made by some Nonconformist brethren to the simple necessary explanations of the teaching of the Bible to the children in Board schools. Would it not be possible, he asked, for the Council of the Alliance to use their great influence with Christians of all denominations in this country to settle some syllabus of scriptural instruction within the limits of which explanations and teaching might be given in Board schools? If God should make use of the Evangelical Alliance in this direction, hundreds of thousands of the future men and women of England will bless God for the institution in connection with which they were assembled that day

#### THE PRACTICAL RESOLUTIONS.

The Rev. Dr. Jobson said that as the time was limited, they would take the resolutions as read. These resolutions are ordered to be read and enforced at each Annual Conference. With regard to the first, giving counsel against wrath and bitterness in the use of the press, etc., he thought they might congratulate themselves that they had not so much of these as they had thirty years ago. He did not know how it might be with others, but, so far as his own personal knowledge went, there was not the wrath and bitterness of former times. It had been his privilege to worship among Christians in all parts of the world, and he had never experienced any difficulty. Clergymen had taken him into their houses, and Nonconformists had done the same. Of course they had their differences, as all who claimed the right to read the Word of God for themselves would have; but these differences were not only allowed, but freely made known. Sometimes there was a plea put in for liberty of thought, but the real liberty they wanted was freedom of expression. They might differ (continued the speaker), for there was only one man in the world who proclaimed himself infallible; still, though they might have their differences, they might certainly express them without wrath and bitterness. He believed there was a great improvement in this respect, and that as the Church advanced in knowledge and purity, and as individuals thus advanced, they would go forward in love. "I remember," continued the speaker, "once meeting, on Finsbury Pavement, one who had been a very hard bitter in his day in controversy. And, as I speak it to his honour, I may mention his name; it was Dr. John Campbell. He was pushing along through the street on his way

home, and I said to him, 'Well, Doctor, and what is up now?' For answer I had for the moment only the tears with which his eyes overflowed. 'Ah!' he said, 'I am near the grave, old friend, and I have found out that there is nothing but love that will do, either for the Church or for the world.' In a short time he passed away. One thing has been suggested to me by the paper which Mr. Christopher read just now. He laid emphasis on the fact that it was only some who said and did things that were offensive. And I think this should be borne in mind, and that we should not judge all, and brand all for what one does. If, for example, a man in an adjoining parish makes a great stir about a grave-stone, we must not blame the whole Church of which he is a minister. It is cruel to brand a whole Church for what one foolish man may do. So, too, if a man employs hard words when speaking of a State Church, do not say that all Nonconformists are like him. And if some clergymen are fond of a bit of Popery, do not say that all the members of the Church of England are ready for it. I believe, after all, there is a good, sturdy spirit of Protestantism in this land of ours—the land of Cranmer, of Hooper, and valiant old Latimer. Their spirit remains, and by-and-by it will rise like a giant and cast out the evil. There is one important matter referred to in these resolutions—private, public, and social prayer for the Holy Ghost. We have all need to think of this. We have agents without number, systems, and organizations; we have methods of teaching for the young and for the aged, and we have preaching of all kinds. And yet the Church does not overtake the world. We have the machinery—wheels within wheels—and the wheels of man's devising may be said to be full of eyes within and without; but what we want is the living Spirit of God within the wheels, and if we do not get this, all this construction of wheels and agencies will come down by its own weight. The Lord answer the prayer that He will give us more of the power of the Holy Ghost! There is another matter referred to in the latter part of the resolutions—prayer for the Jew. I was impressed the other week, at the Conference which was held, by this subject being put somewhat into the corner. I am sorry for it. Christ began 'at Jerusalem.' It is true we sometimes hear the prayer, 'for all Jews, Turks, heretics, infidels,' but we do not often hear the Jews specially prayed for. They are God's chosen people. They preserved the Old

Testament for us in their joys and in their troubles. God has preserved them ever since they cried out, 'His blood be upon us and on our children!' as a nation of mourners. And yet, as Balsam said, they have not been reckoned among the nations. They are a nation still, and I cannot think that all the prophecies have been fulfilled concerning them. I believe that God has a great work to do with His people, and I expect the fulness of the Gentiles will be gathered in with them. Let us still 'pray for the peace of Jerusalem. They shall prosper that love thee.'

#### FOREIGN REPRESENTATIVES.

The Rev. E. G. Porter (Lexington, U.S.) said that, across the Atlantic, they regarded with increasing interest the work in which the Alliance was engaged. It was sometimes said, "You are multiplying organizations too rapidly," and he thought that they might part with many of them if they kept to the Evangelical Alliance. He had spent many months in the Levant, and under various forms of government, but he had always found that the principles embodied in the Alliance formed the basis of that better fellowship and union of Christians for which so many were looking. To some the purposes of this organization might seem a pretty sentiment; and others, too, might think them desirable, but quite unattainable in a world like ours. It should be their duty, however, to magnify the principles of the Alliance, because they did not fully know what a real source of strength and power they formed to those who at this hour were earnestly crying for light, for life and truth. In an interesting speech he glanced at the religious condition of the world at large, and concluded by saying that we are living in a time which will be marked in the future history of the Church, and this Alliance was contributing a most important element to that future history.

The Rev. Dr. Bliss said: The question was often asked, Is there any good in Turkey? To this he could safely reply, There is *one* good thing there. We have a branch of the Evangelical Alliance there, and it is there as "a beloved little Benjamin" in the midst of the tribes. A great number of Christian members in Turkey were also members of the Alliance, and they always looked forward with holy pleasure to its annual meetings and to the Week of Prayer. Their meetings in Turkey at the beginning of the year were often times of gracious refreshing and of spiritual revivals. There were now a hundred Evangelical

churches in Asia Minor. He himself had very strong faith that they should live to see the day when they would have a meeting of the Alliance even in Constantinople.

Pastor Varnier (Sicily) said that forty-six years ago he had been led to Christ, but it was not until 1863, when he went to Messina, that he had the privilege of showing that the true Protestant was, after all, the real Catholic, and that Protestants formed one family. In Italy, more than anything else, he might say, they needed the spirit of Christ. They did not want mere nominal professors, but to have the real spirit of the Gospel at work. He cared very little indeed about the "scaffolding," so long as they had the building; for if there were "living stones," there the Holy Spirit would assuredly find His temple. He gave an interesting sketch of the state of religion on the Continent, and concluded by saying that though a Sicilian, he was sure he might ask to have an interest in their prayers.

Mr. McArthur, M.P., said he would only add that the information which they had received that day had been most gratifying to every one present. The work of the past year certainly gave great cause for thankfulness, and he was sure all would join in earnestly praying that the coming year might be marked by yet greater usefulness.

The resolution having been seconded by Mr. J. Groom, was unanimously adopted.

#### VOTE OF THANKS.

The Rev. L. B. White (Religious Tract Society) moved a cordial vote of thanks to the Committee of the National Club for their kindness in granting them the use of their rooms on that occasion. He said the clubs of London were generally known by their imposing externals; but few, comparatively, had the privilege of becoming acquainted with their internal arrangements. The National Club was honourably distinguished not so much by its exterior, but by its cordial willingness to co-operate with those who combined for the spread of Evangelical truth. He had very great pleasure in moving a vote of thanks. The resolution was seconded by Mr. Donald Matheson; and it having been cordially carried, a member of the Club (Mr. T. R. Andrews) briefly acknowledged the compliment, adding that it was one of the principles of the Club to promote the spread of true Evangelical Protestantism.

The Rev. Dr. Blackwood pronounced the Benediction, and the proceedings then terminated.

## PROCEEDINGS OF COUNCIL.

A special meeting of Council was held on Thursday, November 21; Sir Harry Verney, Bart., in the chair.

A portion of Scripture having been read, prayer was offered by the Rev. Robert Johnston.

## NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Colonel Field, Blackheath.

M. H. Hodder, Esq., Bromley Common.

The following resolution of the Special Committee was received and adopted: "The Chairman reported that Dr. Stoughton's name had been omitted from the Council list for some years past, but that he had not wished to retire from the Council. It was resolved: That as it appears the name of Dr. Stoughton has been removed by inadvertence, and that he is willing to serve, the Council be recommended at next meeting to restore his name on the list."

Dr. Stoughton's name was ordered to be included in the list of Council to be submitted to the Conference.

The first meeting of the new Council was held on Thursday, December 5; Sir Harry Verney, Bart., in the chair. After reading the Scriptures, prayer was offered by the Rev. Dr. Manning.

## NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Edward Wyld, London.

Sir John Coode, London.

Alexander Stuart Menteth, Esq., St. Jean de Luz.

W. W. Rawes, Esq., Bath.

## NEW COUNCIL.

The appointment of the new Council by the Conference held on November 28 was reported.

It was resolved: "That the ordinary meetings of this Council be held on the second Thursday in each month, at 2 P.M."

## APPOINTMENT OF OFFICERS.

The following annual appointments were then made:—

John Finch, Esq., and Donald Matheson, Esq., joint Treasurers; the Revs. Dr. Blackwood, Dr. Steane, Dr. Fraser, William Arthur, and Dr. Stoughton, Honorary Secretaries. Mr. A. J. Arnold was appointed one of the Secretaries.

Finance and other committees were also appointed.

## ANNUAL CONFERENCE.

The Secretary reported that the Conversation and Conference held at the National Club on the 28th ultimo had been well attended, and had been a most interesting meeting. Regret was expressed at the absence, through illness, of the Rev. William Arthur.

It was resolved: "That the best thanks of the Council be presented to the Committee of the National Club for kindly granting the use of their drawing-room; and to the Revs. A. M. W. Christopher and Dr. Jobson, for their addresses."

A letter was read from the Rev. D. Mullan, Secretary of the Irish Branch, suggesting that deputations should be sent to the Continent by the Council to aid struggling Evangelical churches by holding evangelistic meetings. The subject was deferred.

It is with sincere regret the Council of the British Organization of the Alliance announce that, just as the important work in connection with the Salle Evangélique in Paris was drawing to its close, their esteemed Secretary, the Rev. James Davis, had a sudden and serious attack of illness. Having since felt it to be his duty to retire from office, the Council have now the whole question of the Secretariat under careful consideration; and, as the first step, have appointed, as one of their Secretaries, Mr. A. J. Arnold, who had been for many years Assistant Secretary.

## DEATH OF THE REV. DR. COHEN STUART.

Pastor Van Andel writes us from Amsterdam: "I am sorry to have to communicate to you the sad tidings of the death of our much-valued friend, the Rev. Dr. Cohen Stuart, of Utrecht. Great is the sorrow felt by many in this country on account of the loss of him, who was a bold and noble champion for the truth of God in this land, and one who has for a number of years been known as a warm-hearted friend and a zealous supporter of the Evangelical Alliance, of which he was the Secretary for Holland. . . . Dr. Cohen Stuart was a man of extensive knowledge and experience, of noble gifts, of remarkable zeal, and of a truly catholic spirit. He was well known, even personally, to many in England, Scotland, and Ireland, from the frequent visits he paid to those countries, and from his presence, whenever he was able, at the Annual Conferences of the Evangelical Alliance, and at other religious gatherings."

## BATH BRANCH.

A breakfast in connection with the Bath Branch of the Evangelical Alliance was held on the 28th of November last, at the York House Hotel. There was a good attendance of members and friends. The chair was taken by Lieut.-Colonel E. Buckle, R.E., who, after prayer offered up by the Rev. H. Tarrant, briefly addressed the meeting. A paper was then read, consisting of extracts from an "Historical Sketch of the Origin and Operations of the Evangelical Alliance." This was supplemented by a brief sketch of the Bath Branch, from 1847 to the present year. The drawing up of this paper would, it was hoped, remove misapprehensions from the minds of some as to the position and work of the Evangelical Alliance, and quicken a more lively interest in all. It has been found that there are friends, not a few, who do sympathize with the cause and yet are not enrolled as members, owing (there is reason to believe) to their not having been personally invited.

The Rev. Prebendary Anderson introduced to the meeting Miss De Bröen, who spoke,

with touching and spiritual simplicity, of the evangelistic work carried on by herself and fellow-labourers among the Communists in Paris.

The Rev. W. E. Littlewood followed. He spoke of the important work of Miss De Bröen and Dr. McColl, drawing attention to its catholicity, being supported by English, French, and Dutch Christians, and thus presenting an interesting illustration of the principles of the Evangelical Alliance.

It was the testimony of all who were privileged to be present at the meeting, that a spirit of Christian unity and love prevailed, that the true and essential fellowship of all believers in their one Lord and Saviour was realized, and that the benediction which concluded the meeting found a response in every heart. The Committee of the Bath Branch entertain a hope that the effort, so auspiciously begun, to revive an interest in, and to enlist sympathy and support from, many, will be followed up; and they confidently expect a blessing from the lips of Him who said, "Love one another."

## SOUTH LONDON BRANCH.

The usual monthly social meeting of the Committee and friends was held on Friday evening, December 12th, at the residence of Mrs. Bennett, Upper Tulse Hill.

After tea and coffee had been served, the company assembled in the drawing-room, under the presidency of the Rev. Dr. Morley Punshon, who, on behalf of Mrs. Bennett, welcomed the friends present. Devotional exercises then followed; the Revs. Dr. Fisher, Luke Tyerman, and the Chairman taking part. The Rev. Dr. Punshon gave interesting particulars of the recent deputation from the Committee of the Evangelical Alliance in Naples to the King of Italy. He also referred to the presence on this occasion of honoured friends from the United States of America.

Mr. A. J. Arnold then referred to the arrangements made for the Week of Prayer next January, and presented programme of meetings for the West-end of London, to be held in Langham Hall as usual. He also reported correspondence in regard to the case of the Rev. G. S. Ben-Oliel, lately imprisoned in Spain.

The Rev. E. G. Porter, of Lexington, Mass., United States, said that his fellow-countrymen take an interest in the meetings

of the Evangelical Alliance, and that he had heard of those in the South of London, to which some of his brethren had been invited. The Week of Prayer instituted by the Alliance opens avenues of Christian usefulness, and incalculable results have followed. In America they look forward to and prepare for it, and always feel it to be a time of refreshing from the presence of the Lord. The subject upon which he desired to speak that night was Asia Minor. The attention of Christians in the United States had been called to it in the beginning of this century as a suitable field for missionary operations; and it was remarkable that the youngest and most remote nation should be the first to undertake to attempt the restoration of the oldest Christian Churches to the primitive faith. England was more connected with Asia Minor politically. This country, which lies between the two seas—the Mediterranean and the Black Sea—of which the Sultan, among his titles, claims the lordship, was one of the brightest jewels in the crown of the Roman Empire. It received a large share of the labours of St. Paul, as the Epistles to the Galatians, Ephesians, and Colossians testify; but now it is destitute of the ordinary appliances of civilization. There has been a day of preparation,

however: 100 Evangelical churches, more than half of them self-supporting, have been planted. At Marash there are four Protestant churches of over 500 members each; at Aintab, three of 600 each, with 'day-schools and Sunday-schools. The *Times'* special correspondent speaks of Asia Minor as an extremely promising country of the future: its flora, its mountains and plains, its rivers—the four great rivers of the ancient world taking their rise there—and its irrigation, would make it one of the best gardens in the world. It has Angora sheep and well-bred horses, grain, fruits, and minerals; but it wants capital and Government protection. The Prime Minister of England has twice declared his object to be the regeneration of the country. A door was opened at the time of the Crimean War by the Hatti-Humayoun; this has been confirmed by the recent Anglo-Turkish Convention. The possession of Cyprus has rather given a place for planting the guns of civilization than those of war. The old and false-mouthed system of government is to be superseded, bribery forbidden, five years' tenure of office secured to pashas, and just government established. The iron rail through the country is projected, and will soon be subsidized and set to work, and a more rapid communication established between this country and India

and China. We may surely accept the opening of this door as the gift of God. The Turks are longing for the time when they can place their own sons with proper training in the offices of the Government. There are already 800 students preparing in the American colleges in the country. School books and books on philosophy are issued from the press, and 8,000 religious newspapers are being read by the subscribers and passed on to many thousands of others. Turks are willing to send their children to sit with those of Christians, Armenians, and Jews in the same schools. Taurus, Olympus, and Ararat are, as it were, crying out to us, "Will you not give us back what you aforetime received from us?"

The Rev. Dr. Sawyer, of Irvington, on the Hudson, expressed the pleasure he felt at being present on this occasion. He rejoiced in the thought that Christians were one, whether they resided in England, or in Asia Minor, or in the United States of America. Visiting this country for the first time, he was delighted to find the social and the religious element combined in meetings such as the present.

The Benediction was then pronounced by the Chairman, and the company adjourned for refreshments.

## THE KING OF ITALY AND THE EVANGELICAL ALLIANCE.

### NAPLES BRANCH.

The following notes of an interview between the King of Italy and a deputation from the Evangelical Alliance, at Naples, to congratulate his Majesty on his escape from attempted assassination, are written by Pastor G. Pons, of Naples, and originally appeared, a few weeks since, in the *Cristiano Evangelico*:—

Yesterday I had the honour of being received by his Excellency General Medici, Chief Aide-de-Camp to his Majesty, to whom I committed two addresses; one for the King in the name of the Church, the other for the Prince of Naples in the name of the schools. Naples has not imitated the example of Florence with regard to private schools; the municipal schools alone defiled before the Hereditary Prince. General Medici asked me if I wished to read the addresses to his Majesty and to his Highness. I replied, "Your Excellency, I could not be in better hands than in your own, and in present circumstances I would not add to the fatigue of his Majesty."

To-day, exactly at the time appointed, the members of the Committee of the Evangelical Alliance had the honour of being presented to his Majesty the King. The Rev. J. Peter, in his capacity of President, entered first and presented us all to the King, asking of him the favour of reading to him an address. The Rev. T. W. S. Jones, as Vice-President, had the paper in his hand which he was to read. On seeing this, his Majesty said, "It is understood that you express the sentiments of all; it is not necessary to read;" and he put out his hand to take it. Our Vice-President, who probably had not heard the royal words, began to read, and the King listened to the end with great attention.

After the address had been read, the King asked us to what Church we belonged. Each one answered for himself. His Majesty, on hearing certain names, exclaimed, "I don't understand what that means. What a number of different shades!" It was explained to his Majesty that as in his army there were various uniforms and many regiments, but



only one standard and one chief, so we were various denominations, but that we had one Head, Jesus Christ—one truth, one only faith. The King then asked me who I was. "I am a pastor of the Waldensian Church, your Majesty." "Now I know where we are," and he gave me a shake of the hand. "I had the pleasure of receiving a deputation of the Waldensian Church at Turin, with Signor \_\_\_\_\_ at its head." "Charbonnier, your Majesty." "Right—the Moderator Charbonnier."

The King also asked how our Churches were maintained. M. Peter answered that in the universal Evangelical Church they helped one another for the advancement of the kingdom of God. He wished also to be informed as to the number of adherents in the various Churches, and heard with pleasure that there are also in Naples Evangelical schools. He concluded by expressing a wish for the prosperity of the work of all; and, as at the beginning, his Majesty again shook hands with us all. I shall never forget the truly warm grasp which I received from his august hands when I said to him, "Your Majesty, God bless and protect your person and your royal family." We could not have been received with greater courtesy and affability. "The King Umberto is a perfect gentleman," afterwards exclaimed one who comes from the country of the "gentleman." "Yes, he is *charmant*. I defy any one to find a President of a republic who would be so courteous and affectionate as the King of Italy," added the Swiss pastor.

The audience which the King deigned to grant us, and the manner in which he received us, produced on all the best impression, and none of us will quickly forget the quarter of an hour which we passed in the presence of him for whom we constantly pray.

#### ROMAN BRANCH.

The following report of the interview of the deputation from the Roman Branch of the Alliance with the King of Italy, is supplied by Signor Sciarelli:—

"On the morning of December 4th, the King received at the Quirinal the following members of our branch: Mr. T. H. Bruce

(President), Mr. Ribetti, Mr. Conti, Mr. Lanna, Mr. Cocorda, Mr. Fasulo, and myself, as pastors of the various Churches. As soon as the deputation was admitted into the reception hall, the King, in a most courteous and kind manner, came to meet us, saying that on a previous occasion he had had the intention of receiving some of the Evangelical ministers of Rome, when they sent him a Bible, which he accepted with great pleasure; but that then that reception could not take place, because a letter addressed to the honourable Mazzarella did not arrive in time. After having shaken hands with each of us, his Majesty wanted to be informed of the various Churches which were represented. Hearing the names of the different denominations, he said, 'Yes, . . . there are many different names . . . ' 'Yes, Sire,' it was respectfully, but opportunely, answered, 'but the same spirit, the same faith.' Then the King asked more particularly about the work of every minister, inquiring if the meetings were well attended, and what was the number of the members of every Church. After having heard the answers, he wanted to know if the members of the deputation were Italians, and if there were many Italian ministers. With the exception of Mr. Bruce, all the members of the deputation were Italians, and they could affirm that the Evangelical Church in our country, whatever be the denomination, has Italian ministers, has an Italian form, is altogether an Italian work. His Majesty asked afterwards for some information about the schools, and having heard with a visible interest, went on, 'But how can you manage to obtain the money which is necessary?' 'Sire,' it was answered, 'all depends on the charity of our friends.'

"The address, which had been elegantly copied, was then presented to the King. His Majesty accepted it with great pleasure; and to the words of the President and of the other members of the deputation, who all expressed their devotion and affection, he answered with thanks, again shaking hands with every one, and saluting them with love. None of the members of that Commission will ever forget those thanks and that pressure of hands."

# Evangelical Christendom.

FEBRUARY, 1879.

## THE MONTH.

THE friends of rational liberty throughout the world may well congratulate France upon the twofold crisis through which she has just passed, and the double victory she has achieved. The result of the senatorial elections has far exceeded the most sanguine anticipations of the Republicans; and hence those who desire that our neighbours across the Channel should, like ourselves, enjoy the blessings both of order and of freedom, have every reason to rejoice. France has now a better prospect of a government which shall be at once durable and popular than has opened up before her for at least a generation. The elections for the Senate have given to the Liberals of France a majority of more than double what M. Gambetta had predicted. Instead of twenty-five, the Republicans outnumber the Conservatives by sixty. In the Senate, as newly constituted, the proportion between the two parties will be about one hundred and twenty of the one to one hundred and eighty of the other. The change thus effected in the composition of that body suffices to make impossible at present either a Monarchical or Imperial reaction. And if the Republicans of France—who are, in fact, identical with the Liberal party in that country—do but continue to show, in this hour of their triumph, the moderation by which mainly that triumph has been won, the Republic may be regarded as having been, by recent events, consolidated, strengthened, and settled; and as likely to be for a long period the future permanent form of government in France. That same self-restraint which enabled its advocates to overthrow the men of the 16th of May, 1877, and which has now given them the ascendancy in the Senate as well as in the Chamber, will, if persevered in, give them the power to pass safely through the crisis which yet awaits them, when in 1880 the Septennate shall expire. Already, indeed, has an opportunity been afforded them, since the senatorial elections, of exercising the self-control which, to them especially, is so essential to success. The Extreme Left, not unnaturally expected from the Government of M. Dufaure, after the elections for the Senate had told so completely in their favour, and had thus relieved them from all apprehensions of Ultramontane or reactionary plots, and of future conflicts between the various powers of the State, that they would adopt in their policy a more decided and a bolder course than that necessary whilst the Senate might at any time assume towards them, and even towards the Republic itself, an aspect of hostility. From this point of view, the recent Ministerial “statement” or “programme” appeared to them defective and, indeed, almost half-hearted in its tone. M. Senard, as the mouthpiece of the Left, brought the matter before the Chamber, and the Government were invited so to explain or amend their original announcement, as to convince that assembly that, under their sway, the stability of Republican institutions was assured. In reply, M. Dufaure declared that he accepted the views of M. Senard, that several official changes had been made already, and that the senatorial elections undoubtedly imposed upon the Govern-

ment the duty of increased energy and firmness in regard to functionaries not well affected to the Republic; contending also that the previous career of the Ministry entitled it to confidence, and that its future policy should be interpreted by the light of its doings in the past. A resolution was then passed by a majority of 102 (the Right apparently not voting), declaring that the Chamber, trusting in the Ministry, and convinced that they would satisfy the country in respect of the administrative and judicial functionaries, "passes to the order of the day." Thus has a crisis, thought by many not inferior in gravity to that of the senatorial elections, been successfully passed through. Moderation and good feeling have triumphed; the Government have been compelled to be more explicit than at first, and confidence has been accorded them on the condition that, by taking all needful precautions to insure the stability of the Republic, they satisfy the legitimate desires of the nation. A twofold crisis has thus been surmounted, and a double victory secured.

Shere Ali, as was anticipated, has abandoned his dominions and fled to Turkestan, and Candahar is in possession of our Indian troops. The detachment of six or seven hundred Afghan cavalry, by whom their advance had been resisted, were easily defeated by General Stewart, who, encountering no other obstacles to his progress, at once took possession of the town. More recent information states that Ghoolam Hussein, the civil Governor, aided by the officials of the Ameer, has not only succeeded in maintaining order, but also in restoring the entire municipal and provincial administration of the district. General Roberts's advance has not been equally successful. Informed that the inhabitants of the Khost Valley were friendly in their disposition, he discovered, on the contrary, that, in alliance with other tribes, they were about to assume the offensive. He therefore attacked them in three columns, and utterly routed them, with considerable loss, whilst the casualties on his own side were but insignificant; but, fearing to encounter them again in more formidable numbers, he has deemed it wise to concentrate his forces, and to retreat towards Kuram, leaving, however, one or two regiments of native troops behind him to overawe the tribes in the immediate vicinity. The Khyber Pass is still reported insecure, being infested by marauders; and it is even stated that Yakoob Khan, whom his father liberated and left in charge at Cabul, finding himself powerless to exercise any sovereignty there, has now himself effected a retreat. Generally speaking, it may no doubt be said that Afghanistan is without a government, and that, for the most part, anarchy prevails. It may therefore be affirmed that the war can be further prosecuted with but little satisfactory result. There is no regular army, in fact, with whom the Indian troops can fight; whilst to conclude peace when there is no Executive with whom to conclude it, seems equally impossible. We have not as yet secured any rectification of boundaries, and our frontier is at the present moment actually more "unscientific" than before! It will require no ordinary amount of administrative tact and skill to turn to practical account our present position in Afghanistan.

In all social circles—alike by the domestic fireside and in the haunts of business, the counting-house, the mart, and the exchange—the prevalent depression of trade, and the severe personal distress and destitution which, as the consequence, so widely and so fearfully prevail, constitute the chief and all-engrossing theme. From day to day new facts are brought to light, which show that the evil is more deeply and generally felt than, at the outset, was supposed by many. In the great manufacturing towns, whether in the midland or the northern districts, privation is, by thousands, most keenly and severely felt; but, owing to the various and complex nature of the

trades there carried on, the artisans are somewhat less dependent on any particular form of industry, and when their own special vocation fails them, can at times find support and refuge in another. Both in Birmingham and Manchester the municipal authorities have taken up the work of relief in a thoroughly business-like and resolute spirit, and their example cannot but have a most beneficial effect on other centres of activity. Extraneous help is, in the main, eschewed, and local resources and existing organizations are made almost exclusively available for prosecuting the needful inquiries, and affording the requisite relief. The subject of the best means of dispensing that relief, and the principles on which it should be given, are just now, as is natural, exciting close and general attention. The Charity Organization Society, in particular, is striving to impress upon the public the necessity of establishing a clear distinction between the operations of public law and those of private and individual benevolence. They contend that such of the population as are normally and habitually in a state of pauperism are the proper objects of the Poor Law, whilst those suffering from occasional and exceptional distress, and who are personally deserving of assistance, are those on whom charity, in a proper sense, should, in a prompt and systematic manner, be bestowed. The subject is doubtless one of great difficulty, as periods of real distress are likewise opportunities which the undeserving will not fail to seize; nevertheless, those in need must be assisted, and Christians, who are laid under a special obligation to remember that the poor they have always with them, ought undoubtedly to be ever foremost in this work of practical philanthropy. We rejoice to believe that it is so at the present time; and that in the extraordinary efforts now being made to compensate for what trade at present fails to yield, and neither the Poor Law nor its administrators have any power to supply, those are most active and zealous who are the followers of Him who went about doing good, and who has said, in reference to supplying the wants of the needy, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

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Although the general public have not yet felt so seriously as the Company the consequences of the Midland Railway strike, there is some apprehension that these will shortly affect, very appreciably, the national convenience, and create fresh complications. Other strikes are still in operation; and others, again, have but just commenced. Under the present circumstances of the country, however much we may regret these facts, they can be no occasion for surprise. In these hard and exceptional times employers and employed are each striving to make the best bargain for themselves—sometimes, we fear, without adequate consideration for the rights and interests of others. It were well, in these trade disputes, if each party would strive to realize more honestly and thoroughly the point of view of their opponents. Were this more generally done, it would not only tend to allay irritation and promote mutual forbearance and concession, but to bring out into prominence the fact that the interests supposed to be antagonistic are often clearly and demonstratively identical. That the present period of distress may ultimately tend to draw together more closely the various classes of the people, to make employers more considerate and liberal, and the employed more patient, painstaking, and conscientious, is the earnest desire of every true philanthropist and every genuine lover of his country.

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Prince Bismarck has submitted to the Federal Council of Germany the draft of a Bill which, if passed in its present state, will take away from the Parliament of that country its fundamental and essential rights. By this measure, under the plea of repressing seditious utterances, and prohibiting language which the Executive

Government may choose to construe as implying or involving danger to the State, that most elementary privilege of all Parliaments, liberty of speech, is restrained, and the free expression of opinion, without which any representative body becomes almost powerless as a source of honest and effective legislation, is limited. This Bill provides that the Reichstag is to be armed with the power of inflicting severe punishment on any of its own members who may be judged guilty of "offensive" utterance (a very comprehensive and elastic term), and certain articles in the constitution notwithstanding, still further with the power to deliver them to be tried as criminal offenders. It also enacts that all "improper" expressions of members are to be excluded from the shorthand reports, and that their publication elsewhere may be prohibited. The excuse, of course, for such stringent legislation is the alleged necessity for preventing any expression of Socialistic feeling in the Legislature. The Emperor and the Federal Council may possibly endorse the Chancellor's views; it is matter of considerable doubt whether the German Reichstag will consent thus to abdicate its own essential privileges.

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The Pope's recent Encyclical is, in its tone and spirit, in strict accordance with his letter addressed not long since to the Archbishop of Cologne. It is an appeal to the crowned heads of Europe, reminding them of the dangers to which their own thrones are exposed from the machinations and intrigues of Socialism, Communism, and the like, and adjuring them, if they would resist and overthrow these foes, to enter for that purpose into an alliance, offensive and defensive, with the Court of Rome. It attributes all these evils to the neglect, by the sovereigns and peoples of the Continent, of the doctrines and the jurisdiction of the Holy See, and denounces Protestantism as the root and parent of them all; affirming, virtually, that until Papal supremacy in its widest claims is fully recognized and heartily obeyed, neither peace nor prosperity is possible in Europe.

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Father Hyacinthe appears before us in a new and curious light. Convinced that the Roman Church has not been faithful to the truth, satisfied that there is not in France a true "shepherd of souls" amongst the prelates, yet clinging to the tradition that without episcopacy no Church can exist, except indeed in a condition of "religious anarchy," the idea of reviving the ancient Gallican Church, in independence of the Vatican, some time since occurred to him; and, animated by that desire, he applied to the Primate of all England for his counsel and his aid, especially, it would seem, desiring to place his own "mission" under the protection and sanction, if not the jurisdiction, of the English Archbishop, and imagining that Anglican prelates might, in their own episcopal capacity, be induced to ordain bishops who should exercise the jurisdiction of their office over congregations formed in France. The idea is startling, but it is undoubtedly an outcome of the recent Lambeth Conference. The Archbishop, however, was too circumspect to allow himself, or the Church of which he is the recognized ecclesiastical chief in this country, to undertake the responsibility which Father Hyacinthe invited him to assume. He discreetly referred his correspondent to the Scottish Episcopate, and the result has been, so to speak, the opening of negotiations on the subject between Father Hyacinthe and the Bishop of Moray and Ross. What the Church of England, with all her responsibilities arising from her legal status and her close connection with the State, could not do, may possibly be ventured on by the Episcopal Church in Scotland, which has no such status or connection; and the correspondence which has been published shows it to be at least possible that Scottish bishops may lend to Father Hyacinthe's proposal a listening ear. Should they either themselves undertake the supervision

of the congregations he may form, or ordain other prelates for the purpose, they will in no way compromise the English episcopal authorities, who, should the enterprise prove a failure, can repudiate all responsibility for it, whilst, should it succeed, they may take credit to themselves for commending the matter to the notice of the Scotch Episcopate. We regret that Father Hyacinthe should not allow his faith in Christ's Gospel to rise superior to these ecclesiastical or canonical considerations, the undue importance attached to which can, we fear, only tend to produce polemical contention. Were he to concentrate all his energy on the simple proclamation of the Gospel, instead of seeking to obtain sanction for his work from foreign bishops, or to place it under prelatical authority, he would, we think, be doing more to promote both the conversion and salvation of his countrymen and the glory of the Master whom he seeks to serve.

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Marshal Espartero is no more. A great man, a sincere patriot, a successful general, an incorruptible and able statesman, he will long be remembered by his fellow-countrymen as one of the foremost politicians of the generation that is past. Amidst the general corruption which, unhappily, so long obtained in Spain, and which was manifested not only in private life, but also and especially in all the functions and departments of the State, the name of Espartero stands out in honourable contrast to those of the bulk of the political traders and intriguers of his time. Born in 1792, and originally intended for the priesthood, the future Marshal, who had no tastes or tendencies in that direction, early decided to relinquish all thoughts of the clerical profession, and to embrace the military calling. When the French invaded Spanish soil, Espartero enrolled himself as a volunteer for the defence of his country; his first exploits, however, were achieved in the war of Spain with her insurgent colonies of Venezuela and New Granada. After the death of Ferdinand, in 1833, Espartero became the chief figure in the war of succession which then broke out in Spain between the Christinos and the Carlists. That war continued for seven weary and desolating years; it was, however, conducted by Espartero, in conjunction with General Sir De Lacy Evans and the British Legion, to a successful and triumphant issue. The Marshal's personal and conspicuous courage, no less than his strategical and political ability, largely contributed to this result. Thenceforth his career became political, and he distinguished himself as a statesman no less than he had previously done as a commander. Ardently embracing the Liberal side, he opposed the corrupt and reactionary schemes of the Ministers of Maria Christina as decidedly as he had previously declared against the open insurrection of Don Carlos. Ultimately he triumphed in this conflict also, becoming President of a new Cabinet; and afterwards, when the Queen-Mother resigned her office as Regent, he was elected by the Cortes to succeed her during the minority of Isabella II. Subsequently he was driven from power, and became an exile in this country. In 1854 he once more accepted office at the instance of Queen Isabella, but, being thwarted in his policy by his colleagues, retired into private life. After the deposition of the Queen, he might have been elected President of the Republic, or even King, but, with noble self-abnegation, preferred to continue in seclusion for the remainder of his life. Whatever his faults, he was undoubtedly a true lover of his country, desiring to see her emancipated alike from civil tyranny and priestly domination; and Spain owes to his memory a debt of gratitude and respect such as she has had but little reason to be conscious of towards any other of her statesmen.

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, January 18, 1879.

### THE REPUBLICAN TRIUMPH AND THE ROMISH CLERGY.

The present state of the country might be called one of confusion and of hope. The election of Republican senators has rejoiced the majority of the nation, because it promises less strife. The name of Republic should be a reality in the laws and in the representatives of the nation, and not a mere word painted on public buildings and heading State documents. The Government promises many enactments long desired; among others, compulsory education for children, liberty of worship and conscience, equality before the law, professional schools, and industrial courses of lectures, popular technical institutions, etc. No fewer than 2,225 prisoners or exiles for participation in the Commune of 1871 are freely pardoned. All this will not please the Romish clergy and the Pope, who paint the future in fearful colours, and conjure Governments and peoples to accept the Church of Rome as their mother and mistress, in order to promote their prosperity and happiness! Yet the party seem inclined to rejoice at the coldness with which the Government programme has been almost universally received, owing to its want of frankness and decision, inasmuch as anything that brings France into a *gâchis* ("a mess"), as they elegantly term it, will be a chance for Rome and Royalty! The respectable and stanch Republicans call for Gambetta.

God has suddenly called home

PROFESSOR BONIFAS, OF MONTAUBAN.

Two hours previous to his departure he said, "Lord, help me!" and added to those around him, "I do not greatly suffer, but the incessant nature of the suffering is painful. I beg the Lord to preserve me a little strength and voice. I would that I could glorify Him once more! I should so much have liked to have seen the students again. I would have told them that in Jesus one can depart in peace, and with joy—with joy!" he repeated. He had previously said, "The Lord is good! oh, how good He is!" and just as the shadows of earth were disappearing behind him he exclaimed, "How beautiful is heaven!" adding, a few moments afterwards, "and how near!" These were his last words. He was not yet

fifty. Greatly beloved for his gentle, loving nature, very highly respected and revered for his learning, and pleasant way of communicating it, he is deeply regretted.

MONTAUBAN IS IN TROUBLE

on other accounts also. Great commotion is being made about a plan, affirmed on one hand and stoutly denied on the other, said to be on foot to bring the Montauban professors to Paris, and to merge the two theological colleges in one. This has increased the paper war between the Rationalists and the Orthodox; and it is taking up time, thought, and space without end, in all the Protestant organs of publicity.

NEW PUBLICATIONS.

A new monthly, called *La Femme* ("Woman"), entirely written by Protestant ladies, has appeared, edited by Mdlle. Delpach. The Baptists have commenced a small monthly periodical, called *L'Echo de la Vérité*, published at Montbelliard. The *Réformateur* (daily demolisher of Popery) is to make its appearance on April 16, edited for the first three months by M. Leon Pilatte (pastor of the Free Church at Nice, and editor of the *Eglise Libre*).

THE GOSPEL AND THE PEOPLE.

All our different societies labouring in this country have but one note—a note of thanksgiving for the favourable reception of their agents, for the wonderful opportunities for preaching the Gospel, and of strong cries for God-prepared labourers to come and help. There can be no doubt but that the wide circulation of the truth by the press has prepared unexpected openings. Private letters tell us of *uncontroversial* tracts and hymns getting into schools, convents, and churches. Among others, a schoolmaster who received at the Exhibition the Religious Tract Society's special souvenir tract, containing the music and hymn, "The Old, Old Story," taught it to his scholars, and it is now sung in the Roman Catholic Church. He has sent for more hymns and tracts. We often hear of the bread cast long since upon the waters. This simple Gospel is what is needed. How can men who have experienced its power preach anything else? We often tremble at the loss of time and the strength spent in vain upon what is *not* the power of God unto salvation. M. Réveillaud, until lately

the chief editor of the *Avenir de l'Aube*, spoke thus recently at Estissac, near Troyes, in presence of many of his "freethinking" readers: "The basis of true liberty, the liberty which emancipates the conscience and the life, is the Gospel. Without it, nothing is lasting, nothing is true, nothing is able to raise and save a people. Jesus Christ, then, is our Saviour and our Master. Out of Him, we can do nothing. We must be converted, brethren, friends; we must acknowledge ourselves to be sinners and condemned; then shall we be delivered, and then only shall we be happy." What a contrast this with a professor in the Protestant Theological College in Paris striving to prove that David was probably no monotheist, but the worshipper of a Sphynx, "*Ariel Doudok*!" A Parisian workman said, "There is Protestantism in the air;" let, then, Protestants preach Jesus to these acutely feeling and thirsting souls, or the deceived ones will turn aside, like a broken bow, and declare "all men are liars."

#### MONASTIC TEACHERS.

The Municipal Council of Paris has voted a reduction to the minimum amount of the salary of friars and nuns engaged as schoolmasters and schoolmistresses (300fr. and 250fr. per annum respectively); and by another vote it places all the Paris schools in the hands of lay teachers. Many Protestant schools are communal—i.e., belong to the city of Paris—and the tendency is to place freethinking infidel Protestants over them. Great caution and firmness are called for. At the very moment when prejudices fade away, and the people turn towards us with outspread hands, shall we have no time to give them bread? God forbid!

#### PROFESSOR CHABCOIT

is interesting the public intensely by his course of lectures, at the Salpêtrière, on nervous maladies in connection with light and sound. Thus, by a projection of electric light upon the eyes of a patient, he produces the various phenomena of catalepsy. The limbs remain supple and retain the attitudes successively given to them by a third party, while the expression of the countenance varies *ad infinitum* according to the impression communicated by gestures. If the light be suddenly withdrawn, the patient falls into lethargy and somnambulism, during which unconscious acts, such as walking, writing, and sometimes answering questions, are performed at command. Analogous phenomena are produced by the patient sitting on a vibrating board, to which is attached a diaphanous of large size. In these cases sound and

light seem equally to affect the nervous system. The natural comment of the public press is, that cases of ecstatic religious persons, every now and then exhibited by the Church of Rome, have found their natural explanation.

#### A LAMENTABLE DELUSION.

We are deeply grieved that an insufficiently informed pen has set afloat, as an important item of news, the painful case of senile and mental delusion of one of the most modest and benignant of men. In an almost unknown street, a few people, a dozen or twenty, some from ignorance, some from watchful duty, some from deep compassion, and all with loving personal attachment to the man of eighty (whose quite, unostentatious charities, before, during, and after the siege, have ever been unbounded), meet and listen to his prayers and utterances. Some of these are sound and good; but when the jarring chord vibrates in his mind, they become incoherent and fatally false, for the point on which his brain reels is that he thinks he is a personal manifestation of Christ, the Son of God. There is no delusion too strange to be communicated to kindred temperaments. A few weak individuals here and there have been found believing this sickly dream. But the whole thing having been kept quiet, had long lost all public interest, and was sinking into oblivion—scarcely an ember remained,—when a correspondent in an English journal has taken up the subject, and of a last dying spark has made wildfire which is running the round of the papers in France and in England as a grand novelty, an awful blasphemy, a spreading heresy! The Protestants of Paris are surely the best judges of the wisest mode of dealing with one of their members on whom this great affliction has fallen; and the most judicious medical and pastoral advice has always been that the least possible ado should be made about the matter, that it should be allowed to wear itself out. Even when the venerated man has presented himself in a public prayer-meeting, of two perils the least has been judged to be that of not expelling him, and of allowing him to pray if he stood up. His mind has never (to our knowledge) wandered on these occasions, and as but few people know of his mental delusion, no notice has been taken. We believe this to be the strictly true and common-sense view of the case, and we regret more than we can express that we are forced by the indiscreet article in a com-



temporary to mention facts which have caused untold sorrow to the family and the Church, which have been hitherto kept, as is usual in cases of mental malady, as far as possible in the background of a delicate privacy.

#### WEEK OF PRAYER: AFRICAN MISSIONS.

In some parts, and particularly in Nîmes, the Week of Prayer seems to have been attended with real blessing. In Paris the attendance was not very numerous, but the

Ordination in the Oratoire of two missionaries for Africa attracted a large audience and excited much interest on one of the evenings. Since then, the news has been received of the successful missionary journey of M. Coillard among tribes thus newly visited, and of the awful thunderstorm which prostrated a congregation in Morijah, when the lightning struck the little daughter of Eug. Cazalis dead in the church.

## BELGIUM.

#### LABOURS AMONG THE LOWLY.

Large numbers of masons whose homes are in the district of Nivelles spend the week in Brussels, and herd together in *logements*, where they are visited from time to time by our Bible reader. These visits have already yielded fruit. Our agent is often heartily welcomed, and many of the men have purchased New Testaments or Bibles. Among the brickmakers also he finds access, gathering them together sometimes in the middle of the day for fifteen or twenty minutes to sing a hymn and to speak to them of the love of Christ. At one of these brickmakers' camps are two men who have been converted, and who are highly esteemed by their comrades.

At Morville, a small town near the French frontier, a station is in process of formation, and only needs an evangelist who can reside there in order to form a most hopeful field. Our Bible reader from Brussels and another from Charleroi go there on alternate Sundays, and hold meetings and visit among the people. During the summer and early autumn the services took place in the open air, as there is at present no room in which the people can assemble except one, far too low and too small, in a private house. It is intended to hire and fit up a barn for the purpose, for it would be sad to see so promising a work suffer for want of a *locale*. Among the most attentive hearers are two men, one of whom was an awful swearer and the other a drunkard. Both are now changed men, as all their friends are ready to testify. Among the persons present some time since, was a man who had walked five leagues (thirteen miles) in order to hear the Gospel. Tracts were given him at the time of the Franco-German War, and the reading of these led him to purchase a Bible, and thus he had been brought to embrace the truth. He has already been the means of one conversion.

#### THE PRIESTS AND THE PEOPLE.

The priests are, of course, greatly annoyed

at this entrance of Protestantism into a part of the country where it was quite unknown until within the last year or so. Our agent recounts a singular instance of their intolerance, leading, however, to happy results. "The sister of one of the people attending our services was about to be married, and asked her brother to be one of the witnesses. He objected, on the ground that his doing so would probably create difficulty. As his sister insisted, he yielded, and, after the civil ceremony had been performed at the mayor's, the party proceeded to the church. As soon as the priest saw our friend he went up to him and said, 'You cannot be a witness in this case.' 'Why?' 'Because your testimony has no longer any value in the eyes of the Church.' 'But, M. le Curé, I was one of the witnesses at the *mairie*.' The priest, in a great rage, ordered him to leave the church, adding that he should not allow him to put his name on the register. Our friend replied, 'I don't care a fig for your register, but the church is a public building, and I shall not leave until the ceremony is over.' This took place on the Saturday. On the following day the whole party came to our meeting."

Another of our agents, M. Ducart, of Frameries, writes as follows: "Last month I was called to visit a Roman Catholic family who have been reading the Bible for twenty years. The father came one day, through curiosity, to our service. He thought it was a kind of meeting presided over by a free-thinker. The joy he felt was only equalled by his astonishment when he heard his much-loved Bible read and explained. The priest from H. has been calling on some of our families, and telling them that a church and a school are about to be built. This announcement did not produce the desired effect. The people said, 'It was not for the sake of playing a sort of comedy that we left your Church, and we are fully determined not

to return. We are now attached to the Gospel of Jesus Christ.' The members of our new station at B. are increasingly delighted

with the truth." — *Evangelical Continental Society's Circular.*

## ITALY.

### PAPAL POLICY.

The *Osservatore Romano* publishes a letter from the Pope to the Archbishop of Cologne, in which he says that from the commencement of his pontificate he desired peace between princes, peoples, and the Church. He adds: "We have turned our thoughts in preference towards the noble German nation, but God alone knows whether the work is near being crowned with success." The Pope declares that he shall continue in the same path he has hitherto pursued, and he then makes an appeal to the German bishops, enjoining them to obey all laws that are not contrary to faith. His Holiness, in conclusion, says: "We must pray God to lead the noble and powerful Emperor of Germany, and the personages at his side, to show proofs of more disposition towards goodwill."

### A PAPAL ENCYCLICAL.

The Pope has issued to all the bishops an Encyclical Letter, in which he discusses at great length the conditions of the Church, the Papacy, and society, much in the vein of his predecessor, Pius IX. The Latin text occupies seven columns of the *Osservatore Romano*.

### THE PRESS AND THE PAPACY.

A new paper is about to be started, under the auspices of the Vatican, in seven different languages. The present clerical papers of Rome are simply roseate chronicles of everything concerning the Pope, and whoever happens to be one of the reigning ecclesiastical favourites. The *Osservatore* and *Voce della Verità* always take it for granted that the Vatican is a sealed tomb to everybody but themselves. Foreign correspondents have to run the gauntlet of a series of contradictions before facts which they have gleaned are recognized by these papers as even possible. Not a word appears in their columns about things really occurring in what may be described as the "Palace of Gossip." The revolt of the Swiss Guards, the return of Curci, the attempt to poison Leo XIII., the Minoccheri scandal, and everything else of any importance, were found out principally by English correspondents. *Il Mondo Cattolico* will, it is said, treat Roman Catholic subjects in a "liberal and unsectarian" spirit.

### CARDINAL FERRIERI

has been made Secretary of Briefs, *vice* Asquini, deceased. On this the correspondent of the *Standard* remarks: "All the great offices at the Vatican are thus held by the Liberal school of cardinals. The Secretary of Briefs is a very influential officer. The Jesuit cardinals are alarmed and disgusted at this appointment."

### FREE ITALIAN CHURCH.

An interesting letter has been addressed to the friends in this country of the Free Italian Church by the Rev. J. R. McDougall. He states that the marked feature of the meeting of the General Assembly of the Church was the peace and concord that prevailed. "All the reports given in," he goes on to say, "showed progress. Shortly after that I presided in Rome at the solemn re-opening of the College of the Free Italian Church, with sixteen students, other three studying presently under one of our evangelists in the South. Thereafter I had a run to the extreme south of Italy, and spent ten days among the young native churches of Bari, Grumo, Mottola, Taranto, Rocco Imperiale, etc. I was greatly delighted with my visit. How white the fields are unto harvest, when once we have a number of able and devoted evangelists to send out! At Rocca 300 persons listened to me attentively for two hours, and among them were all the authorities and town councillors and heads of families. The whole town is for the Gospel. The second meeting of the Intermissionary Conference, of which I am president, was held in my study two weeks ago. The various heads of Italian missions discussed a variety of subjects in a most brotherly way, lunched and dined with us, and in the evening we invited all the evangelists of Florence and other friends to salute the brethren of the Conference. Is not this progress? You will be glad to hear that the Government, through its Ministry of Education, lately voted an annual grant of 300fr. to the schools in Rome of the Free Italian Church, and we hope their promise will soon be redeemed of granting recognition to the Free Italian Church as a moral corporation capable of holding funds and property in its own name and for evangelistic purposes. It was promised us at the re-opening of Parliament, but

you will have noticed that a change of Ministry has taken place, which will cause delay. I preached and presided on Wednesday of last week in Genoa, at the ordination of a young minister for Cyprus, and took occasion to visit the church at Turin and to inspect the Desanctis Schools, now under our charge, and also to spend a day at Milan, where such an extension of our work has taken place that, notwithstanding the low state of our funds, we have been obliged to hire a second place of worship, in which I preached to 300 people. As one of a deputation of ten foreign residents in Florence, I had the pleasure lately of receiving the young King and Queen of Italy on their arrival at the station here, and also of conversing with them at the Pitti Palace on the following day. Nothing could exceed their frankness and courtesy. The Queen spoke to me in excellent English, without the slightest foreign accent. The King was greatly pleased when, in his own tongue, I informed him that I had had the pleasure, seventeen years ago, of similarly receiving his great father at the station when he paid his first visit to Florence as King of Italy; that every Lord's-day these twenty-one years we had prayed for the King, and now for the Queen of Italy, for their son and their advisers, and for the whole body of the people; and also that one of the first acts of his reign had been to affix his signature to the royal decree transferring the property in which we worshipped and dwelt to the Free Church of Scotland."

#### FREE CHURCH EVANGELIZATION.

The four agents in connection with this Church supported by the Evangelical Continental Society—Pastors Conti, in Rome; Borgia, in Milan; Logomarsino, in Florence; and Bracchetto, in Naples—report additions to their several churches. In Florence, the meetings in St. Jacopo are numerous attended, and in November last five natives and one foreigner were admitted to the Lord's Supper. In Rome several most interesting cases of conversion have occurred. In Milan, so great has been the success attending the labours of Signor Borgia in St. Simone Church,

that Signor Contini has been appointed by the Evangelization Committee to come to Milan and labour in a distant quarter of the city. A room capable of holding 200 persons has been secured near the Porta Garibaldi, and here it is hoped that Signor C. will gather a good congregation and also a large Sunday-school. At Fara Novarese attempts have been made by Signor Borgia to hire a hall for public worship, but the priests were too strong for him. He has, however, arranged to hold occasional services in a room of a private house. Frequent visits to Fara Novarese, and much discussion in the newspapers, have rendered this step advisable. Indeed, there is much hope that a church will be formed here at no distant date.

#### GOULD MEMORIAL HOME AND SCHOOLS.

There was a large gathering of English and American friends of the Gould Memorial Home and Schools in Rome, to witness the last distribution of prizes to the children for their year's work. This institution has now been one year in the new house, Villino No. 1, Via Magenta, to which it was removed from the centre of the city. The inmates, all of whom are orphan and destitute children of Italy, number forty boys and girls, and many applications have to be refused for want of room and funds. Ten girls and six boys have left the institution during the past year, several of whom have done the greatest credit to their training and education. The American Consul-General was to have taken the chair, but was unable. A letter containing a warm tribute of praise to the memory of the late Mrs. Gould, and enclosing a cheque from him, was read by the English Chaplain of Rome, who acted in his absence. The children recited both in Italian and French, and sang. After the speeches were over, and the prizes given, tea was served in the committee-room, where specimens of the boys' printing (in the Gould Home Press) and of the girls' needlework were exhibited. The excellent arrangements of the house, and the neatness and order of all the surroundings, were the subject of general remark and warm approval by the visitors.

## GERMANY.

[From our own Correspondent.]

—, Prussia, Jan. 16, 1879.

#### APPOINTMENTS TO THE SUPREME CONSISTORY.

I am able to begin my first letter in the new year with a fact which has caused great satisfaction in all religious circles. Two of

the Court Chaplains, Dr. Kögel and Dr. Baur, have been appointed members of the Supreme Consistory at Berlin. The importance of the fact is equally recognized by friends and foes. Your readers will remember that it was said a few months ago that Dr. Falk was to retire

from office on account of his opposition to these appointments. Now they have taken place, and the Minister is still in office. The Supreme Consistory had, under the presidency of Mr. Hermann, sought and found support almost entirely from the "Middle Party." The election for the synods had given a majority to the Lutherans and the "Positive Union" Party, which, notwithstanding many differences, always co-operated against the "Liberals" and the Middle Party for the independence of the Church and the purity of Christian doctrine. It is a well-known fact that the two attempts on the Emperor's life opened the eyes of many to the conclusion that religious principles ought to be more widely disseminated among the people, and that the Emperor himself especially wished to strengthen religious influences. It was his desire, therefore, to see two of his Court Chaplains members of the highest ecclesiastical body. These two men are in reality the leading men of the Positive Union Party. Their appointment will not only formally change the majority in the Supreme Consistory by transferring it from the Middle Party to that of the Positive Union, but it will especially secure to the latter party a greater moral influence, as it is represented in the Church Government by a man of the great abilities of Dr. Kögel. For these very reasons it seems that Dr. Falk opposed the appointments. He deserves credit for having dropped this opposition at last, as he has shown thereby that, as the representative of the State, he does not wish to exercise an undue influence on internal Church questions. The Liberal press is much dissatisfied. While some papers find a consolation in the consideration that it was better for Dr. Falk to give way on one point in order to preserve his valuable activity to the country on more important questions, others think that he would have done better to leave his place voluntarily at the present time, before he is sacrificed in order to make peace with Rome. The affair was mentioned the other day in the House of Deputies, but very few words were said about it. Dr. Falk maintained absolute silence, and thereby once more acknowledged that the State ought not to exercise an influence on internal Church questions. A Conservative Deputy took the opportunity to say that great satisfaction was felt at these appointments. The policy of Minister Falk in school questions created, from the beginning, uneasiness in all religious circles, and has caused all the pastors in the district of Marienwerder to abdicate as school

inspectors. The diminution of religious lessons, and especially the combination of Roman Catholic and Protestant children in undenominational schools, is felt as injurious to the religious life of the nation, and a change in this policy would be gladly welcomed; but a great change for the better has already taken place, when a truly evangelical influence has obtained the upper hand in the Church Government. With reference to the

#### STRUGGLE WITH ROME,

nothing new has occurred. The Pope has addressed a letter to Archbishop Melchers, in which he expresses the hope that more benignant intentions would prevail with the Prussian Government. He says that the Catholics would gladly obey the laws, *in so far as they are not opposed to their consciences*. These words have been greatly commented upon; but I suppose too much value is attached to them. The Roman See will never give way in principle, and both parties from time to time find it well to declare this. At the same time, there can be no doubt that the negotiations for a practical understanding are going on, and only the great difficulty of the case makes the progress rather slow.

#### A NEW COURT CHAPLAIN.

The senior of our Court Chaplains, Mr. von Hengstenberg, has asked the Emperor to appoint for him a young and active successor. The venerable old man retains his office, but has renounced all its emoluments in order to render this possible. Mr. Schrader, hitherto pastor of the German Evangelical Church at the Hague, in the Netherlands, has been appointed Court Chaplain. He is a man of truly evangelical views, and will fully co-operate with his colleagues.

THE CHRISTIAN WORKING MEN'S PARTY is going on, doing its work regularly. It is to the advantage of the Party that there is no excitement about elections just now. The Party meets regularly, and the fact that a great number of people belonging to the working classes are thus brought under the influence of the Gospel is very satisfactory.

#### MR. SCHRAMM

has published an open letter, in which he informs the public that he wishes no appeal against the decision of the Consistory of the Province of Brandenburg. He says that he will not submit to an examination of his orthodoxy by the Supreme Consistory, and that he prefers to remain at Bremen. In

ST. MARK'S CHURCH, BERLIN, the deficiency caused by the falling off of fees for religious acts has become so great, that the parochial council proposed to discontinue the

services. However, this was not done, as the pastors, in a very generous way, said that they would exercise their offices even if they received no pay. It is highly necessary that Church funds should soon be raised.

THE PRUSSIAN BIBLE SOCIETY circulated 89,004 Bibles and 19,953 New Testaments in the year 1877. The British and Foreign Bible Society has certainly done more, as it issued in Germany 448,808 copies,

which is about four times as many; but the Prussian Bible Society is also a blessing to our nation.

#### THE WEEK OF PRAYER

was again observed at Berlin as in former years. Every night two meetings were held at different parts of the city, and were very well attended. The Empress was again present on several occasions.

## TURKEY.

### THE LIFE AND DEATH OF A "BELOVED PHYSICIAN."

From a Constantinople Correspondent.]

On the morning of Sunday, December 1, there died at Pera, Julius M. Millingen, M.D., Personal and Court Physician to his Majesty the Sultan, aged seventy-eight. The funeral of this distinguished member of the British community took place the following day; and the Chapel of the Dutch Legation, in which the service was held, was completely filled by an audience embracing eminent individuals from all classes of society, among whom the medical friends of the deceased formed a considerable proportion. On the following Lord's-day, December 8, the Rev. Dr. A. Thomson preached in the Dutch Chapel from 1 John v. 4: "This is the victory which overcometh the world, even our faith." On concluding his discourse, the preacher referred in the following terms to the loss the congregation had sustained.

The divine principle which we have thus endeavoured to illustrate was finely exemplified, both in its struggle and in its triumph, in the history of an honoured office-bearer of this congregation, whom the Lord has recently taken to himself—a man eminent in many respects, as a professional man, an archæologist, and a scholar.

Julius Michael Millingen was born in London, July 19, 1800. His family was of Dutch extraction, his grandfather having removed from Holland to London about 1750. His father was an eminent archæologist, but though a Protestant, he sent young Julius for his education to Roman Catholic institutions at Paris and Rome, the natural result of which was that on returning to England his sympathies and views all inclined him to the Church of Rome. Hence, when sent to a school in Hertfordshire, kept by a minister of the Church of England, for a time he attended no place of public worship. He then entered the University of Edinburgh to study medicine. It was a time of literary splendour in the Scottish capital; but it was more. It

was a time when the Spirit of God was raising up men within the time-honoured Church of the Covenanters to contend earnestly for the faith once delivered to the saints, and to proclaim the doctrines of regeneration and redemption by faith in Jesus Christ, which a cold sceptical age had branded as fanaticism. Our friend seems to have profited not a little by the ministry of some of those men; but it was reserved for an old soldier, who had served in the American War, in the little town of Callander, not only to remove all hesitation as to his choice between the rival creeds of Rome and Protestantism, but to lead him as an humble believer to the feet of Jesus for pardon and peace. Soon afterwards the Greek war of independence broke out; and at the express wish of his father, as well as led by his own impulses in favour of humanity and civil liberty, he offered his services to the Greek Committee in London in 1823, and was sent the same year to Greece, where he joined Lord Byron, and was soon after appointed Surgeon-in-Chief to the Greek army. We cannot enter into the details of that eventful period, but we may observe that in all his notices of Lord Byron we see the utterances of a Christian mind, which lamented the errors of that extraordinary man, while warmly admiring the wondrous gifts he possessed, as well as his many amiable qualities. He attended Lord Byron on his death-bed in 1824, and then, after little more than a year's experience of that desperate and savage war, threw himself, with the Greek garrison, into the fortress of Neo Castro, or Navarino, and on their capitulation to Ibrahim Pasha in 1825, was forced by that Prince to enter his service. After some time he procured his release, and proceeding to Broosa, settled there for a time, but not long after removed to this capital [Constantinople]. His eminent medical skill soon attracted notice, and he was appointed Private and Court Physician

to Mahmoud, the then reigning Sultan—an office which he held with each of Mahmoud's successors down to the time of his decease. Along with this position of high responsibility and honourable distinction, he was greatly esteemed by all classes of the community for the soundness of his judgment, his sterling worth of character, the elegance of his manners, and the extent and accuracy of his information; whilst, from his sympathy and his unaffected piety, he was prized in many a household as "the beloved physician." Just thirty-two years ago I had the privilege of forming his acquaintance in 1846, about the time of his marriage with Miss La Fontaine, the lady whose devoted piety sustained and developed his own, and who now mourns an affectionate husband. Soon afterwards I attended a meeting at which he was called to preside, the object of which was to explain the circumstances which had rendered indispensable the formation of an independent Protestant Armenian Church. Since that time I have ever known him as the friend of civil and religious liberty, and ready to embrace in Christian fellowship all who loved the Lord Jesus Christ. In the struggle of the Bulgarians for ecclesiastical independence he took the warmest interest, and was of eminent service to the cause, believing it to be an indispensable step towards spiritual regeneration. Along with other members of the Turkish Branch of the Evangelical Alliance, he urged on the leaders of that movement the desirableness of their acknowledging the Scriptures as the only rule of faith, and of introducing certain reforms into their Church service; but they either hesitated themselves, or withheld their consent, on the ground that the people were not prepared for such a step. Not long afterwards Dr. Millingen was chosen President of the Branch of the Evangelical Alliance in this capital, and as such he gave us in earlier years the benefit of his presence and counsel in many important negotiations.

He was deeply interested in the evangelization of all the races of Turkey; and on returning from repeated visits to Bosnia, Herzegovina, and Albania, in 1863 and subsequent years, I found none so well acquainted as he with the state of those provinces, or better prepared to appreciate the measures which it seemed advisable to adopt for their regeneration. Nor was his sympathy confined to the Christians; in proof of which I need only say that quite recently, in addition to other efforts for the Moslem refugees, he was ready to undertake the at-

tendance on a hospital that was to be opened for their use at Scutari, at the expense of the Compassionate Fund.

In 1867 he became one of the founders of the Evangelical Union Church, holding its services, by favour of the Dutch Legation, in this chapel, and was ever after a warm supporter and office-bearer of the congregation, the principles of which entirely harmonized with his own, and to which he had the privilege of having one of his sons minister as pastor for some years.

The great fire of 1870—an event long to be remembered in this city—marks a stage in his spiritual experience. He had then reached the threescore years and ten, and his nervous temperament was powerfully affected by the shock of the conflagration, in which his own and the lives of his family were exposed to imminent danger, and in which he lost not only much valuable household property, but also two works in manuscript intended for the press, the loss of which we may all equally regret. But by thus loosening his hold on earthly things, shaking the frail tenement of clay, and disappointing, it may be, the reasonable hope of literary distinction, the Lord weaned him from a passing world and drew him closer to Himself, to find his happiness, his strength, comfort, life itself, in fellowship with Christ. The result was strikingly exhibited in his last illness, to the delight of his friends, who knew him as an humble and sincere believer, but who were scarcely prepared—so modest and undemonstrative was his nature—to find him possessed of so distinct a hold of divine truth, and such blessed joy and peace in believing; and with the Word of God dwelling in him so richly as the well-spring of hope and consolation.

It was no ordinary privilege to be with such a man in life's closing hours. Not a murmur escaped his lips, but he repeatedly asked me to offer thanks for divine goodness, and especially for the domestic happiness with which he was encircled. On my asking how long he had enjoyed the steady faith and peace in Jesus he then possessed, he related the circumstances of his conversion I have already mentioned, and assured me that from that time he had ever maintained, amid the carelessness of a medical student's life and the recklessness and dangers of the Greek campaign, that divine spark of faith; and he pointed out to me a small collection of prayers and meditations, which, he said, had been his companion ever since, and had been to him of eminent

service. On one occasion, when repeating to him Rom. v. 7-10, "Ah, yes," said he, "it is all of free grace!" At my last interview, I felt that his faith was stronger than my own, and could not but see and express on that occasion the fulfilment of the promise, "As thy day, so shall thy strength be." And so, amid not a little suffering, he passed away in peace and hope, to be for ever with the Lord.

No one who knew our departed friend with any degree of intimacy could fail to observe that he was no ordinary man. Possessed of vigorous faculties, which he carefully cultivated, and of a wide range of information, he had formed definite opinions on almost every topic, and on many entertained strong convictions, from which it was not easy to move him, and which he was prepared to defend with intelligent argument. Hence the importance of the testimony of such a man to the simple truth of the Gospel.

Some of his last words will be heard with interest. Some years ago, on excavating at Kavak, he discovered the ancient temple of Jupiter Ourius, and also a Byzantine

inscription within the arms of a cross—"Light of Christ, shine on all." Calling one of his sons to him, he bequeathed the stone to the Greek Syllagos—a Greek literary and archæological society in this city—and then added: "Ever since I took my stand on the side of liberty, this inscription was my prayer. The clouds were then very thick, but I have lived to see the mountain-tops receive the first ruddy glow of that blessed light. I have seen Greece liberated; and events in European Turkey show that Christ's light is dispelling the night of Mohammedanism. In Asia, too, I see the same. Afghanistan, that centre of fanaticism, is broken into. The cause of Christ must triumph. Mohammedanism is effete. The inscription over the Kavak Castle represents the Cross riding over the Crescent; it is emblematic, it is prophetic. Let it be put on my tombstone. But not only Mohammedan darkness do I long the light of Christ should dispel; I pray it may also shine on the native Christian churches, shrouded, alas! in a dark veil of ignorance and superstition. This is my dying prayer."

## AMERICA.

### MISSIONS AND THE BRITISH PROTECTORATE IN ASIA MINOR.

Secretary N. G. Clark, D.D., of the American Board, whose recent visit to London must be fresh in the memory of our readers, a few weeks since delivered an address in Boston, in the course of which he said: "You know that marvellous Providence (I think you all understand it as such, and I am sure it will seem more marvellous in ages to come), which, during this late war in the Turkish empire, singled out—not Herzegovina, nor Bosnia, nor Bulgaria—but Asia Minor, where we have done most for the cause of missions, where we have planted most churches, where we have been sending in our sons and daughters for sixty years past; and committed it to the care of Protestant England. We can judge of this Providence more calmly than the English can. We can look at it free from the bias of political feeling, simply from the Christian standpoint; and it becomes to us one of the great events in the history of the Church that Russia should have been called in to break down the political power of Islam, set fourteen millions of people free from Moslem tyranny, and then put that part which has engaged most of the prayer, most of the sympathy, most of the

efforts of American Christians under the protection of Protestant England. And for what? That the work begun there may go forward to completion, that the lands of the Bible may illustrate the glory of the Gospel of Christ. One of our objects in going to England was to solicit aid from British Christians—not to do our work; we wish to do all we have done and more too, to meet the pressure of the hour and the opportunities on every hand. We ask them not to help us do our work, but to *supplement* our work, to meet the necessities of the struggling Protestant communities that have been taxed and re-taxed, and overtaxed, and well-nigh taxed to death, that have suffered from prostration of business, and to the last degree from the evils of war. We would have British Christians aid these communities to secure for themselves much-needed church edifices, and the advantages of education for their children; in short, help them to tide over the present distress. We would say to them, There is no need of any other missionary societies; our machinery is complete. Just supplement our work. We could ask this with the better grace, in view of the fact that the American Board has spent five millions of dollars on English dependencies in India

and in Africa, and because every dollar we ask will tend to develop the people, to bring them forward the sooner, and make the political reforms contemplated by Great Britain a success. Our first work was to secure the endorsement of names well known and honoured among British Christians. They were readily given. Among others may be mentioned that of Lord Lawrence, late Governor-General of India; that of the Earl of Shaftesbury, so long and honourably connected with the leading Evangelical agencies of Great Britain; and last of all in the order of time, the name of Lord Stratford de Redcliffe—a man to whom Turkey is more indebted than to any other for the blessings of civil and religious liberty. Our visit to his country seat, and our reception by him, will be the memory of a lifetime. To see this man—born before Napoleon Bonaparte was heard of, before the administration of Washington, who came to this country in 1820 to negotiate a treaty with John Quincy Adams, who was sent as Minister to Russia in 1824, and to Turkey in 1825, and was there almost continuously from 1841 to 1856—a man who at ninety-two is keenly alive to the issues of the day, and is still using his pen—as in a late number of the *Nineteenth Century*, telling of Greece fifty years ago;—to see this man was worth going across the ocean, sea sickness and all. Feeling that we were on the 'King's business,' and that we might represent the constituency of the Board, we sought an interview with the Government, with the Marquis of Salisbury, to lay before him what we were doing, and to ask his countenance and co-operation. He met us cordially, and we left him feeling that we should have the countenance and support of the Government. Asia Minor and the valley of the Euphrates, where our mission work has been done, and for which this protectorate now exists, are a political necessity for Great Britain, as a pathway to India, and England has given bonds to Europe and to Christendom that she will protect that region. Scattered all the way from the Bosphorus to the Tigris are three hundred central points at which we have introduced our schools and churches. From Constantinople are going out eight thousand copies a week of our Christian newspapers, in four different languages; doing more to form public opinion than all other agencies put together. We have done a work also for women, for the moral enfranchisement of women in that land, that is telling upon the whole population. Changes are going on; Turkish pashas are visiting our

schools, attending 'public' examinations, and saying to the young men, 'Go on with your education. We shall want you in the public service.' And may it not be with Turkey as with Italy? We have seen Italy reformed, changed, and made over, as it were, quite contrary to the traditions and spirit of the Papacy, and yet remaining nominally a Catholic country. So Turkey may be reformed and brought largely under the influence of a Christian civilization, while still nominally under a Moslem government. Indeed, Turkish doctors are coming to see that they can interpret the Koran in keeping with the spirit of the modern time. We may expect such changes under English influence; and already reforms are begun such as we could hardly have anticipated six months ago. The work will be slow, but still it must go on. It is for us, by the introduction of the Gospel and the moral forces centring in it, to co-operate with our English friends in the moral regeneration of this part of the world; and we feel hopeful of the result."

#### THE EYE AND THE HAND OF CÆSAR.

The Rev. C. P. McCarthy was a Universalist minister. Charges were presented against him, and the New York State Convention of Universalists expelled him from its membership. Thereupon Mr. McCarthy brought a suit in the civil court for action, restoring him to his former position. Judge Barrett, after hearing the case, granted a peremptory writ of mandamus, commanding the committee of the Convention which cast him out, immediately to meet and restore him to his former privileges and standing. This is complained of by some religious journalists of America as "the civil court's undertaking to run the churches," as "an outrage, bold, naked, indisputable," and so on. The *Boston Congregationalist* expresses its dissent from these writers in the following terms: "If we understand the matter, the civil courts are the guardians of all rights, as well inside as outside of the churches. So that Mr. McCarthy was at perfect liberty to ask this court to review his case, and the court had a perfect right to review it, to ascertain whether the trial and excision had been fairly conducted on the principles and rules laid down by the body to cover its action in such cases. Had it found them so, it would have dismissed the petition, on the ground that, however right or wrong, sensible or absurd, those principles and rules, in its judgment, might be, the relator, having agreed to abide by them, was bound by their action when



fairly reached, and must submit to the same. We understand, however, that Judge Barrett saw, or thought he saw, that the Convention, or its committee, did not keep to its own rules, but violated them palpably to that extent as to render the expulsion illegal by them; that Mr. McCarthy had no fair hearing, and so on. Assuming now the court to be right in its facts, it surely was right in this conclusion. And its decision, commanding the Convention to restore the expelled member, was quite within its power and duty. We hope, therefore, that instead of 'utterly disregarding the mandamus,' as some of our contemporaries advise, the Universalist Convention, like law-abiding citizens,

will yield to it at once, and restore Mr. McCarthy. Then—if it remain of the opinion that he is unfit for membership—let it give him a trial so fair and honourable in its adherence to its rules, that when again expelled, if that be the end, the same judge will, by the same rules, justify them and condemn him. It can do the churches no hurt to understand that Cæsar has his eye on their doings, and that appeal to a secular tribunal is always possible against injustice within as well as against oppression without; while, of course, every church, association, or other ecclesiastical body, has the understood right, while it keeps within its own rules, to expel by them a member it deems unworthy."

## Home Intelligence.

### RITUALISM IN THE CITY OF LONDON.

The Dean of Arches (Lord Penzance) held a Court in a room in the House of Lords on the 10th ult., when the case of *Sergeant and Others v. Dale* came on for hearing. It was a proceeding under the Public Worship Regulation Act, by the churchwardens of the joint parish of St. Vedast, Foster Lane, and St. Michael-le-Querne, City, against the Rev. Thomas Pelham Dale, the Rector. In consequence of informality in the proceedings, a sentence in a former suit was of no avail. Mr. Jeune and Mr. Blakesley were counsel for the promoters (the churchwardens); the defendant did not appear, either personally or by proctor. Mr. Jeune having opened the case, evidence was given by Mr. Lee, Registrar of the Diocese of London and Secretary to the Archbishop of Canterbury, that the documents required under the Act had been sent to the Rev. T. P. Dale, addressed to the church in Foster Lane by registered letter. It was returned unopened, through the Post-office, marked "Refused to be taken in." (The packet was now opened in court by Lord Penzance and found to contain the documents as Mr. Lee had described.) William Kirkman, an officer of the Arches' Court, spoke to serving a notice of the hearing on Mr. Dale personally. Directly he saw the contents he threw it away, but witness left it with him. Mr. John Clifford Sergeant, senior churchwarden of the parish of St. Vedast, Foster Lane, said he had been a parishioner for over thirty years and a churchwarden for fourteen years. On Sundays, the 3rd and 10th of February, he attended the early morning service at half-

past eight o'clock. The Communion was celebrated by Mr. Dale, the Rector. There were two lighted candles on the communion table, when it was broad daylight. Mr. Dale wore an alb, maniple, chasuble, and a stole. On the 3rd of February the chasuble was green with a white cross on the back, and on the 10th white with a red cross. The stole was green. Mr. Dale wore a biretta on entering and leaving the communion rails. During the Prayer of Consecration he stood at the centre of the table with his back to the west. Witness could not see Mr. Dale either break the bread or take the cup into his hands; nor would it be visible to the other persons present. Mr. Dale, during the Prayer of Consecration and at the words, "This is my body" and "This is my blood," bowed his head down till it was level with the communion table, and bent his knees. The breaking of the bread had a crisp sound, resembling the cracking of a captain's biscuit. He did not see what was broken, or its shape. He saw that what was given to the communicants was a thin, round wafer about the size of a florin. He elevated the paten and the cup distinctly above his head. During the Absolution and at other times Mr. Dale made a cross in the air towards the congregation. The great bell of the church was rung three times at the words, "Do this in remembrance of me." Mr. Dale gave directions that that should be done. The hymn, "Agnus Dei," was sung immediately after the Prayer of Consecration on the 10th of February, when the service was choral. Upon this evidence, Mr. Robert George Morley, another churchwarden, was called, and spoke to the mixing of water with

the sacramental wine, and in other respects confirmed the evidence of the last witness. The promoters asked for a monition against the defendant.—Judgment was deferred.

#### THE NEW LECTIONARY.

The use of the New Lectionary became obligatory from the 1st of January. In the course of a sermon in Westminster Abbey, the Dean called attention to the fact. The change in this matter, he said, was in itself a proof that the Church was not dead, but living, and was doing its work. The arrangements were now such as to bring what might be called an outline of the whole Bible annually before the whole congregation, and to lead to a more intelligent study of the Scriptures. There was no more potent instrument of public education than a proper selection of biblical teaching, introducing to the people the most sacred, the most human, and the most divine of all books. The grass might wither, the flower might fade, but the Word of our God contained in the best parts of this sacred Book would stand for ever.

#### THE BISHOP OF LICHFIELD

was recently appealed to by a number of "aggrieved parishioners" of Wolverhampton and Smethwick. His lordship, replying to the presentments made to him, says he has requested that the use of lighted candles, except for purposes of light, shall be discontinued. He will not make any order as to the wearing of the stole. He has requested that the mixing of water with the wine during the administration of the Holy Communion, and the use of circular wafers, shall be discontinued; and he has asked that the practice of making the sign of the cross towards the communicants in administering the bread and wine shall be abandoned. He refuses to prohibit the singing of the "Agnus Dei," and certain processions complained of, or to interfere in several minor grievances; and adds, that he has reason to believe that the several incumbents will loyally comply with his requirements; and he hopes that the complainants, though not wholly satisfied, will accept his decision.

#### THE BISHOP OF OXFORD,

having received a complaint, presented in due legal form, against the Rev. T. T. Carter, of Clewer, on account of his notorious Ritualistic practices, refused to give the necessary sanction for judicial proceedings being taken against him. An application was therefore made, on the 23rd ult., in the Queen's Bench Division of the High Court, for a rule for a mandamus, calling on the Bishop to show cause

why he should not move in the matter. The Lord Chief Justice granted a rule to show cause, and the question whether this rule shall be made absolute will be argued before three of the judges of the High Court.

#### "COVENANT SUNDAY" WITH THE METHODISTS.

The first Sabbath in the new year is a season of great solemnity with the Methodist people, as on that day they "renew their covenant with God." Mr. Wesley, in his journal for Monday, August 11, 1755, says: "We met for the joining in an act of solemn covenant at the French Church in Spitalfields (now the Wesleyan Chapel). After I had recited the tenour of the covenant proposed in the words of that blessed man, Richard Alleine, all the people stood up in testimony of assent, to the number of about eighteen hundred persons. Such a night I scarce ever saw before. Surely the fruit of it shall remain for ever." During Mr. Wesley's lifetime these seasons of consecration were held frequently, but the opening Sunday of the year has since his death been specially devoted to that purpose. The service is generally held in the afternoon, and is followed by the ordinance of the Lord's Supper. Every loyal Methodist conscientiously endeavours to be present at this service; especially is this the case with the parent body in this country, and the Methodists of America and the colonies. Hundreds of thousands thus gave themselves afresh to the Lord and His blessed cause on Sunday, January 5th.—*Christian Signal*.

#### A DESTITUTE DISTRICT.

Hackney Wick lies between Old Ford and Homerton, and has only recently been reclaimed from the marshes. It is bounded on the north by the Hackney Marshes, on the east by a long line of colour, chemical, India-rubber, and sweetstuff factories, and on the south by the North London Railway. Within this triangle live more than 6,000 souls, who are mostly without even the semblance of religion. Through the energy and liberality of a few Christian friends, a site has been purchased, and an iron mission hall has been erected. A minister (the Rev. W. H. Booth) has been specially appointed to take charge of the work, and the various services have been held with very hopeful results. One of the chief elements contemplated in this mission is its social and temperance agency. Preparations are being made for the erection of a coffee palace, reading and recreation rooms, the establishment of girls' sewing classes, working men's

clubs, and the employment of a colporteur. Regular house-to-house visitation is being vigorously prosecuted, but the men are almost inaccessible. Away from home in the day-time, they are mostly to be found at night in the public-house. About £800 has already been promised; but much more is required before either chapel, school, reading-room, or coffee palace can be commenced. Services are conducted nearly every evening in the week. Those who cannot give the time to this kind of work may wish to help it by contributions. These may be sent to W. L. Williams, Esq., 53, Bread Street, Cheapside.

#### READING FOR BOYS.

The records of our police-courts and other annals of crime are continually presenting painful evidence of the great degree in which juvenile delinquency owes its origin to the reading of pernicious periodicals, prepared expressly for the young by those who are thus poisoning the life of the nation at its very source. The Religious Tract Society has undertaken to cope with this great evil, by furnishing wholesome yet attractive reading for boys, which may supersede that which is doing so much harm. The first number of *The Boy's Own Paper* was issued on the 18th ult. Two numbers are now before us, which are got up in a style that cannot fail to be popular with the class for whom they are intended. While bearing somewhat of an outward resemblance to certain prints which they are intended to displace, their contents show the exercise of not a little skill in judiciously meeting the demand for that craving after the lively, the heroic, and the adventurous, which is so characteristic of the boy, wherever met with. Illustrations abound in the *Boy's Own Paper*, and on its list of numerous contributors are enrolled some of the most eminent writers of the day. The prompt and hearty co-operation of ministers and parents, schoolmasters and teachers, and of the friends of youth generally, is solicited by the society, and ought surely to be accorded to this praiseworthy effort.

The Archbishop of York and 25 bishops held ordinations towards the close of the year: 422 gentlemen were admitted into holy orders.

From the [Roman] *Catholic Directory* for 1879, which has just been issued, it appears that there are in Great Britain at the present time 21 archbishops and bishops of the Roman Catholic faith, 2,175 priests, and 1,386 churches. These figures show an in-

crease over the previous year of 39 priests and 38 churches.

The Rev. A. Whitworth, Vicar of St. John's, Hammersmith, in a long letter to a member of the Order of Corporate Reunion, pointing out its schismatical character, says that certain clergymen have been consecrated secretly by a Roman Greek and Armenian prelate, and are now re-baptizing and re-confirming members of the Church of England.

The Islington Clerical Meeting, which is held annually, took place on the 14th ult., in the Memorial Hall, Islington, the attendance numbering about 350. The Rev. Dr. Boulton presided, in the absence, from indisposition, of the Rev. Prebendary Wilson, Vicar of Islington, and read an opening address which had been written by that gentleman. The addresses which followed were on the "Origin, Destiny, Redemption, and Sanctification of Man," by the Rev. J. W. Bardale; Bishop Ryan, Canon Tristram, Bishop Perry, Canon Garbett, the Rev. Sir E. Bayley, Canon Bell, and others. The proceedings, though less exciting than they have sometimes been, were also more instructive and profitable.

At the request of the congregation of St. James's, Hatcham, the Bishop of Rochester insisted upon Mr. M'Coll resigning; and on Sunday, the 5th ult., the choir and the few Ritualists who attend the church attempted to break up the service, because the officiating clergyman knelt at the north side of the communion table. The Rev. H. A. Walker, formerly a curate of St. Alban's, Holborn, was inducted as vicar, on the 15th ult.

The details of the composition of the diocesan council of Gloucester and Bristol are being arranged. The council is to meet annually, and its members are to be elected for three years.

We regret to announce the death, on the 6th ult., in his seventy-fifth year, of the Rev. W. Curling, for forty-four years the much-esteemed Vicar of St. Saviour's, Southwark.

Mrs. Agnes Vaughan, widow of the Rev. Edward Thomas Vaughan, formerly Vicar of St. Martin's, Leicester, died in that town, a few days since, in her 93rd year, having survived her husband 49 years. The deceased lady leaves four sons, of whom the eldest, Edward Thomas, is a Canon of Peterborough, and Incumbent of Harpenden, Herts; the second, Charles John (Dr. Vaughan), is Master of the Temple; the third, John Luther (General Vaughan), is now in India; and the fourth, David James, is Canon of Peterborough, and Vicar of St. Martin's, Leicester.

## Monthly Survey of Missions.

### SPAIN.

The Rev. Dr. Rule, whose missionary journeys in Spain began some fifty years ago, has lately revisited the Peninsula, and has inspected the stations of the Wesleyan Missionary Society in that country, the Balearic Islands, and Portugal. He found congregations well established, schools at work, public feeling on the side of religious liberty, and vital Christianity obtaining a lodgment in the bosom of families. Some restrictions as to the manifestation of the Protestant religion are still enforced; but the provincial civil authorities, at least in the large towns, are generally liberal and friendly. The supreme Government at Madrid is just now reactionary; but as no Spanish Government has been permanent for the last century, the next Cabinet will soon bring a favourable change. Meanwhile, the work of God advances.

### SYRIA.

The Board of Directors of the Syrian Protestant College at Beyrout have shown their appreciation of the new era of British influence in Syria by a recent vote that after this year "all instruction in the College shall be through the English language," and that in the Arabic shall be taught only the Arabic grammar, etc.; in other words, that Arabic shall be taught like any other language. "This remarkable action," says the *Foreign Missionary*, "shows that, in the opinion of the most intelligent men in the country, British influence in Syria is hereafter to be not a mere diplomatic, but an all-pervading and controlling power, affecting every interest of society."

The Rev. Youhannah El Karey describes the condition of the people in and around Nablous, from which place he writes to Dr. Landels, as most deplorable. Missionary tours have been rendered impossible by the unsettled state of the country. He has schools, however, a Bible-class, and mothers' meetings. "Our work is very hard," he continues; "preaching the Gospel to hungry people is very trying. It is difficult for them to listen when they are hungry. Not a house this summer has been free from illness, so that the people's minds are taken up with their misery, and they have no heart to decide on the Lord's side. Still we are in great hope of having a few decide and be baptized. Our stock of bismuth and quinine is exhausted, so that I cannot help the poor sick people in that way. We are exceedingly thankful to you, dear doctor, very thankful, for your unwearied exertions on our behalf. Ours is very hard, up-hill work, we have so many things to discourage us. Our boys' school is successful; we have thirty boys."

### INDIA.

"A. L. O. E.," the authoress, writes from her missionary station, Batála, Punjaub: "At this lonely out-station we see with thankful joy the church of living stones gradually rising. Where two years ago (save the catechist's family) a noble Brahmin convert stood alone, facing a fierce storm of affliction for Christ's sake, we have now quite a little flock of those who confess the Saviour. This has, humanly speaking, been greatly owing to a school for native Christian boys having been established near Batála—a light shining in a dark place. In the last three months we have had six adult baptisms (besides those of children), and we are likely soon to have more. In what was a stronghold of bigotry a spirit of inquiry has been awakened. We thank God and take courage." "A. L. O. E." is collecting funds for building a church in Batála, and appeals for help to English Christians.

Writing from Darjeeling, the Rev. Wm. Macfarlane, of the Church of Scotland Mission, gives facts which show that the Lord's blessing continues to be poured out on the labours of himself and his native assistants in these Himalayan slopes. On two Sundays lately the baptisms numbered fifteen in all, including old and young.

### CHINA.

One of the most efficient and hard-working of our missionary societies is the China Inland Mission, founded about thirteen years ago. It issues a monthly magazine, entitled *China's Millions*, which contains the journals of its missionaries and other interesting information. From a map of China recently published in this work (the last year's issue of which appears in a handsome volume), we learn that the country has been traversed by their missionaries in nearly every direction. One narrative contained in the volume is that of a journey made by one of the society's missionaries, the Rev. John McCarthy, right west

from Chen-Kiang, at the mouth of the Yang-tze-Kiang, through the provinces of Hu-peh and Sy-Chuen, and south and west through Kwei-Chan and Yunnan to Bhâmo, in Burmah. Mr. M'Carthy describes his journey in a letter to Mr. T. T. Cooper, the late Political Agent at Bhâmo, who forwarded it to the Viceroy. Leaving Chen-Kiang in January, 1877, Mr. M'Carthy went by steamer and boat to Wan, on the eastern border of Sy-Chuen, finding the people everywhere friendly. This friendliness was especially noticeable after passing the boundary of Hu-peh, in Sy-Chuen. From Wan, Mr. M'Carthy walked across the country some 260 miles west, to the prefectural city of Shun-King, visiting many walled cities, towns, and villages by the way. Arrived at Shun-King Fu, Mr. M'Carthy found there was a strong feeling against the Roman Catholics, who had been very numerous. Coming upon the Yang-tze-Kiang again at Chung-King, Mr. M'Carthy found that Mr. Barber was in town. Mr. Barber told him that it would be prudent to continue his journey, and Mr. M'Carthy went on, walking most of the way, to Kwei-Yang Fu, in the Kwei-Chan province. Wearing the Chinese dress, and having nothing strange or novel about him, he had every opportunity of mixing freely with the people. Mr. M'Carthy states that it would be difficult to picture the desolation of a great part of the Kwei-Chan province in consequence of the many years' internal strife. Whole districts have been entirely depopulated, the people being either slaughtered or scattered. At Kwei-Yang Fu Mr. M'Carthy found the French missionaries very strong, and their converts numerous. Indeed, all through the provinces of Sy-Chuen and Kwei-Chan their followers must be reckoned by thousands. They have places of worship in all the cities and many of the larger towns, and the missionaries appear to have very considerable influence. At the capital of Kwei-Chan there are two cathedrals, and in some of the shops crucifixes and other things used in worship may be purchased, which of itself would show that their adherents must be numerous. Westwards from Kwei-Yang Fu, desolation and dilapidation were everywhere met with, the only exception being the district and city of Ngan-Shun Fu. Mr. M'Carthy continued to find everything and everybody pleasant and agreeable as he continued his journey through Yunnan province. He never found any difficulties with officials, and never had to appeal to them for help. He stayed ten days at Yunnan Fu, where he met a French missionary, who gave him a glowing account of the climate, which he afterwards proved to be correct. It seems to be the most temperate and bracing climate he has yet experienced in any part of China. At a later stage of the journey he passed through places where numbers of people were carried off by a disease resembling the plague. Mr. M'Carthy seems to have been induced to continue his journey across the frontier into Burmah solely on account of the perfect friendliness of officials and people, who seem to regard the missionaries as real friends. He was well received even by the dreaded Kak-yens, and arrived in safety at Bhâmo on the 26th of August. He intended to return, but Mr. Cooper told him that it was forbidden to enter China by Burmah. Mr. Cameron, another missionary, went right westwards from Chung-King to the very border of Tibet, and thence south to Bhâmo. To so enterprising a society one must wish all success. Their missionaries are doing good service in many ways.

#### JAPAN.

A significant token of the growth of public sentiment in favour of Christianity in Japan, is the fact that a leading printing-office in Tokio is about to issue a newspaper in the interest of Christian truth. This is purely a business enterprise, and is quite independent of the missionary organizations.

#### CENTRAL AFRICA.

We regret to learn that the Rev. J. B. Thomson, the experienced missionary, who gained the high esteem of King Lopengule, in the Matabele country, and was chosen by the directors of the London Missionary Society to conduct the mission party to Lake Tanganyika, died on the 22nd of September. The intimation which was received of the arrival of the expedition at Ujiji added that Mr. Thomson had been suffering from severe illness, but his companions believed that he was beginning to recover. Mr. Thomson, who was in the thirty-seventh year of his age, leaves a widow and children in this country.

#### NEW SOUTH WALES.

The Sydney papers report the baptism of six Chinese converts by the Rev. Dr. Steel, assisted by Mr. Ah Len. A sermon was preached by Dr. Steel, of the Presbyterian Church; after which he stated that for some time past the Chinese wishing to profess Christianity had been under the religious tuition of Mr. Ah Len, and that they had also been examined by several of the elders of the Church, who were convinced of the genuineness of their

desires. Several questions respecting their belief were then put to them, and being answered correctly, baptism was administered to each respective convert, who knelt down to receive it, the minister (Dr. Steel) meanwhile speaking the appropriate words in the Chinese language.

## Miscellaneous.

FATHER HYACINTHE recently wrote to the Archbishop of Canterbury, asking official recognition by the Anglican communion of the Old Catholics in France, "who are endeavouring to restore upon a basis at once larger and more ancient than that of the Council of Trent, the Gallican Church, which has been officially suppressed by the Vatican Council." This petition was placed before a committee appointed by the Lambeth Conference, and the Primus of the Episcopal Church of Scotland, as chairman of that committee, has replied that he will "so far recognize the mission of Père Hyacinthe as to tender it a provisional oversight." His lordship says that, under ordinary circumstances, the English episcopate must have declined the request; but the times are not ordinary, and the conduct of the Church of Rome in issuing the recent Vatican decree seems to render reform from within hopeless; and therefore, as the Primitive Fathers did, the bishops must recognize a principle of yet higher obligation than that of Church order. The Primus adds: "You will readily understand that it would be impossible for us to pledge ourselves to the administration of episcopal functions in your mission until we have had the opportunity of becoming acquainted with your proposed revised ritual, the order and forms to be observed in the celebration of divine service, the administration of the sacraments, and the sacred offices of the Church. We do not demand a rigid uniformity, nor, I would add, would we desire to abridge in the slightest degree the liberty of a National and Catholic Church to frame its own liturgy and to decree its own rites and ceremonies."

THE GREAT COUNCIL OF GENEVA have accepted the principle of separation of Church and State, and appointed a commission to examine the bill designed to carry this object into effect. The Swiss Constitution, adopted in 1874, contains, among others, the following enactments concerning the exercise of religion: "There shall be complete and absolute liberty of conscience and of creed. No one can incur any penalties whatsoever on account of his religious opinions. No one is bound to pay taxes specially appropriated to

defraying the expenses of a creed to which he does not belong." Of the population of Switzerland, 59 per cent. are Protestants and 41 per cent. Roman Catholics. The government of the Protestant Church, Presbyterian in form, is at present under the supervision of the magistrates of the various cantons, to whom is also entrusted, in Protestant districts, the superintendence of public instruction.

THE EVANGELICAL SOCIETY OF GENEVA is the longest established of the Evangelical societies of the Continent. Its field of operations is principally in France, where it supports pastors, evangelists, schoolmasters, and colporteurs. In Switzerland, besides maintaining a series of summer stations, in favourite places of resort for strangers, it has a theological college, unconnected with any ecclesiastical denomination, where ministers are trained for congregations in other countries. The society's annual expenditure, which amounts to nearly £8,000, is met by subscriptions and donations. The last annual report, under the head of "Evangelization Abroad," recites some interesting facts, which prove that the seed has not been sown in vain. Another branch of the work is the Theological College, which, at the opening of its present session, inaugurated its forty-seventh anniversary. Here are forty-eight students, of whom six have still to pass their last examination, twenty-four are students in theology, twelve are on preliminary study, and six are assistants. Of these students, twenty belong to France, twelve to Switzerland, nine to the Piedmontese Valleys, and the rest to Belgium, Spain, Ireland, Germany, and America. Never, perhaps, since its foundation have the demands for admission to the college been so numerous. Thirty-seven young men, generally well recommended, applied for entrance, but it was necessary to refuse many of them, the resources of the Evangelical Society not admitting of the augmentation of the number of students maintained in the college. "As very few young men belonging to families in easy circumstances," says the report, "desire to enter the[ ] pastorate, the future prospect of the majority of the ministers of Jesus Christ,

as regarded in a temporal aspect, is by no means brilliant. When, therefore, a young Christian desires to obey the call of the Master, it is well to encourage him with sufficient help to enable him to prosecute his studies, though that help may not be sufficient for his entire maintenance. It is not without regret that the directors of the college have been obliged to refuse such candidates, for they cannot shut their eyes to the fact that the requirements of the Church in France daily increase. Many parishes are without pastors, whilst, owing to the movement now agitating men's minds, the demands will perhaps ere long increase. The directors consider that in order to turn this movement in the direction of the Gospel, they should employ numerous itinerant preachers, full of faith; yet through want of funds they have been forced to limit their admissions to the college. May the churches realize that it is not alone sufficient to beseech God to send forth labourers into the harvest, but also to provide the means!" With respect to colportage, the report states that the winter campaign commenced with sixty-one agents. All who rightly understand the importance of the work of the colporteur are solicited to aid it by their contributions.

A SWISS ABBE, who died lately at Solothurn, has left a will, in which he declares the Pope to be the inheritor of all his property, amounting to some 40,000 francs. The will is contested by two parties, kinsmen of the Abbe Kupfer, who agree in contending that the will is not legal in form.

THE GENERAL SYNOD OF THE MORAVIAN CHURCH, which meets once in twelve years, and which represents the whole denomination, will assemble at Herrnhut, Saxony, on the 26th of May next.

#### PENALTIES FOR PREACHING IN SPAIN.—

Pastor Martinez, of Reus, who has been doing evangelistic work for the Evangelical Continental Society, has been condemned to imprisonment and fine for preaching in a village to which he had been invited by many of the inhabitants, but where the mayor was perfectly fanatical in his opposition. We know not whether the sentence will be carried out, but meanwhile Pastor Martinez has had to pay the costs of the trial.

PASTOR FRANCISCO DE PAULA RUET, the senior Protestant pastor in Spain, died recently. He was born at Barcelona in 1826, and was converted to Christ through the preaching of Dr. de Sanctis, of Turin, when he was nineteen years of age. Returning to his native city in 1854, he proclaimed the

Gospel among his countrymen with much fervour, until arrested and condemned to perpetual banishment. He then took up his residence in Gibraltar, and was there ordained to the Christian ministry. It was by his instrumentality that Matamoros was brought to a knowledge of the truth. Since 1868 he has been preaching in Spain, and during the last eight years has been associated with Pastor Fliedner as one of the ministers of the Calatrava Church in Madrid. He has left behind him a wife and three little children wholly destitute of support.

PERSECUTION IN PORTUGAL.—A letter in the *Christian* of the 16th ult., signed "Robert R. Kalley," says: A Christian man, for many years a colporteur of the British and Foreign Bible Society, is to be tried this month at Barcellos, the charges against him being, in the words of the legal document now before me, that "he has spread doctrines contrary to the Catholic dogmas; has called our [i.e., the Romish] religion false, and spoken against baptism and confession, and against the Pope; and this in order to make proselytes." I have known the accused for about twenty years. He is a native of Portugal, was led to know and believe the Gospel in Brazil, and joined the church of which I was pastor in Rio de Janeiro. He afterwards returned to his native land, and was engaged by the British and Foreign Bible Society as a colporteur in the north of Portugal; and by his earnest labours in that service he incurred the enmity of the Romish priests, and has been subjected to a course of shameful legal persecution, extending over a period of fourteen years and a-half.

BISHOP SANDFORD AT CYPRUS.—The Right Rev. Dr. Sandford, Bishop of Gibraltar, under whose ecclesiastical supervision British congregations in Cyprus were placed by the Foreign Office from the first, and who is spending part of the winter at Malta, lately visited Cyprus, and spent three days there, so as to see for himself before deciding on what was necessary to be done. The Archbishop of Cyprus showed him every attention, and there was some very friendly intercourse. The Archbishop said he would most gladly help the Bishop in his work in Cyprus. He shared the Bishop's desire that friendly relations might be promoted by the presence of the English in the island. He was well aware of the brotherly feelings which the Church of England entertained towards the Eastern Church, and he himself was anxious for union between these two sister Churches. Education, he said, was at present at a low level

but he hoped that the rule of England might further both the temporal and spiritual welfare of his people, who had suffered long and terribly from misrule and oppression. In the course of his visit the Bishop of Gibraltar delivered to the Archbishop of Cyprus a copy of the document prepared by the bishops who met last summer in London under the presidency of the Archbishop of Canterbury. The Bishop spent one Sunday on the island, when he preached at Larnaca from Cor. xi. 1. A collection was made after the sermon for an organ to be used in the English Church, which, it is hoped, will soon be built.

**CYPRUS CHAPLAINCY.**—The Rev. Josiah Spenser, M.A., Curate of Warbleton, Sussex, has been appointed by the Propagation Society to a chaplaincy in Cyprus which has been established by the society in that island.

The Bishop of Lincoln has written a letter of commendation to be conveyed by Mr. Spenser to the Archbishop and Bishops of Cyprus.

**KING M'TESA OF UGANDA**, having expressed his desire to send ambassadors to England, and his wish having been communicated to the Foreign Office by the Church Missionary Society, Lord Salisbury has replied that the ambassadors on their arrival will be received with the courtesy and attention due to the representatives of a king who has shown himself desirous of entering into friendly relations with this country, and who has received with kindness, and afforded his powerful protection to, British subjects who have visited his kingdom. Those subjects are Captain Speke, Colonel Grant, Captain Smith, and the Rev. Mr. Wilson.

## Evangelical Alliance.

### PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, January 9; John Finch, Esq., in the chair.

#### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mr. J. Wadsworth, Bath.

Mr. J. Titley, Bath.

#### THE LATE SECRETARY.

The Secretary read letters addressed to the Rev. James Davis, and forwarded by him, from the Rev. Dr. Fisch, of Paris, and from M. Lombard, of Geneva, expressing deep sympathy with Mr. Davis in his affliction. Dr. Fisch concludes: "Will you express also in our name to your Council our sympathy and our deep sense of the loss sustained by them?"

#### THE PRESIDENCY.

Sir Harry Verney, Bart., having accepted office for one year only, the Council invited Lord Polwarth, one of the Vice-Presidents, to accept the office of President for this year.

The Secretary reported correspondence on the subject, and read a letter from his lordship, stating the difficulty he felt in accepting office, owing to the fact of his residing chiefly in Scotland, and to his inability to attend many meetings; but adding that if the Council still thought he should become President, he was willing to comply with their wishes.

It was resolved: "That the Secretary convey to Lord Polwarth the thanks of this

Council for his lordship's warm expressions of attachment to the Alliance and his interest in its operations. The Council would assure his lordship that they believe his acceptance of the position of President will render valuable service to this Alliance and to the cause of true religion in the world. They therefore gladly avail themselves of his lordship's kind offer to render such service as may be within his power in the position of President of the Alliance."

#### OBITUARY.

The Secretary reported the death of Thomas J. Dunn, Esq., of Melrose, a member of the Council from the formation of the Alliance; also of the Rev. Dr. Cohen Stuart, of Utrecht. The following resolutions were adopted:—

"The Council have heard with regret of the decease of Mr. Thomas John Dunn, of Melrose, an elder of the United Presbyterian Church, who has been a valued member of the Evangelical Alliance from the beginning, and a zealous promoter of its usefulness in the south-east of Scotland. Devoted and intelligent friends of Christian union in the provinces are towers of strength to this Alliance. The Council therefore feel it a duty to put on record their sense of loss in being deprived of the co-operation of a Christian gentleman so rich in faith and good works as the late Mr. Dunn, so consistent in character and so loving in spirit. The Council direct that a copy of this minute be sent as a token of sympathy to the bereaved family."



"The Council of the British Organization of the Evangelical Alliance, in recording the death of their esteemed friend, the Rev. Dr. Cohen Stuart, desire to express the profound sorrow with which they have heard of the loss sustained by the whole Christian Church. Christians in Holland have lost a bold and noble champion for the truth of God, of wide experience and knowledge, of great gifts, remarkable zeal, and truly catholic spirit. He was for many years a warm-hearted friend and zealous supporter of the Evangelical Alliance, and the Council remember with satisfaction and gratitude his valuable services to the cause of Christian union. A large measure of the success which attended the General Conference in Amsterdam in 1867 was due to the indefatigable exertions and conciliatory disposition of their deceased friend. The Council instruct their Secretary to convey to Madame Cohen Stuart the expression of their heartfelt sympathy and their earnest prayer that she may be sustained by the abiding presence of the Divine Comforter."

The death was also announced of Dr. Julius Millingen, of Constantinople.

#### THE WEEK OF PRAYER.

The Secretary reported the receipt of numerous communications from all parts of the world on the subject of the Week of Prayer, and that the meetings being held this week at Langham Hall were, so far, very successful.

#### SPAIN.

Further communications were read from the Foreign Office on the subject of the recent imprisonment of Mr. Ben-Oliel in Spain, from which it appeared that the Spanish authorities indignantly denied the charge of cruel treatment.

#### BASEL CONFERENCE.

A letter was read from M. Vischer-Sarasin, of Basle, enclosing draft programme (in German) of the Conference to be held in that city, commencing on August 31.

A Special Committee was appointed to make the necessary arrangements in conjunction with the Basle Committee.

### THE WEEK OF PRAYER.

At the invitation of the various branches of the Alliance throughout the world, another new year has commenced with the observance of a Week of United and Universal Prayer. It is gratifying to the Council to learn, from communications already received, that Christians in all parts of the United Kingdom and in various parts of the world have availed themselves of this hallowed season of united supplication. In no previous year has there been so great a demand for papers containing the subjects suggested for each day's intercession, and the meetings held have been more numerous than ever before. Comparatively few of those who arrange for meetings communicate the results to the Secretary in London (which is much to be regretted), but many of the letters received testify of greater blessings and a more devout spirit, as well as larger attendances. Surely the Church and the world must both reap the fruits of these united intercessions at the Throne of the Heavenly Grace.

In London and the suburbs numerous gatherings were held daily. For the West-end, meetings (arranged by the Council of the Alliance) were held in Langham Hall, near Oxford Circus. Notwithstanding the very inclement weather, there was a large attendance each morning, and on several of the days the Hall was crowded. The small choir organized for the purpose of conduct-

ing the psalmody sang a selection from the "Sacred Songs and Solos" and an anthem previous to the commencement of each meeting.

Among those who took part in the devotional exercises were the Rev. J. P. Chown, Rev. Dr. McEwan, Mr. W. R. Ellis, Rev. Mr. Ryder, Mr. T. R. Andrews, Rev. E. T. Prust, Rev. J. C. Harrison, Rev. Nevile Sherbrooke, Mr. Robert Baxter, Rev. J. S. Russell, Rev. John Matheson, Rev. R. Johnston, Mr. George Williams, Rev. T. T. Waterman, Rev. Dr. Fraser, Rev. R. D. Wilson, Rev. G. W. Weldon, Rev. Dr. Willis, Col. Bruce, Rev. L. B. White, Mr. Lockhart Gordon, Rev. John Gritton, Rev. Dr. H. O. White, Col. Field, and Rev. Dr. Trail.

On Monday morning, January 6, the Hon. Sir Robert Lush, one of the Vice-Presidents of the Alliance, was to have presided, but the death of a near relative prevented his fulfilling his engagement. Under these circumstances, Robert Baxter, Esq., kindly took the chair. After reading a passage of Scripture and the subject for the day, he contrasted the present increased spread of a knowledge of the truth with the less vigorous Christian activity of former days. Although the time of Pentecostal manifestations was past, the Spirit was still working with equal power in the hearts of men.

After several prayers, the address was given by the Rev. H. W. Webb-Paplos, who said

it was important to distinguish between praise and thanksgiving. The former was the getting out of self into God, the latter was the blessing Him for all His mercies. It was a blessed thing to thank Him, but it was a higher act when, so to speak, we looked out of self altogether and on to God alone. In illustration of this, he referred to the closing hymn in the Communion Service, than which, he said, there had surely never been a nobler expression of true praise: "Glory be to God on high, and on earth peace, goodwill towards men. We praise Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty." It might be observed that we had here no expression of thanksgiving for anything which God had done for us, but the adoration of God for His great glory. It was most important that each one should consider that it was to God in His perfection to whom we are to come in the act of praise. We are called upon to adore Him for what He is; and the saved man was in a position in this respect which no one else, either in earth or heaven, could so fully apprehend; he could enter into the meaning of the words, "Thou art holy," and was the only being in all creation that could truly do this, and enter into close communion with Him. It is when we see God as He is, and adore Him for the infinite perfection which belongs to Him, that we understand somewhat of the marvellous honour and privilege of praising God for what He is in Himself, instead of thanking Him for what He has done for us. In closing his address, the speaker said this might fairly prove the measure with which we had attained unto the glorious liberty of the children of God, and also form a test whether we were really His true Israel.

The meeting on Tuesday was presided over by Henry Wright, Esq., who, after announcing the subject for the day, said: We meet not as a section of the Church of Christ, but as representing the whole Church, to ask that we may prepare ourselves to receive the blessing, because God is willing to impart it when we are ready to receive it. When we meet friends we express kindly wishes towards them, and wish them happiness, and that is all we really can do; we can only desire such things on their behalf. But God can command the blessing of life for evermore to rest upon us, and therefore to Him we offer our petitions.

After devotional exercises, the Rev. Dr. Rigg gave the address. He said: The subject on which he was about to speak was not new

to any of them. They had been asked to pray, and they had united in supplication for the outpouring of the Holy Ghost with a special reference to the establishment of the Church in spiritual truth, in holiness, and in all the fruits of the Spirit. A little company they might be in the midst of the great multitude around them; but, nevertheless, they might represent "the still small voice" which was neither heard in the earthquake, the tempest, nor the fire. That which they represented was invisible and secret, and often despised, but though eye had not seen, and though ear had not heard, they had to do with that which lies at the very heart of the universe. The various texts of Holy Scripture set before them in the programme in connection with this subject brought to their recollection a number of most important truths. The first passage, for instance, taken from St. John xviii. 36-38, reminded them of the time when Christ stood before Pilate. Pilate was there as the judge of Jesus, but Jesus was there really as the Judge of Pilate, declaring himself King, and revealing another kingdom in the words, "My kingdom is not of this world." In another connection, John xvi. 13, reference was made to the source of truth, and the Spirit is spoken of as guiding into all truth. There were two wrong ways in which people tried to get settled in the truth of religion—one by sheer demonstration, and the other by authority. Now, the first never succeeds, although we may seem to succeed by demonstration. Trouble came, a shiver went through our nature, the hand trembled, and we could not hold fast the truth that way. Some, again, had gone to authority; but the right course would be found in St. John's Gospel, telling us of the help and light of the Holy Ghost.

On Wednesday, Mr. Alderman Fowler presided, in the unavoidable absence, through illness, of R. C. L. Bevan, Esq. After singing and prayer, the Chairman said: There can be no doubt that we are living in very critical times, and we are told that when God's judgments are in the earth the inhabitants thereof should learn righteousness. There can be no doubt that God's judgments are in the earth now. Abroad we hear of wars and rumours of wars, and at home there is great distress extending to all classes of the community. Under these circumstances, we can all feel that, in an unusual degree, God's judgments are at work; and we are therefore encouraged that His promise may be fulfilled, and that people may learn righteousness.

Prayer having been offered, the Rev. Dr. Fraser gave an address. He said: The Holy Spirit was not sent, in the strict sense, to the world, but to the followers of Jesus. "I will send Him unto you." But Christ at the same time informed them that this Spirit could act powerfully upon the world around them. As a matter of history, that had been fulfilled. The operation of the Holy Ghost was a continuous, though not a uniform one; therefore it was a primary object of Christians to pray for a continuance of the Spirit, and the enlargement of the Church of God on every side. The testimony of work must accompany the operation of the Spirit. Conviction was not at all a paroxysm of fear, or terror of hell, but the sense that they were all wrong, and that God was all right. The most fatal thing that the world had was its unbelief, taking many forms and colours; speculative unbelief, practical unbelief, thoughtless unbelief, melancholy unbelief—all these were at work, repelling the grace of God and refusing the love of Christ. Therefore they must pray God to send the Holy Spirit to deal with the consciences of men of the world. The world needed to be convinced of its own unrighteousness, and to accept the righteousness of Him whom the world had rejected and crucified. The opinion and sentence of the world was that He deserved nothing better than the cross. God reversed that sentence, and raised Him up and showed Him as the righteous one. Men had to be convinced that adherence to the course and fashion of this world involved one's being united to the prince of this world in his doom. He contends for the mastery, and rages, because the time is short and we are coming more and more into conflict with his reign over the world. They only are wise who look up to Jesus as the Prince and Saviour of men. All hail the power of Jesus' name! Then we pray also this morning for the children of Christian families, that they may grow up in the fear of the Lord. They do not belong to the world, but to the Church, and they ought to be taught that for them to follow after the world was a kind of apostasy. Christ Jesus claims them. If He claims us for His own, He claims our families. It will be of little service that we pray for our children, *if we only pray* and do nothing else. We must show them a good example. What we want is that fathers and mothers should keep their children as long as they can in the arms of their faith, as well as their affection. The Christian parents of to-day are the children of the early Church, and having inherited

the piety of their ancestors, their own children may in turn expect to receive, in a sort of hereditary way, the same Christian influence. Dr. Fraser concluded his address by remarking on the words of Moses, "Let thy work appear unto thy servant, and thy glory unto their children."

The meeting on Thursday was presided over by H. M. Matheson, Esq., in the absence of his brother, who had been called to the Continent by the sudden death of a relative. He said, it had been felt that the presence of the Spirit of the Lord had been richly manifested in the earlier meetings of the week, and he hoped that a large blessing would come down in answer to the many petitions offered during this Week of Prayer. Having announced the subject for the day, devotional exercises followed.

The Rev. James A. Spurgeon delivered the address. He said: They would remember that after the Apostle Paul had been labouring at Ephesus for three years, beseeching them day and night to be reconciled to God, he was called away from his work there. Arriving at Miletus, he sent for the elders of the Church, that he might say a parting word to them. In doing so, he said, "I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The Apostle was about to leave them, but they would not be alone while he could commend them to the fellowship of God and to the Word of His grace, for that would build them up and give them an inheritance among all them which are sanctified. The speaker said that it was this twofold commendation he desired for his hearers that day. In the language of the Apostle he commended them to God, for there was none like unto Him for power to build them up. They would remember that when the king wanted his servant healed he sent him to another king, but he was powerless, and it was only God who could effect the cure. His ability remained undiminished, and He was able to do exceeding abundantly beyond all we ask or think. It was wise of the Queen of Sheba to take all her knotty questions to Solomon, but we can take all difficulties to a greater than Solomon, even to Him in whom all wisdom dwells. The Apostle added that he commended the elders of Ephesus "to the Word of His grace," and to that nothing more could be added. When he could commend them to this it would have been superfluous to have added anything else, or to have said a word about commending them also to priest

or saint. It would have been a sin to have made this addition, and it might still be said, Take care that you have nothing but God and His truth as the basis of your hope for the new year.

On Friday, George Williams, Esq., presided, and having read suitable passages of Scripture and referred to the subject for the day, he expressed the hope that the divine blessing would rest upon their meeting in an especial manner that morning. Prayer was offered, after which the Secretary, Mr. Arnold, read a letter from the Rev. Henry Simon, expressing his deep regret that, owing to illness, he was compelled to remain in his room, and therefore unable to take part in the meeting. The Rev. L. B. White, of the Religious Tract Society, and the Rev. Neville Sherbrooke, kindly consented to give brief addresses.

The Rev. L. B. White said that the subject for the day was one on which it would ill become any follower of Christ to be unprepared to say a word, however short the notice. They had met to pray for the blessing of the Spirit of God to accompany evangelistic and missionary labours, for the turning of all Israel to the Lord, and for the growth and stability of the young churches gathered from heathen communities. He thought they could not have greater encouragement than when they reflected on the words addressed to the first disciples, when they were told to go into all the world to make disciples of all nations. These words were spoken to a few; but what a mighty work was set before them! "Certainly I will be with thee," was the gracious word spoken to Moses. Encouragement of the same kind had been given to those who were to go out to make disciples of all nations: "Lo, I am with you alway, even unto the end of the world." The promise was that the work begun then should be carried on generation after generation, and that Jesus Christ was the same yesterday, to-day, and for ever. Some were specially called to go with the message of salvation to the ends of the earth, and there was great reason for thankfulness that all parts of the world are now opening to receive the preaching of the Gospel. As the great Apostle of the Gentiles had asked for the prayers of his Christian brethren, for the prayers of those who had only been converted a few weeks previously, so might all who were at work in the vineyard of their Lord turn to His followers, and seek to be held up by their prayers to the Throne of Grace.

The Rev. Neville Sherbrooke selected two verses in the 51st and 52nd chapters of Isaiah

as the basis of his address. The first passage, "Awake, awake! put on strength, O arm of the Lord," represented the Jewish nation crying to the Lord for deliverance, and those in the present day might still breathe the same prayer. In the second verse referred to, in which the same stirring words were found, it was not the people who were speaking, but God himself, who summoned them as a nation to put on their strength. This appeared to the speaker to be the practical conclusion which should be drawn from this Week of Prayer. They had been praying for a blessing; that it might rest upon heathen nations, and especially that God's ancient people might be brought in. The divine answer, it seemed to him, was this, that they should awake and put on strength. The Jewish nation asked the Lord to put on His strength, but His command was, "Put on thy strength." In olden time Moses was told to go with what he had in his hand—a rod; and the Lord still said, Whatever thou hast in thy hand—be it money, or intellect, or gifts, or education, be it what it may—put on this thy strength, go in this thy might, and I will be with thee. Some had sat down in the dust, and it was necessary that they should shake themselves from it. It might be worldliness—worldly company, worldly influence, indolence—but whatever the dust might be, God's command to every man at the very commencement of the year was that he should shake himself from it.

The meeting on Saturday was presided over by Captain the Hon. F. Maude, R.N. After prayer and reading of the Scriptures,

The Chairman said it had afforded him sincere pleasure to learn that the meetings of the week had been so well attended. He might especially congratulate Mr. Richardson, who would presently address them on the subject of the day. A spiritually-minded man would ever feel pleasure in praying for those who preside over the churches of the saints, and for all who are called to preach and to teach. Then, also, they were asked to pray for the due observance of the Lord's-day, and they could not but feel that this divine institution was attacked on all sides. In conclusion, he said they would not forget to pray that the divine blessing might accompany and follow the General Conference of Christians of various nations to be held this year in Switzerland.

Several brethren offered prayer, after which,

The Rev. John Richardson, Vicar of Camden Church, Camberwell, said that the thought uppermost in his mind was that it was a

great privilege to have united in prayer all this week. It had been a week of earnest supplication, and he hoped it would be followed by a more consecrated life and service. It had occurred to him that sometimes they were disposed to regard truth in its doctrinal aspect. There was certainly, however, another, and that might be called the dispensational aspect of truth. He considered the present dispensation to be that of the interval between the departure and second coming of the Lord Jesus Christ. The reception of that truth acted practically in two directions. It said there must be no going back to the past. It was a retrograde movement on the part of the Christian when he went back to ceremonials, for these were things belonging to a bygone dispensation, and believers now had the privilege of entering into the practical enjoyment of the living, personal, glorified Jesus, to whom all shadows and ceremonials were intended to point, and in whom they were to terminate. But, on the other hand, if they were to go forward and anticipate the millennial dispensation, and expect to have now in the world, as it is, that perfection and fulness of service which only can be ours when we see no longer through a glass darkly, but face to face, that would bring in what would be most unnatural and unreal, and what in some cases would prove most depressing, because the experience of some Christians was not realized. They might, however, reflect upon the fact that the present dispensation is but an interval. It began after the work of Atonement on the cross, and it will finish when the great object of redemption, full and complete, shall terminate at the coming of the Lord, when glorified bodies and purified souls gathering into the Lord's presence shall be the fulness and completion of the purchased redemption to which our hope is looking. The present dispensation was also one of work and suffering and of testimony, but how the Lord would come they could not tell.

The meeting having joined in singing the hymn commencing, "Safe in the arms of Jesus," prayer was offered. The Benediction was pronounced, and the Week of Prayer of 1879 was brought to a close.

The CITY MEETINGS (arranged by the Lombard Street Daily Prayer-Meeting Committee) were held in Centenary Hall, Bishopsgate Street. J. H. Tritton, Esq., J. W. Cater, Esq., J. E. Vanner, Esq., Geo. Hanbury, Esq., and M. H. Hodder, Esq., presided, and suitable addresses were given by the Revs. Dr. McAulane, F. Tucker, M.

Rainsford, Dr. Paterson, H. W. Webb-Peploe, and T. Champness.

At the CONFERENCE HALL, MILDMAI PARK, meetings were held both morning and evening, and were well sustained, both by the numbers attending and by the spirit of prayer.

The programme of subjects issued by the Alliance was adopted at the following places, among many others, where special meetings were held: Aldersgate Street; the Home of Industry, Spitalfields; the Seamen's Bethel, Ratcliffe Highway; Nine Elms Hall; and Croydon.

Our correspondents report as follows:—

At BLACKHEATH, meetings were held daily in the Alexandra Rooms, presided over by Colonel Field, C. D. Fox, Esq., Sir C. Caffin, J. B. Ingle, Esq., Admiral Prevost, and C. H. Marten, Esq. The addresses were given by the Revs. B. W. Bucke, B. B. Gould, R. H. Marten, H. Young, H. Batchelor, and Pastor Usher.

At GREENWICH, two meetings were held daily in the Mission Room, Green Lane. The chairmen were Sir C. Caffin, Lockhart Gordon, Esq., Rev. J. W. North, R. Lorimer, Esq., Admiral Prevost, C. D. Fox, Esq., Holt Skinner, Esq., Colonel Field, O. Hay, Esq., and J. MacGregor, Esq. Addresses were given by the Revs. A. Love, F. S. Clark, G. Cakebread, G. Elder, J. E. Page, E. H. Higgins, A. C. Gray, J. W. North, D. Keith, and T. G. Wilson, and Lieut.-Colonel Brooke.

WOOLWICH.—Meetings were held every night, and on two days there were afternoon services. "The attendance was better than it has ever been. A united Communion service was also held, at which sixteen soldiers were present. The Week of Prayer has been a great blessing to the place."

STRATFORD.—"Our meetings were better than ever." The balance of collections was appropriated to the Evangelical Alliance.

WEST HACKNEY.—Every evening during the week a meeting was held in Christ Church. There was a good attendance each evening.

STREATHAM.—At the Mission Hall, Wells Lane, meetings were held each evening, ministers of all denominations taking part.

#### THE PROVINCES.

SWANSEA.—Two meetings were held each day, in which the clergy and ministers of all denominations took part.

LANCASTER.—Meetings were held each evening. The balance of collections was appropriated to the Evangelical Alliance.

**IPSWICH.**—Two meetings were held each day. "We held our united services last week, as we have done without interruption for some twenty years, and with undiminished interest. The largest chapels in the town were filled night after night, notwithstanding the inclemency of the weather. The Week of Prayer has become quite an institution in this town. We made a collection for local expenses, and the balance I now remit to the Evangelical Alliance."

**LISKEARD.**—Six day meetings and two evening meetings were held, the clergy and ministers of all denominations taking part. "We never had such good meetings and such large attendances. I enclose cheque for balance after paying expenses."

**ATLESBURY.**—"We had some good meetings, attended with a blessed influence." Balance of collections remitted to the Evangelical Alliance.

**ILFRACOMBE.**—"We have been holding a Monday morning prayer-meeting for the last three months. The Week of United Prayer was duly observed. The Rev. T. W. Watson, Vicar of St. James's, the Rev. Prebendary Hawker, the Rev. Bishop Price, the Rev. C. C. Wansborough, and the Rev. F. F. Medcalf presided. The meetings were well attended, many observing that such united services had never been held in Ilfracombe before."

**WHITSTABLE.**—"Our meetings were very satisfactory. I have great pleasure in enclosing the balance of the collections for the objects of the Evangelical Alliance."

**SANDOWN, ISLE OF WIGHT.**—"Meetings were held daily, and were well attended, notwithstanding the very severe weather. Great interest was manifested, and there was a nice spirit shown throughout, both by Church and Dissent, towards such united gatherings. We trust that the services may tend to more unity, peace, and love amongst the different sections of Christ's people in this place, and that our prayers may receive answers of rich blessing."

**TRURO.**—"We have observed the Week of Prayer at Truro, for the first time for many years past. Meetings were held in the different Nonconformist places of worship, all the ministers taking part. Though the attendance was not large, certainly some spiritual refreshment has resulted, and good has been done in other ways."

#### THE CONTINENT.

**PESTH.**—The Rev. Andrew Moody writes: "We have had a most interesting and refreshing Week of Prayer here. Many have

been greatly quickened, and some were attracted and arrested who had never been at such meetings before. Truly the Lord was with us. At the close the interest was so great that we felt we could not separate without making an arrangement for the continuance of the meetings. We are to meet (p.v.) on Thursday evenings."

**HAMBURG.**—Pastor J. C. Aston writes: "Owing to an accident, Pastor Roosen, the good friend of the Evangelical Alliance, who has formerly written to you, is confined to his bed; the duty of sending you a report devolves upon me. The year 1878 has been marked in Hamburg by intensification of good and of evil. On the one hand, an unusual number of crimes has been committed; among these were some murders of almost unparalleled atrocity. The number of suicides by drowning alone amounted in one week to twenty-six. On the other hand, there has been an increase of union and activity among Christians. The progress of Christian union has been most evident among the young men. The Young Men's Christian Associations of Hamburg and Altona have been accustomed to hold a united prayer-meeting monthly, and a united social meeting yearly. Last year, however, the desire for something more was felt. In the early part of the summer it was arranged that a united meeting for mutual edification and encouragement should be held monthly. This has been carried out with very satisfactory results. It was further felt that the state of the masses around us called for united action. A committee, composed of members of several associations, arranged to hold a social meeting, at which earnest Gospel addresses should be delivered. Two such meetings have already been held, and the success attending them has been very encouraging. The spirit which animates the young men seems to be spreading. The Week of Prayer has been very successful this year. The meetings were held, as usual, in the French Reformed Church in Hamburg, and also in the Baptist Chapel in Altona. They were not only well attended, but also characterized by harmony, earnestness, and brotherly love; and the desire has been felt by several that we should not only unite in prayer, but also in efforts for the salvation of souls."

**AMSTERDAM.**—"Many circumstances tended this year to prevent the general and hearty observance of the Week of Prayer in Holland. The commercial prosperity of the country, whilst so many others around have been

suffering from depression of trade, seems to have lulled even Christian people into indifference and forgetfulness of the need of spiritual blessings. The festivities in connection with the King's marriage also absorbed the thoughts and attention of the people, so that even earnest Christians were more or less carried with the stream, and seemed to lose sight of the homage God's people owe to the King of kings. But notwithstanding all this, I am happy to say the Week of Prayer has not been altogether unobserved among us. And although, in consequence of illness or other personal afflictive visitations, some leading men, who would gladly have taken part, were prevented from doing so, still the meetings have taken place regularly in the usual manner; and while the number of speakers and hearers was certainly smaller than it had been on former occasions, we hope that the earnestness and fervency of those who were assembled for supplication and intercession will bring such an answer to their prayers that an abundant blessing will be bestowed upon us, upon our churches, and upon our country; for we do indeed stand in great need of God's mercy, God's help, and God's blessing. And behold, early on Monday morning, immediately after the Week of Prayer, most suddenly and unexpectedly, it pleased the Lord of life and death to call away from this world Prince Henry, who was so lately married, leaving his young widow to deplore her great loss, casting a gloom over the newly married royal couple, putting a final stop to all the festive arrangements and

national rejoicings, and filling the whole country with sadness and mourning. *Sic transit gloria mundi*. Behold in this the finger of God. Harken, O nation, for the voice of the Lord hath spoken. O earth, earth, earth, hear the word of the Lord!"

SWITZERLAND.—The Rev. C. M. Birrell writes from Montreux, Canton Vaud, under date January 18th: "In this sheltered part of Switzerland, where persons from most northern countries are spending this severe winter, the Week of Prayer was the occasion of some very interesting gatherings. The National Church and the Free Church of the Canton Vaud held their meetings alternately in each other's churches, as if no controversies had ever been waged among them. The English held theirs in their own language, four times in a private *salon* and twice in the Presbyterian Church. The two Episcopal congregations did not unite formally, but several of their members attended, and two clergymen took a public part in the prayers very cordially. In Lausanne, the union of various bodies was very gratifying. The meetings, which were largely attended and sometimes quite crowded, were held by turns in the National, the Free, the Methodist, the Presbyterian, and the Brethren's places of worship. The French translation of our programme, while following the original, brought out its meaning and gave it quite a new perspicuity. It is delightful to feel in a foreign land, and among strange tongues, the uniting power of prayer and Christian love."

#### SOUTH LONDON SUB-DIVISION.

At the last meeting of the Committee and friends of this branch of the Alliance, the following resolution was moved by the Treasurer, John Corderoy, Esq., seconded by J. L. Hadley, Esq., and carried unanimously: "The Committee of the South London Sub-division of the Evangelical Alliance have heard with regret that, owing to the failure of health, the Rev. James Davis has been obliged to retire from the office of Secretary to the parent society. They refer with pleasure to the frequent intercourse which they have had with Mr. Davis, and to the deep interest he at all times manifested in promoting the objects of the Alliance. They trust that, in the order of a gracious Providence, Mr. Davis may yet be restored to health, activity, and usefulness. The Committee would further observe that the ap-

pointment of Mr. A. J. Arnold, as one of the Secretaries of the Alliance, gives them great satisfaction. They hope he will meet with much success in the prosecution of the duties of his office."

On Friday evening, January 9, in place of the usual monthly social meeting of the South London Branch, a united prayer-meeting was held in St. Matthew's School-room, Brixton, under the presidency of the Vicar, the Rev. N. A. Garland. There was a good attendance, and among those who took part in the devotional exercises were the Revs. S. Eldridge, Dr. Fisher, D. A. Herschell, Allen, T. Edwards, P. J. Turquand, and J. Marchant. The Chairman and the Rev. E. E. Jenkins gave brief addresses. Mr. A. J. Arnold spoke briefly of the work of the Evangelical Alliance.

## NOTTINGHAM BRANCH.

## THE WEEK OF PRAYER.

"The observance of special seasons of prayer for specific objects was familiar to the Jewish people during the greater part of their history, until the advent of the Messiah. Since then it has not been less familiar to the nations professing Christianity. Soon after the formation of the Evangelical Alliance some of its members agreed in the opinion that the annual observance of a week of prayer, by holding meetings for united prayer on suitable and predetermined topics, would conduce to the fostering of fraternal feeling and union among Christians of divergent views on the non-essentials of religion, and to the elevation of religious sentiment and feeling generally. The suggestion was made that the week commencing with the first Sunday in the year would be appropriate for such observance. A brief address and a list of topics for prayer on each day, and for discourse on the first and second Sundays of the year, having been prepared and sanctioned, the document was issued by the Council of the British Branch of the Evangelical Alliance. This met with such general acceptance, that the practice has continued to the present time. The list of topics is annually prepared by the Council in London, and sent to the principal officers of the different branches of the Alliance throughout the world. It is then revised, printed, and

issued, and, wherever a branch of the Alliance exists, is carried into effect. For many years now it has been so in Nottingham. The meetings are held at noon on the Monday and the three following days of the week. Only one evening meeting is held, that of Monday, because of so many evening meetings being held by the different churches. The severity of the weather this year has been unfavourable to meetings of all kinds. Not more than a hundred persons probably were present at any one of the meetings, and not more than half that number at one of them. All were marked by devotional feeling. Special prayer was offered for one afflicted Christian, and thanksgiving for the recovery of another for whom prayer had been offered the year before, when passing through agonising suffering in consequence of having been nearly burnt to death six months previously." We quote the above from the *Nottingham Daily Express*. Mr. W. B. Carter, the indefatigable Secretary of this branch, adds: "Seventeen ministers had promised to take part, and all fulfilled their engagements except two, who were prevented by illness and other causes. Eleven were Nonconformists, and four Church of England clergymen. One of the latter took part in two meetings, and efficiently supplied the place of the absentee as well as his own part in the programme."

## IRISH BRANCH.

The Week of Prayer was looked forward to with much interest and expectation by the Christians of Dublin; and those who attended the various meetings were not disappointed in the hope of blessing. The prevailing feeling seemed to be heartfelt thankfulness for this great union for prayer, and assured confidence that He who has called forth this world-wide observance at the commencement of the year will in His own time and way bestow as wide a blessing, in which it will be our privilege to share. The thought that thousands of the Lord's people throughout the world were at that moment calling upon His name and pleading His promises, seemed to inspire such prayer, and, amid all our difficulties, to impart full vigour to our hopes.

Each day the subjects were taken up at the daily noon prayer-meeting. The attendance, always good, but then largely increased, testified to the interest of our Christian people in this annual Week of Prayer. Each evening united meetings in connection with various places of worship—Episcopalian, Congregational, Presbyterian, Wesleyan, and Baptist—were held throughout the city, and, in spite of most unfavourable weather on some of the evenings, were well attended. A ministers' prayer-meeting was also held in the afternoon. We feel that progress was made during this Week of Prayer, and that we may expect a blessing upon the labours of ourselves and others.



# SEVENTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, IN BASLE, AUGUST 31—SEPTEMBER 7, 1879.

The Council of the British Organization of the Evangelical Alliance have much pleasure in announcing that the forthcoming Conference in Basle will commence on August 31. It is hoped that this early intimation of the date will enable large numbers of the members and friends of the Alliance to arrange to visit Switzerland on this occasion. The circular invitation, containing the programme and further particulars, will be published in a few days.

## CONTRIBUTIONS RECEIVED SINCE AUGUST 15, 1878.

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Alliance House, 7, Adam Street, Adelphi.



# Evangelical Christendom.

MARCH, 1879.

## THE MONTH.

WE had occasion, in our last issue, to congratulate the French people on the result of the senatorial elections, and on the moderation of the Republican party in that hour of their triumph. We noted the discretion they evinced when the Ministerial programme was before the Chamber, in adopting M. Jules Ferry's order of the day ; thus preventing disunion, promoting combined action amongst the various sections of the Left, and, whilst expressing confidence in the Cabinet, stimulating it to more decided and energetic action. Unforeseen, however, either by them or by ourselves, a greater crisis than any the French people had as yet passed through was then immediately before them. The Ministry, in their endeavour to respond to the desires of the majority of the Chamber, found themselves unexpectedly confronted by the opposition of the President. Marshal MacMahon declared it impossible to sign the decrees for the removal of certain generals, which in due course were laid before him by his Cabinet. Such changes, he told them, he believed would be injurious both to the interests of the Army and of France. Recognizing, however, the position—conscious that his obligations as a constitutional ruler required that from him which (however mistakenly) his conscience as a man forbade,—he accepted the alternative alone compatible with honour, and resolving neither to betray his trust nor to act in opposition to his judgment, anticipated the expiration of his term of office, and remitted back to France the high authority he had so long wielded in her name. By thus acting he saved the nation from a repetition of the intrigues and plots of 1877, secured its peace, and enabled the executive power to be transferred to his successor in perfect calmness and tranquillity. It has been not inaptly observed that, by this conduct, he showed a comprehension of his true duties and position which two years since he seemed scarcely to possess, and that his last act was the most graceful and becoming throughout his presidential career. His letter to the Chambers was received in respectful silence. All felt that, however they might disapprove his views or repudiate his policy, his action had at least been conscientious, and that the credit he claimed for himself of not having been influenced by any selfish or unworthy motives was undoubtedly his due. By the timid politicians of France it had long been feared that the expiration of the Marshal's term in 1880 would be heralded by dynastic conspiracies and plots, and would bring about a state of almost general disorder and confusion. The election of his successor, it was thought, would be the signal for firing all the various explosive elements still subsisting in the land, and a general conflagration was widely apprehended. All such anticipations are now happily dispelled. The prompt, quiet, and triumphant election of M. Grévy to the Presidency for a term of seven years is the conclusive answer to them all. The institutions of the country are working well, and are therefore, with the exercise of due prudence on the part of those in power, the more likely to endure. Of such prudence on the part of French statesmen we have now

repeated proofs, and our anticipations of a settled government for France—a government that shall combine the elements of order and of freedom—are the more certainly assured. The course which events have taken since the Marshal's resignation is full of promise for the future. M. Dufaure, indeed, has resigned the Premiership, but this was expected, and is justified by reason of his age. M. Waddington, the new Premier, will continue the same liberal yet careful policy. No serious changes have taken place in the composition of the Cabinet, which is likely to be not only popular at home, but respected and influential abroad, and to secure for France her proper place in the councils of united Europe. The appointment of M. Gambetta as President of the Chamber of Deputies has indeed occasioned some surprise. It has been supposed that such an office would be incongruous with the aspirations, and scarcely compatible with the habits, of a tribune of the people so ardent and pronounced. It may be, however, that the appointment is on these very grounds the best. In his new position M. Gambetta will still retain his great and deserved influence, both with the people and the Ministry; his ardour will be tempered with impartiality; the moderation and discretion he possesses will be called into more active exercise; and he will be dissociated from men of extreme and unpractical ideas. All danger is not, indeed, yet past. The friends of the Republic have still a call for the exercise of self-restraint. They will do well to let bygones be bygones—to abandon the idea of impeaching the De Broglie Ministry, for which, since the resignation of Marshal MacMahon, no necessity can possibly exist; and generally so to combine progress with magnanimity as, by satisfying their supporters and conciliating their opponents, to insure their own ultimate success.

It is, perhaps, not too much to say that the changes in the French Ministry, after M. Jules Grévy's election to the presidential chair, awakened an interest almost as lively as the choice of the new President himself. It was felt that the choice of the future Premier would materially determine the tone and temper of the Cabinet. Great, therefore, was the satisfaction produced by the advent of M. Waddington to power. Nor are the other new names less popular in their degree—all tending, as they do, to show that every effort will be made to consolidate and strengthen the Republic, to be conciliatory, yet firm; to advance free institutions, to promote popular education independently of clerical control, and to hold the balance even between Catholics and Protestants throughout the land. This last conviction is strengthened by the fact that not only is the Premier himself a Protestant, but also four out of the eight other members of his Cabinet! Protestantism is, hence, more likely than at any former time to have its due weight in the councils of the land, and its influence will indubitably be put forth in the direction alike of progress, liberty, and peace.

Much excitement has been caused, and public interest everywhere aroused, since our last issue, in relation to the war in Zululand. The unfortunate disaster to our troops, resulting in the loss of so many brave lives as have been cut off by the unexpected attack of the Zulu foe, has directed universal attention to this melancholy contest, not unmixed with apprehension for the safety of the people of Natal. It would as yet be premature to pronounce a censure on the officers, or to judge as to who is responsible for the catastrophe. Meanwhile, the Home Government are doing all they can to allay alarm, and to retrieve our military status. Large reinforcements have embarked, or are on the point of embarkation, for the Cape. The conduct of Sir Bartle Frere is freely, and perhaps unfairly, criticised; and an opinion is entertained by many that the conflict in which we are now involved with this

formidable nation of South Africa is neither just nor needful, and might have been easily averted. That opinion is understood to be shared both by the colonists and the British Government itself. The whole matter deserves, and will undoubtedly receive, the most thorough and serious investigation.

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Parliament has once more met, and, without much excitement or anticipation being awakened by the fact, has resumed its ordinary labours. The prevalent opinion appears to be that the session is likely to be dull. We trust, however, that it may not prove barren of legislative action or result. It would be matter of deep regret were our foreign policy for the next few months so completely to divert the attention of Parliament as it did in the last session from matters pressing for settlement at home. That, last year, was to a large extent unavoidable; but it would be a serious error and misfortune were the Legislature, this year, to do as little in their own special work of legislation for the benefit of the country as they are fairly chargeable with doing or not doing in the last. We are promised several important measures, and we trust they may receive the fullest and amplest consideration.

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Negotiations have for some time been going on between the Government and the Romish bishops of the sister country, in reference to Irish university education. The question of Government aid to "Irish intermediate education" has already been discussed and settled. Parliament has sanctioned, in respect to it, the principle of State aid to denominational schools—a principle recognized, indeed, in our legislation for the country at large, yet decidedly a retrogressive principle when contrasted with that adopted in Ireland for "mixed education." The fact is that, in the judgment of the Irish priests, the latter scheme has worked too well, for it has threatened to undermine their power with the people. This was the secret also of their opposition to what they styled the "godless colleges," where, in the pursuit of the higher branches of purely secular knowledge, Romanists and Protestants sat side by side. But in regard to university education, even the principle adopted in the "intermediate" will not satisfy the Romish bishops. They insist on Roman Catholic universities pure and simple, to be supported by the nation, and to which all the youth of the higher classes, of Catholic parentage, shall exclusively be sent. It is now affirmed that the negotiations, above referred to, between the Romish prelates and the Cabinet, have in consequence been broken off, as the bishops will accept nothing short of the public endowment of a Roman Catholic university *per se*. The Ministry are, it is believed, desirous to propitiate these Irish malcontents, and thus secure the "Irish vote" both in and out of Parliament; but they would be unwise in the extreme to yield to the pressure put upon them by the bishops. The Protestants of the United Kingdom will not consent that the youth of Ireland should be handed over, at the public expense, to the exclusive domination of the priests. The Roman Catholics have a right, if they choose, to send their sons to seminaries under clerical control, but not to do so at the public cost. Our recent university legislation has all been in the direction of freedom from religious tests; and young men seeking a degree obtain it at universities where capacity and learning are the only conditions of success. We must adopt no retrogressive policy. The Roman Catholics of Ireland already enjoy complete religious freedom, perfect equality of privilege and right, but they certainly have not, in the matter of education, any claim to sectarian ascendancy.

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The trial of the Glasgow Bank Directors has issued, as was anticipated, in their conviction and sentence on the charge of publishing false and fictitious balance-

sheets, whereby the public were deceived, and influenced, to the ruin of thousands of their number, to bolster up a concern which for years had been insolvent. The charges of actual embezzlement and theft were prudently withdrawn, not being easily capable of legal proof. Considering the flagrant nature of the offence actually proved, and its grievous and deplorable results, the general opinion inclines to believe that the sentences passed have not been sufficiently severe. It must, however, be also borne in mind that the public exposure, the loss of character, and degradation to the level of common felons, is of itself, to men in the former position of these directors, a terrible and crushing retribution.

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There appears as yet to be no material improvement in the state of trade, no sensible mitigation of the prevalent general distress. It is, however, satisfactory to find that in the principal towns of the midland and the northern counties the local residents appear to feel their obligation to relieve the needs of those around them, independently of outward aid. In the iron districts, more especially, the depression seems even to increase; and men who in the various branches of that trade were able, but a short time since, to get two or three days' work within the week, can now hardly get any work at all, even for a single day. The advent of spring weather is now earnestly and anxiously desired, since even if trade should not thereby revive, or employment become more easy to obtain, the sufferings consequent upon privation will be less keenly and severely felt.

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Considerable satisfaction has been felt among both Churchmen and Dissenters at the appointment of Canon Lightfoot to the vacant Bishopric of Durham. The venerable prelate who for seventeen years had fulfilled so ably and so conscientiously the duties of that important see, and whose character had evoked such universal admiration and respect, had, by that very circumstance, made much more difficult the choice of his successor. Few divines could anywhere be found who would, in all respects, adequately fill the place which Dr. Baring has vacated. Canon Lightfoot, nevertheless, brings to the task many valuable and important qualifications. Not ostensibly attached to any party in the Church, his commentaries on the apostolic writings show his Evangelical belief; whilst the general tone of his writings betoken, as has been aptly observed, "broad and liberal sympathies, in which the High and Broad Church leanings can neither of them be said to have the ascendancy." As both an eminent scholar and a learned theologian, he has gained a wide and well-deserved renown. He was a friend of the lamented Prince Consort, and has for many years been the principal examining chaplain to the Archbishop of Canterbury. Some years since he refused, it is said, the see of Lichfield, when offered to him by the late Lord Derby. His lectures and discourses evince in him a capacity to make his own great acquirements, and the results of his own study and research, available for and accessible to all. His lectures at St. Paul's on Church history were attended and appreciated by large numbers of young men; but a series of able papers in the *Contemporary Review*, in which he skilfully and conclusively refuted the sceptical attacks made upon the New Testament by the author of "Supernatural Religion," are supposed to be one chief reason of his advancement to the episcopate. Both the scholarship and the logic of these papers show their author to be well qualified to give a reason for the hope that is in him, and to defend with success the citadel of Christianity from the assaults of its most insidious and daring foes.

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Great have been the interest and sympathy which, during the past month, have gathered round the last hours of one of the best known and most respected ministers

of the Church of England. The name of Hugh McNeile is one which will not soon or lightly be forgotten. For more than half a century before the public eye, he maintained, with unflinching consistency, his character as a devoted follower of Christ, and his reputation as a most able and successful preacher of Christ's Gospel. And now that he has left the Church of which he was so gifted and revered a member, all parties within its pale unite to pay their tribute of respect to his graces and his talents, as a foremost champion of Evangelical belief, a determined foe to the assumptions and pretensions of the Church of Rome, and an earnest advocate of those great philanthropic movements which have their root and motive in the love of Christ to men, and by which those who profess His name are known as His disciples. He has well been described as a "born orator;" and men who, in their time, acquired a first place in oratorical renown, have not scrupled to acknowledge this. His talents placed him in the forefront of the fight with error and with sin. His manly form and dignity of manner, his varied tones and gestures, his clear and easy style, all lent force and weight to what he said; yet his highest inspiration and most potent influence were derived from his own profound earnestness, his deep conviction that the Gospel which he preached was not of man, but of God. By his death, the Church of England has lost one of her most cherished sons, the Evangelical party one of its brightest ornaments, and Evangelical Christians of every denomination a devoted brother in the faith of Christ. A sketch of Dr. McNeile's career will be found at another page of our present number.

We also notice elsewhere the godly and beneficent career which has been closed by the death of Mrs. Ranyard, who, both by her writings and her personal exertions, has done more within the last twenty-five years to give an impetus to Bible reading and Bible circulation than any other woman of her age. Her well-known work, "The Book and its Story," gave a stimulus throughout this country to the delivery of lectures in a popular form, whereby the literary history of the Bible, as a book, became better known to all classes of society, and a deeper interest was aroused in its contents. This was followed by another work, "The Book and its Mission," in which the objects and power of God's Word were forcibly set forth. Theory was shortly followed up by practice, and "Bible-women" were established in almost all parts of the metropolis. The history and results of this movement are well known; and now that she who originated it has been called up to that higher world where faith gives place to sight, and the need of God's Word is superseded by the clearer revelation of His face, it is but right that Christians of our day should be reminded of the good work which, in the increased distribution and perusal of His Word, God enabled this His faithful servant to fulfil.

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It is refreshing to discover that, when in influential organs of the day the faith of Christ is covertly assailed through those who are esteemed its advocates, there are those amongst them, both in the prime of manhood and the ripe maturity of age, who are ready to take up arms on its behalf, and to repel attacks which, by their misrepresentation of historic facts, seem to be directed not so much against those defenders of the truth which they avowedly censure or disparage, as against the truth which they defend. The death of Dr. McNeile has given occasion to the "leading journal" to dilate upon the alleged decline and fall of "Evangelicalism," or, at any rate, of the Evangelical party in the Church of England! The assumption that the party has declined, or is about to fall, is, as one might expect, warmly controverted, and indeed denied, by no less competent members of that party than Dean Close and Canon Ryle, who have both taken up the challenge which the journal in question unwittingly threw down. In two forcible and telling letters, each notably

characteristic of its writer, these able champions of Evangelical truth demonstrate by known facts that although other "schools" of theology and thought may have sprung up within the Church, Evangelical belief has not declined, but, on the contrary, is far more widely spread and vigorous than it was in the early part of the present century, which the writer of the article replied to seems to regard as its day of prosperity and triumph. The ability of these two defenders of the faith is only equalled by their zeal, and of the first of them it may safely be affirmed that his "eye is not dim, nor his natural force abated;" whilst of both we may say that their testimony is such as every impartial person must receive. These indirect attacks upon "Evangelicalism" may not, perhaps, be of much importance; yet is it ever a good service to the cause of Christ to show that those who would discredit it in the eyes of men can do so plausibly only by the sacrifice of truth.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, February 17, 1879.

#### THE NEW DAILY PAPER.

The month of April is to see the experiment tried of two political anti-Roman journals which will be, at the same time, anti-septical. One is to be edited, as you already know, by MM. Bouchard and Léon Pilatte, both originally Romanists. The latter, in 1847, was brought to a knowledge of the truth by the sharp, clever, and seriously Christian "*Conférences*" of Napoleon Roussel. He entered, at twenty, the school for evangelists, then in Paris, and used his popular talents so manfully during the short time of freedom of speech before the late Empire, that, when such freedom no longer existed, it was deemed advisable that he should go on a mission for the Evangelical Society to America. When he returned, he became pastor of the Free Church in Nice, and editor of the *Eglise Libre*. He some time ago relinquished the pastorate of the church, and has of late given all his efforts to the establishment of *Le Réformateur*. M. Bouchard, who is to be the political manager of the paper, was Mayor of Beaune and member of the General Council of the Cote d'Or. He gave in his recantation of Romanism to the Bishop of Dijon in 1876, and by his articles and vigorous pamphlets he has for some years striven to prevent those who would detach themselves from Rome from throwing themselves into atheism and their wives and daughters into Jesuitism. His aim is thus stated by himself: "To draw men out of Catholicism and bring them back to God, by impelling them towards Protestantism—such

will be our politico-religious aim." And he adds: "In their present state, to propose a more energetic remedy would be to incur the risk of seeing it rejected." The *Réformateur Anticlérical et Républicain* is to appear on the 16th of April; it is to be a daily political paper, costing one sou (five centimes); quarterly subscription, for Paris, five francs; for the provinces, six francs. Annual subscription, for Paris, eighteen francs; for the provinces, twenty-four francs. The office is No. 8, Rue d'Argoût, Paris.

#### THE NEW RELIGIOUS JOURNAL.

The other journal, *Le Signal, Messager de la Semaine*, is a weekly, to appear on April 1st; office, 2, Rue de la Paix, at Grassart's Protestant Book-selling establishment. Subscription, eight francs a-year. Its editor is M. Réveillaud, whose remarkable conversion has been related in this correspondence (*Evan. Chris.*, 1878, pp. 296, 328). The *Signal* is presented as Republican and Democratic, without, however, wholly deserting Conservative ground. Such ground, it is remarked, can only be defended by gradually enlarging it, and anticipating revolutions by the adoption of proper reforms at the proper moment, taking care never to overturn a thing unless there is something better to put in its place.

Certainly the united action of these two journals just at this time of comparative liberty, and when the Government of France has at length been brought into harmony with her republican institutions, may have a most beneficent influence, accompanied as they will be by energetic meetings held by the editors and their friends. Pen and voice

will be thus pleading the same cause, and helping each other.

#### CALL FOR FAITH AND SPIRITUAL WORK.

Every Christian heart that yearns over France must see the intense necessity which exists for all the Protestant communities being up to the mark, if the men who, wearied with Rome and infidelity, turn to Protestantism, expecting to see the stalwart Christianity of our forefathers, are not to be disappointed. Two things are, therefore, incumbent upon Christians: (1) to pray and work for the revival of practical, living, Christ-like faith and love in the churches; and (2) to send out Gospel messengers and Gospel literature, hearty, loving, uncontroversial, prayerfully filled with the Holy Spirit and with power. Here are men ready with their explosive materials to batter down the hideous structures of Rome. Who will rush in at the breach to bring out the prisoners of hope? The people in Paris and the large towns are willing enough to see Rome and Clericalism beaten down; but, without the Gospel, atheism will and must reign in their stead. To call men within the four cold walls of a freezing rationalistic or dry formalist Protestantism, would disgust them for ever, and drive them just where the adversary waits to secure them as a ready prey for Antichrist. Let, then, every evangelistic effort be encouraged, in whatever scriptural form it may be found. We rejoice at every new Gospel publication,—we can never have too many; we rejoice at every meeting opened for preaching the Gospel.

#### NEW EVANGELISTIC EFFORTS.

We thank God for the newly-commenced Methodist campaign of meetings, on the McAll plan, and whose first experiment, by the Rev. William Gibson, is a success, for which a larger room is already necessary. The remarkable success of this kind of meetings in Marseilles and Lyons is encouraging similar attempts in other towns. The new idea of having a reading-room in the students' quarter in Paris is fully successful in the hands of M. Schlienz-Madden; evangelistic meetings are held there twice a-week. Good books and papers suited to the aim in view are supplied to readers, who are free to sit and read, and write and study, daily from noon to ten P.M.

Another interesting meeting, opened some months ago, in a distant part of Paris, by Professor Delaunay (formerly a student for the Romish priesthood), gathers 300 of the working classes. His wife plays the organ and leads the singing.

Long experience teaches that France has no natural antipathy to religion. There is a deep common sense which yearns for religious truth, but which in so many has been deceived by fair appearances, that the hoarse croaking of the infidel party, striving to overpower every other voice, is listened to, for want of the clarion sound of the Gospel. When it is heard, the people say, "That is it!" and rally round the man who preaches it, if only his heart and life agree with the loving message.

#### The experiment of

#### FATHER HYACINTHE

gives little confidence. His eloquent voice may fill his hall, but as to founding a church, we fear not to say it is as visionary as it was in Geneva. It does not appear to respond to any want. Curiosity and Protestants filled the place at its opening, but all were disappointed, more or less. Admirable talents, sincerity, frankness, earnestness—all likely to be thrown away, with the money so freely given by foreigners, for want of the one thing lacking—viz., the spiritual perception of the work of Christ in its living power. The whole thing is turned into ridicule by the general press of all shades; while Protestants, though admiring the character of the man, shake their heads at his dream of union, on an ecclesiastical basis, of Rome, Greece, and Anglicanism. How many have split on that rock, and seen their works shattered!

#### THE NEW PRESIDENT AND THE NEW PREMIER.

If liberty continues as it has begun, to act in all due moderation, without violence and excess, experiments may be made and multiplied without harm; it may give confidence in our new Government, and show that France is ready for the exercise of her constitution, and that she is not a mere nominal Republic with a monarchical administration. Since 1848 she has had no Protestant Prime Minister till now. M. Waddington is respected by every one. There are four other Protestants in the Ministry—MM. de Freycinet, Léon Say, Le Royer, and Admiral Jauréguiberry. The quietness with which the late peaceful and satisfactory revolution has taken place, when we remember some that have preceded it, is like the kiss of the last unfurling ripple to the sand-bound coast, as contrasted with the boisterous dashing of the breakers against the rocks. The old Marshal MacMahon not consenting to a change in the commanding officers of the army, on which his Ministers insisted, gave in his resignation, which was accepted; and imme-



diately, according to the Constitution, the election of his successor took place. M. Grévy, the honest President of the Legislative Chamber, was chosen President of the Republic, and Gambetta succeeded to his office. An exhibition of tricoloured flags showed popular satisfaction in popular quarters. The Prefect Duval was exchanged for M. Herold, who immediately proposed the erection of Voltaire's statue in Paris, a change in the names of several streets, the suppression of religious teaching in all the communal schools, and the disqualification as teachers of all monks and nuns. The municipal councillors were unanimous in their approval.

Paris, February 18.

#### ACTIVE RELIGIOUS AGENCIES.

Accounts of pleasing success in evangelization and new ways of bringing the Gospel before the population, are constantly coming to us. The Young Men's Christian Association is brightening up; more prayer and more action is rife in Paris; and the *Bulletin* of the Association is now full of spirit and cheer, with serious and sound articles. The "Mission Intérieure" is resolutely pursuing its quiet evangelistic course, arousing Christians, and alluring them out to work. In Alais, the ladies have succeeded in bringing together every Sunday *all* the young chimney-sweeps of the town. They come each with his tool-box, which he sits upon; listen to simple Gospel facts, and sing hymns, with attention and evident delight. They are all Roman Catholics. Last year they took to their country homes their Sacy Testaments; this winter several returned without them, having left the precious book with their parents, who wanted it. Other evangelistic meetings, held by pastors, and a Young Girls' Christian Association, are prosperous.

An improvement in the order of worship in the Reformed Church of Paris has been made by the Consistory. Instead of the chapter and first hymn being read by a "reader," the pastor takes the whole duty. It is expected by this means to bring the congregation together at the commencement of the service, inasmuch as greater weight and solemnity is thus given to the reading of the Word of God.

M. Réveillaud has been with M. Dardier (of the Evangelical Society of Geneva) on an evangelistic tour in the centre and west of France, visiting Montmorin, Billom, Clermont-Ferrand, Guéret, etc. Everywhere they were exceedingly well received. At Billom one hundred New Testaments were purchased by the eager hearers, and a Protestant school is to be opened. In Paris, Madame Dalencourt's mothers' meetings, girls' and young women's classes, free lending libraries, and visitation are doing much good in the Quartier Mouffetard.

Recently Pastor Jacottet, of Neuchâtel, spent two months in the Allier, evangelising, with Pastor Seitte. The effect was that in one town the municipal council met to determine whether or not they, with the whole town, should turn Protestant at once! The result was a decision in the negative; but it shows the attention now aroused on these matters. The ignorance of the people is great in those parts. More than half the men cannot read; and the masters of mines and factories threaten to turn off the men who become openly Protestants. Schools! schools! are the present urgent necessity.

#### M. LOYSON'S CHAPEL.

In the presence of a somewhat excited congregation, M. Loyson, or Father Hyacinthe, opened his chapel in Paris on Sunday, the 9th ult. It is situate in a somewhat remote but thickly-populated district. It will seat about 700 or 800 people, and half an hour before the commencement of service was densely crowded. There were a good many Protestant pastors present, and a considerable number of the same communion, both French and American, in the body of the chapel. In the address which he delivered, M. Loyson affirmed that liberty of conscience, which had hitherto been but a name in France, was now a reality. He wished it to be understood that he repudiated the title either of Greek or Anglican; he remained a Catholic of the Church of France, which he did not wish to dispossess, but to reform. Yet he asserted that his mission was under the direction of the Anglican Church, as represented by the Primus of Scotland and Bishop of Edinburgh.

## SPAIN.

### THE WORK OF THE SPANISH EVANGELIZATION SOCIETY.

The mission of the Spanish Evangelization Society was commenced by private effort in the year 1852. At that time Spain was lying spiritually desolate, and every door

was hermetically closed against the entrance of the Gospel, and no man breathed forth a word of interest as to its miserable and hopeless condition. The prevailing impression

then was that, as Jericho, Spain was closely shut up, and that her walls and battlements were impregnable to the Gospel. And so they were, until the Lord himself took up the case, and, by a weak private instrumentality, began a work which so prospered that it opened up into the formation of the Spanish Evangelization Society in the year 1855.

From that time up to the late Revolution, tens of thousands of Bibles, Testaments, portions and evangelical tracts, a Spanish hymnal, and *El Alba*, a Spanish periodical, were sent into Spain by this society, by many available avenues. Some of these were actually printed in Madrid and Seville. This circulation became at length so manifest to the priesthood, that the Ultramontane newspaper press continuously poured forth the most lamentable cries, to the effect "that, by the circulation of Bibles and other bad books, Spain was about to be lost to the Papacy." The following is one of these; it appeared in *La Cruz*, a periodical published in Seville, so early as the close of 1855: "Awake, Spaniards! New and terrible dangers threaten the Catholicism of Spaniards. The Protestant propaganda, which lately inaugurated its first attempt on our unhappy country, and which has distributed, with impudence and impunity, Bibles, books of devotion, catechisms, and other works worthy of its corruption, considers that it is authorized to carry on its heretical mission; . . . to turn us from loyal subjects into traitors; from Christianity into heretics; from sons of God into sons of the devil; from Catholics into infidels, and from Spaniards into barbarians: such is the mission of the propaganda." But not to multiply such indications of priestly terror, arising from the operations of this society, which we have largely before us, we give the following from a number of the *Edinburgh Witness*, which appeared in 1859: "The Spanish provincial papers nearly all contain communications from different parties alleging that they are continually receiving by post, or by other public conveyance, Protestant tracts in the Spanish language, printed in London. 'This onslaught against the established religion of the country has not failed,' says the *Morning Herald*, 'to cause a sensation in the realm. . . . The subject of Protestant propaganda by means of Protestant tracts, is one upon which there is a sort of unanimity of the press—a unanimity which has shown itself in general reprobation of the propaganda alluded to.' The large cities,

specially those on the sea coast, had been by that date more or less permeated by these denounced publications, and an under-current of awakened thought among many of the people was thereby produced. Matamoros, Alhama, and others were some of the fruits of this mission. The persecution followed; some of the converts, with Matamoros, were imprisoned, and others fled to Gibraltar and elsewhere. In 1868 the Revolution occurred, through which, as General Prim announced, every man could now enter Spain with his Bible under his arm, and teach its doctrines.

At the Revolution, the Bible Societies, the Religious Tract Society, and other evangelical agencies, rushed into Spain to occupy the land for Christ. These have all unflinchingly maintained their work, to the great spiritual benefit of Spain. The work of this society was, as may be supposed, largely consolidated and extended after the Revolution of 1868.

But now we must take a long leap from that year, and present the following summary of the present agencies:—

Missionary Superintendent—The Henry R. Duncan, of Cordova.	
Centre Stations—viz., in Madrid, Seville, Cadiz, Huelva, Granada, Cordova, Utrera	7
Congregations in the above-named towns . . .	7
Missionary Agents of Centre Stations—viz., Mr. Duncan, above mentioned, Señores Cabrera, Alonso, Hernandez, Jiménez, Alhama, Calamita, and Abeza, City Missionary in Seville . . . . .	8
Minor Missions under the above Missionary Agents . . . . .	14
Other Stations where itinerant Mission Services have been held . . . . .	16
Evangelical Night Schools for Adults . . . . .	5
Bible Day Schools for Children . . . . .	6
Teachers, not including Alhama, who conducts the Night School in Granada for men, in addition to his other work . . . . .	8
Sabbath Schools at all the Centre Stations	7
To the above-stated agencies maintained by this mission we must add the work of supplying Spaniards and Portuguese visiting our sea-ports with the Scriptures, mainly single gospels and evangelical tracts, and the holding of regular mission services in the London Docks. This mission likewise embraces the despatch of gospels and tracts, per book post, from Edinburgh to the higher classes in Spain.	

All the expenditure attending the prosecution of the whole evangelical work, and the expenses of raising funds and of home management, amounted during 1877 to £2,075 12s. 7½d. It is too early yet, while this is passing through the press, to estimate the expenditure for 1878, but it is thought it may not exceed that of 1877.

These agencies have been maintained during the whole of 1877 and 1878, or during a portion of these years. The need, however, for extended work is very great. In the provinces of Andalusia a large number of people are crying out for the Gospel. The following is such a cry from Chiclana to the Society's Spanish agent in Cadiz :—

"Rev. Señor D. José Hernandez y Ortega.

"Dear and respected Brother and Pastor, —The subscribers have the honour of manifesting to you that, having now passed several years in which you have been coming from time to time, preaching the Word of the Lord among us poor sinners, having taken us out of the darkness and error in which we were when we belonged to the Church of Rome, we, after having truly come to know the way of salvation by means of the Gospel of our Lord Jesus Christ preached by you, desire that you should kindly establish a mission in this city, which has such need; as we believe that, with the Lord's blessing, said mission once established, in a *locale* set apart for the service, many souls would come to receive spiritual pasturage by means of the preaching.

"We take advantage of the present occasion of having you amongst us on this day, once more to instruct us with the comforting words of the Gospel.

"We pray the Lord that He vouchsafe to bless us with His Holy and Divine Spirit.

"The brethren in the faith of Christ."

[Signed by twenty-one persons.]

This in poor, dark Spain, is evidence of itself that the Gospel is progressing among her people.

But the full idea of the openings and success of this mission, under the Lord's blessing, cannot possibly be realized from so brief a glance at its existing operations. The fact is, a large portion of the people are ripe for the Gospel, and the Rev. Henry R. Duncan, the society's Missionary Superintendent, is only hampered in the extending work in Andalusia by the straitness of the society's resources. This paper is therefore presented to the Christian public in the hope of awakening a more wide-spread interest in the work of this society, and likewise of producing an increased amount of financial support. Without further remark, we refer to the advertisement, headed the same as this article, in another column, as to some important particulars we cannot insert in this already too lengthened communication.

MARIA D. PEDDIE,

Hon. Secretary of the Spanish Evangelization Society, Grange Bank House, Morningside, Edinburgh.

### ST. ANTHONY'S DAY IN ZARAGOZA.

Zaragoza, Jan. 17, 1879.

A curious incident took place in front of our chapel last evening. Saturday and to-day St. Anthony, the father of Monasticism, is honoured here with great ringing of bells; and in the evening hundreds of bonfires are kindled in the streets, around which children and old men gather, young men and maidens frolic, roast potatoes, dance, and make merry. In the short distance to our chapel we last night passed more than six bonfires, some of which it was difficult to get by on account of the fire, smoke, and crowds. As we were passing one of them, a girl caught hold of my wife's shawl, and, giving it a jerk, said, "Now, now, Doña Alicia, this shawl for the fire!" (Nearly every one in that part of the city appears to know us by name.) We heard that at another fire a woman was knocked down, badly burnt, and her basket burnt up.

At 6 P.M., a short time before our Thursday evening meeting, the tall wooden image of St. Anthony was brought out of one of the

most ancient churches in Zaragoza and borne in state on the shoulders of four men, accompanied by a band of music, a crowd of people, and five priests, one of them dressed in full sacerdotal robes. When, in passing through St. Paul's Street, it reached our chapel, a halt was commanded, and the music stopped. The saint's back was then ceremoniously turned to our door. Next all the priests removed their hats, while one of their number fell upon his knees on the side-walk directly in front of the chapel, and with many bows began, some say, to pray, others, to curse. He repeated in Latin what were probably forms of exorcism. Some say he was heard to mutter, among other things, "You Jews, you heretics, you worse than the Inquisition!" He continued kneeling and muttering ten or fifteen minutes.

The priests and the saint quite blocked the street, and the crowd became impatient to pass along. A man asked three times respectfully that they would let him pass, as he was in a hurry. Finding they paid no at-

tention, he forced his way through, pushing them right and left, saying, "I don't ask more than three times of any one, be he priest or friar or monk." Next a woman said she must pass, and the priests tried to stop her. "You must reverence me," said one of them; "I can give life, and I can forgive sins." She pushed him aside and passed on, comparing him to the devil-possessed swine represented with the image of St. Anthony, while the crowd applauded. None of these were persons in any way connected with our chapel. The priests, instead of having made an impressive ceremony which should awe the people and frighten them away from us, only succeeded in making themselves the laughing-stock of the crowd. We are now having larger audiences than common.

We are not hated by all, even of the priests. I am assured on credible authority that there is a priest who, whenever he passes the door of our chapel, raises his hat in sign of respect, as it is customary for them to do when they pass the doors of their own churches. I should like to make the acquaintance of that priest.

We have just received letters from Doña

Baldomera, a Bible-woman, telling of her evangelistic work from town to town through the province of Salamanca. Though she gives express orders to have no more than twenty persons present at any one meeting, they find it impossible to keep the people away. She is frequently compelled to hold three or four meetings a day, and often the people throng her so to hear the Word of God, that it is difficult for her to get time to eat or sleep: her hosts have to guard the doors to keep the people out. When she holds meetings, the rooms of the house, doors, windows, and streets are thronged. This is the more noticeable and gratifying in that she is a plain woman, dresses plainly, and her talks are simple expositions of the Gospel, without the least sensationalism. If the Government restrictions were removed, there would doubtless be much readiness to hear the Gospel in most of the towns and villages of Spain, for the province of Salamanca is one of the most priest-ridden and fanatical in the land.

Yours truly,

THOMAS L. GULICK,  
Secretary of the Spanish and Portuguese Evangelical Alliance.

## ITALY.

### MISSIONS OF THE WALDENSIAN CHURCH.

The report of the Central Committee for England in Aid of Waldensian Missions, just issued, gives an account of the progress of the work, during the past year, in various parts of Italy. The facts thus presented are derived from letters written by Signor Prochet, President of the Waldensian Committee of Evangelization, and from the report laid before the last Synod of the Waldensian Church, already reported, with the statistics of its missions, in these pages (*Evangelist*, 1878, p. 331). We here quote some of the more interesting passages of the English Committee's report, which will be new to most of our readers.

#### RELIGION IN BUSINESS.

The indefatigable President, Signor Prochet, has visited many stations in the North, and thanks God that he was so much encouraged and cheered by what he saw of the attention and eagerness with which the people listened to the preaching of the Gospel in San Fedele, Como, Milan, Castiglione, Guidizzolo, Monzambano, etc.; while in his own congregation, in Via Assarotti, Genoa, he finds fellow-workers who visit the sick and sorrowing ones.

Writing of his large class of catechumens, and of his prosperous Sunday-school, Signor Prochet tells of a boy of fourteen years whose standard of morality is at least as high as that which prevails in many places of business in England. The lad, Paolino, is employed in a hatter's shop in Genoa. The master, who thinks, like many others, that it is fair to tell a lie for his own profit, overheard his apprentice informing a customer that the hat he was showing him was a second-hand one, and in consequence beat and abused the boy, angrily asking him, "Why did you not say it was a new one?" "Because he asked me." "You simpleton," replied the master, "the man knows nothing about hats, and would have paid for it as a new one." "Give me anything to do, sir, that you please, and I will do it; but I cannot tell a lie." And the young fellow stands firm, notwithstanding the reproaches of his master and the ridicule of his fellow-apprentices.

The present religious condition of Italy and the scarcity of labourers makes the work of itinerating very necessary.

THE BIBLE-CARRIAGE,  
of which we wrote last year, is still employed

successfully, under the direction of Signor Stefano Revel, pastor at Guastalla. Many towns have been visited, in connection with it, in the Venetian province, and many Bibles and Scripture portions have been sold, especially copies of the Gospel of St. John. In the course of a few days sales were effected to the amount of 90 lire. An attempt was also made to introduce the Bible-carriage into Rome, but the required permission was refused on the ground that such a thing would be contrary to public propriety (*Perchè non è cosa decente*).

In the valley of Susa as many as

#### EIGHT MISSIONARY JOURNEYS

have been made by the evangelist, Signor Fornerone, who visited one hundred and twenty-five places, and preached the Gospel to a thousand persons. The names of many of these places are familiar to readers of Waldensian history as battle-fields in connection with the *Glorieuse Rentrée*. Entirely avoiding controversy, Signor Fornerone spoke of the love of Christ, and of His work of redemption. One evening, at Sanze d'Oulx, where about thirty persons were assembled in a stable, he read and spoke to them about the Gospel for four hours. The mistress of the house then asked if he would recite the rosary with them before leaving. He expressed his regret that he was unable to comply with her request, as he did not know the rosary; but added, "If you like, I will pray in my own way, and you can follow my words in your hearts; then, if you wish, you can repeat your rosary." He then stood up, those present doing the same, and after a short and simple prayer, to which they heartily said "Amen," they exclaimed, "We like that; we need not repeat the rosary to-night." He left the place, followed by their farewells and cordial thanks. This earnest evangelist also acts as colporteur, and many are the Bibles and Testaments he has sold, besides tracts, a great number of the latter having been written by Desanctis. On one occasion, finding a man in a cemetery, weeping for a lost friend, he spoke to him of death as the wages of sin, and then read to him the story of the resurrection of Lazarus. The mourner listened with astonishment, and, seizing the book, asked where he could get one like it. The copy was immediately given him, and he readily paid for it, thanking his benefactor, with whom he walked for some distance, conversing on the precious truths thus made known to him.

#### TWO NEW PLACES OF WORSHIP

have been opened—namely, at Coazze, near

the town of Pinerolo, the railway station for Torre Pellice, where there are fourteen communicants and as many regular attendants, besides a large number of occasional listeners; the other at Vallecrosia, between Mentone and Bordighera, which is due, like the Istituto Evangelico, to the generosity and devotion of Mrs. Boyce. Signor A. B. Tron held services in a hall for some time before the erection of the chapel. The Institute is well worthy of a visit, and we would urge upon Christian travellers the duty of seeking out brethren on the Continent, who are living and working in the midst of ignorance and superstition. The interest of a tour is increased a hundredfold by so doing, and even a few words spoken in English by a stranger, though they have to be translated, are a refreshment to those who have perhaps scarcely seen any Evangelical Christian besides their own evangelist. Pastor A. S. Malan now holds services both here and at San Remo, in Via Umberto Primo, and there is a small gathering of Christians at Oneglia, 2, Via Castello, presided over by the evangelist, F. Pugno. The little congregation at San Fedele, Val d'Intelvi, near Lake Como, which has been in existence for fifteen years, has, by the personal labour of its members, provided itself with a pretty little Gothic church. For two years they have worked at it with their own hands, the site having been a gift.

#### SERVICES AND SCHOOLS IN FLORENCE.

The congregation assembling in the Palazzo Salviati, Florence, is prospering under the care of Professor Emilio Comba. The evening services are specially well attended; and at the children's service, held on the last Sunday in each month, the chapel is always well filled. There is another Waldensian congregation in Florence, under the pastorate of Professor Geymonat, which has lately taken possession of a new church, Chiesa dell' Oratorio, in Via Palazzuolo. With each of these congregations a flourishing Sunday-school is connected. The day-schools are helped by Madame Revel, widow of the beloved Dr. Revel, who on several occasions pleaded the cause of Waldensian missions in this country.

#### ROMAN SCHOOLS AND SERVICES.

The five day-schools in Rome contain 180 pupils, 76 of whom are from Roman Catholic families. The Sunday-schools are efficiently directed by M. Garnieri, and by Miss Caroline Dalgas, who has also the superintendence of the boarding-school for girls of the upper classes—an establishment of much utility, not, however, connected with the Waldensian Church. A very welcome provision has been

made for the sick, by means of a legacy left to the Waldensian Church by the late Madame Thérèse Dominici, a member of the congregation; the Protestants being so much tormented in the general hospitals by the bigoted monks and nuns, medical attendance in their own homes has been provided for their benefit with the funds thus bequeathed.

Three new congregations connected with Rome appear on our list. 1. That of Poggio Mirteto, a town in the Sabine hills, handed over, by mutual consent, from the Free to the Waldensian Church. An earnest evangelist, Giovanni Santucci, has laboured there for several years, and still continues his work; Signor Ribetti, from Rome, visiting the little church occasionally. 2. Ariccia, where a schoolmaster, formerly a member of the congregation at Rome, conducts a small day-school and Sunday-school. 3. Genzano, between which and Ariccia there are fifty catechumens.

#### MISSION WORK IN NAPLES.

The want of a convenient place of worship at Naples is a hindrance to the extension of the work; but the pastor, Signor Giovanni Pons, reports some progress in the development of Christian life in his flock, and the schools continue to be very satisfactory. An impulse has been given to congregational singing, here and elsewhere, by the publication of a new collection of psalms and hymns, having more of the element of joy and praise in them, both as regards words and music, than the old one. At Leghorn, also, much attention has been given to this very important part of public worship.

Signor Pons, accompanied by a colporteur, lately went on a missionary tour in the province of Naples, selling Bibles, Testaments, and tracts to the amount of 120 lire. Everywhere they found souls thirsting for the truth, and their journey was a very blessed one. One day, at an inn, they found seventeen persons assembled at the dinner hour. "As strangers, we had each a plate; the others had to be content with one between two persons. Before beginning every one looked to us to give the signal; I said, 'You know the proverb, *Passe che vai, usanze che trovi*. In my country we are in the habit of giving God thanks when we sit down at table, and, with your permission, I will do the same here, for ourselves and for you.' After the prayer we were assailed with questions—'How do you pray to Jesus Christ in your country?' This was exactly what I wanted to come to, and by way of an answer I held a little service, reading 1 Cor. xiii. and John

iii. 16, and concluding with prayer. The next day the eldest daughter of the house asked me to hold a second service, which being ended, we sold Bibles and Testaments and tracts to almost all present. When it was time to leave, the landlady said to me, with much emotion, 'Your Jesus Christ pleases me better than the priest's Jesus Christ; henceforth I will have no other.' And all, with tears in their eyes, exclaimed, 'Pray to Jesus Christ for us, and come back as soon as you can.'

#### JOURNEYS IN SICILY.

From Sicily we have tidings which rejoice our hearts. The earnest pastor, Signor Augusto Malan, has to undertake laborious and even dangerous journeys to reach other churches in the island than his own; but if "the Master's work makes weary feet, it leaves the spirit glad;" and he writes with reference to Riesi, a considerable town at some distance from Messina, in the mountains, where great interest has been shown for a year or two: "I preached to crowds of people every evening I was there, and on Thursday the numbers were such as I have rarely seen elsewhere. Riesi is a grand field for the preaching of the Gospel, and when any one feels discouraged—if he does not fear a journey over mountains and precipices, through water and mud, and invariable filth,—he need only go there to find himself thoroughly encouraged and comforted. I admitted four new members into the church, three women and one man. I must tell you about one of the women, for she is a wonderful instance of God's grace and of the power of the Gospel.

#### SELF-TORTURE BY A DEVOTEE.

"She was a nun, but not 'professed,' for fifty years, and lived sometimes in the convent of the Sisters in Terranuova Pansania, practising self-mortification, fasting, and prayers without end. I went to her house to question her about her faith, because she finds it difficult to go out on account of the wounds which she has produced on herself by scourging, and by which we may see that she is indeed one of those specially chosen by God, redeemed by the Lord Jesus, to be His for time and eternity. It is really horrible to hear of the penance she has done, of the torments she has inflicted on herself; and truly it makes one rejoice in the Lord to see how completely she has now placed all her confidence in Him, declaring with Saint Paul, that all these things which she did to procure salvation she now counts loss for Christ. I am sorry I did not write down

what she said, but it was as nearly as possible as follows: 'When I was in the convent I was sincere in seeking salvation, and with this end I confessed regularly, and much more frequently than the other nuns, who therefore made fun of me. I felt that I was a sinner, and my confessor taught me that confession and the lacerating of my body would save me. I passed hours on my knees, fasting and praying, before the altars; I performed severe penances, and scourged myself when I was ordered to do so, altogether about four times a week. I thought I was doing right, and yet it seemed to me that I was always at the same point, for which I thank the Lord, for now I see that through the merits of the most holy Jesus all this was useless, and that I am saved by *His* sufferings, and by His most pure blood shed on the cross for miserable sinners. I, too, am a miserable sinner, and He died for me!'" Signor Malau adds: "This good nun showed me, and then gave to me, the instrument with which she beat her naked shoulders when she scourged herself; it is an instrument which makes one shudder even to look at it. Imagine a piece of wood, about three inches long and an inch and a-half in diameter, stuck full of very sharp nails, the points turned outwards, and the heads fixed in the wood; a cord, about a yard long, fastened to one end of this by a nail, was held in the hand, and the instrument being

by means of it thrown over the shoulder, it struck the back, a number of the sharp nails sticking into the flesh at every blow. I cannot think of the sufferings of this poor woman without my hair standing on end, and yet she told me that she submitted to this barbarous penance three or four times a week for years, though every time she struck herself the blood spurted out. And the confessor praised and encouraged her, and told her she was doing what was pleasing to the Lord! While she described to me all these sufferings to which she had submitted in good faith, believing that she was really doing it for her sanctification, tears of compassion and of indignation filled my eyes—compassion for the poor woman, and indignation at this scoundrel of a monk, on whose shoulders I would willingly, and without mercy, have administered half-a-dozen blows with the instrument which he had fabricated for his penitent. Now, thanks be to God, the unhappy nun has found the way of salvation, and it did one's heart good to hear her give thanks to the Lord Jesus. The last day I spent at Rieti was, in military phrase, a field-day. I have written above of the great number of listeners who came to our meeting, pressing one against another in the close quarters of the hall. If we had had a place five times as large, I am sure it would have been filled."

#### CONVERSIONS AND BAPTISMS AT SPEZIA.

[From a Correspondent.]

There has been resident of late at La Spezia the widow of one of the late Spanish Ambassadors to the Court of Russia. This lady, at an early age, had her eyes somewhat opened to the corruptions of the Church of Rome, but subsequently these views were followed by a desire also to possess a purer faith, and to be connected with a church which founded its authority entirely on the Word of God. After years of seeking and suffering, she was, in a most remarkable manner, directed to the Baptist Church in Spezia, and on the 25th of January she, with another candidate, was baptized in the Chapel in Casa Alberto, by the Rev. E. Clarke. The lady referred to has truly left all for Christ, and her history is one that demonstrates that there are martyrs now, as in the primitive ages of Christianity. Such was her joy in being permitted thus to demonstrate her love to Christ in baptism, that she said, "Had the water been living coals, she

should have readily embraced them in her ardour to obey the commands of the Saviour."

A workman in the Royal Arsenal, who was at the same time baptized, was somewhat awakened to the value of divine truth some six years ago, but fear for a time took possession of him, and, alarmed at the evidence of hostility, he left off attending the Evangelical services. But the incorruptible seed of the kingdom had found a lodgment in his heart, and he felt he must return to the spot where the light from heaven had entered his soul; and after a lengthened time of probation, he was fully accepted by the Church as a member. The service was one that made a deep impression on many present.

The Spezia Mission is demonstrating a vitality and vigour in its schools, in its preachers, and in its quiet but continuous and unpretentious progress. To me it has been a rich privilege to attend the special prayer-meetings that have been recently held since the decease of Mr. Sands, to hear the earnest prayers of the Italian converts, that God will

not allow the mission to suffer as the result of the decease of the late worthy Treasurer. The mission, without the slightest exaggeration, may be said to be full of promise. O that some friends, powerful in faith and temporal means, may be directed by God to render the mission now all that aid which would help its founder to sustain all the machinery now in operation, and carry out the large views of the late devoted Treasurer, Mr. Sands!

#### PAPAL JUBILEE.

Pope Leo XIII., following the example of many of his predecessors during the first

year of their pontificates, or at times when the necessity of the Church or the State required it, has proclaimed an extraordinary jubilee. Brought to this decision, the Pope states, by the approaching anniversary of his election (the 20th ult.), and by the knowledge of how necessary to him is the abundance of the divine grace in the fulfilment of his arduous ministry in this time of mournful strife, and while the Church is labouring in such troublous waters, he proclaims an indulgence in the form of a general jubilee to the whole Catholic world from the 2nd day of March to Whit-Sunday.

## GERMANY.

[From our own Correspondent.]

—, Prussia, Feb. 12, 1879.

#### RELIGION AND EDUCATION.

Dr. Falk took an opportunity during the debates on the Budget in the House of Deputies to vindicate his school policy. He began by saying that it was often charged against him that he had weakened religious influence, and that he had even been made responsible for the growth of Social Democracy. He would, for the moment, leave aside the questions of mixed schools and secular superintendence, and only speak of the regulations made by him compared with those existing under his predecessors. He mentioned, first, that he could not be made responsible for Social Democracy, as his regulations only existed since 1872, so that the children educated since that time were not yet grown up. On the contrary, Hödel had been brought up under the old system, and knew a number of passages of the Bible. There had been at all times complaints of the young schoolmasters. In diminishing the number of religious lessons, verses from the Bible, and hymns that had to be committed to memory, he thought that religious knowledge itself would not suffer, but, on the contrary, that it would enter more into the hearts of the children. The whole nation had desired a reform in the regulations, as the various conferences of schoolmasters and the *Gartenlaube* had shown. He had created a number of new schools, and increased the number of teachers. He was convinced that the time he had been in office would be considered a happy one for the school management in Prussia. This speech, which was very much applauded by the left side of the House, has produced a painful sensation in religious circles. No-

body ever really made Dr. Falk responsible for the growth of Social Democracy; not even for the increase, in our day, of an anti-Christian tendency; so it was easy to defend himself against an imaginary charge. Everybody also willingly acknowledges that the present Minister for Public Worship has done a great deal to multiply schools, and to raise them in outward matters and in point of intellectual development. But the influence which he exercises on religious instruction is not generally considered, among decided Christians, to be salutary. However, Dr. Falk did not say a word on those things which create most alarm—on the frequent combination of Protestant and Roman Catholic children in undenominational schools, and on the appointment of secular inspectors. Whether it is better to have the children learn more or fewer Bible verses and hymns by heart, is a question on which there may be different opinions; but it is not true that, by the former regulations, the greatest importance was attached to this outward learning. It is certainly very painful to hear from the mouth of the Minister that the assassin Hödel knew many passages of the Bible by heart. This may be the case; but what conclusion can the nation draw, if it is stated thus? And it was also painful to hear Dr. Falk quote as authorities the conferences of schoolmasters, which have always been attended by the unbelieving masters only, and the *Gartenlaube*, a wide-spread illustrated periodical, which is pervaded by a systematic hostility to everything Christian. The Conservative members of the House took the opportunity strongly to censure the teaching at Lippstadt, where the schoolmaster has instructed the children in the theories of Darwin, and has paraphrased the first verse of the Gospel of St.



John thus: "In the beginning was carbon."  
With reference to

**THE STRUGGLE WITH ROME,**  
nothing new has occurred. The Bill of the Ultramontanes to restore Articles 15 to 18 of our Constitution, has been rejected almost without discussion. Even those who truly wish the independence of all churches could not simply annihilate all that was done, without any guarantees for peace from the Roman clergy.

**THE SCHRAMM CASE.**

The parochial council of St. James's Church has resolved to have Mr. Schramm's letter, in which he refuses to continue any longer a candidate for that church, printed and circulated in the parish. As the letter is full of invectives against both the Consistory and the Supreme Consistory, and the circulation can only have as its object to excite the congregation in favour of his party, the Consistory has forbidden this. It certainly is not justifiable to employ church money for such purposes.

**MR. STÖCKER**

received the Order of the Red Eagle at the annual distribution of orders in January. It may be questionable whether such decorations are suitable for the clergy; but as they are given, this one is a valuable proof that Mr. Stöcker's activity among the working classes, and the formation of the Christian Working Men's Party, has not met with the displeasure of the Emperor or of his Government.

**SABBATH OBSERVANCE.**

The Minister for Trade has issued an order that on the State railways only such works of repair should be done on Sundays as are urgently necessary for safety of the traffic.

**HOME MISSIONS**

are, as I have several times had occasion to mention, steadily progressing in Germany. In Saxony, the Church Government now takes a very friendly attitude to this good work, and the new agent of the Saxon Home Missionary Society has been inducted into his office by a member of the Consistory with the same ceremonies as if it had been to a pastorate. Even Sunday-schools, which encountered such difficulties in Dresden until 1871 that they were even forbidden in 1867, have now received a remarkable official sanction in the new Book of Liturgy for the Saxon Church. This book also contains a short Liturgy to be used in Sunday-schools. Our Emperor has just shown his interest in the Berlin City Mission by a donation of 2,000 marks.

**DR. VON HARLESS,**

for many years President of the Supreme Consistory of the Protestant Church of Bavaria, has resigned his office. At the age of seventy-two, and with weak health, he no longer felt equal to the duties of his position. As a very decided Lutheran, and an energetic man, he has had many enemies, but also many friends; and all recognized his great abilities and his zeal. His resignation must be felt as a loss to his Church.

**PROFESSOR BECK,**

of Tübingen, died on the 28th of December last, and with him entire German Protestantism loses a teacher of divinity in his way unequalled. Students of theology from all parts of Germany came for some time to Tübingen to hear him. He drew his ideas from no human system, but only from the Bible; and his chief desire was to touch the heart and move the will of his listeners. He said, on one occasion, that he must be a Christian professor (confess Christ) before he could be a professor of theology. He did not belong wholly to any one party in the Church. He could not be a strong Lutheran, as renewed study of the Bible was his principal wish, and he could not therein be fettered by Church creeds; but neither did he like the opposite extreme of theology, inasmuch as he held very high views of inspiration. If a man of a character like this sometimes showed too little appreciation of practical Church work, it matters not. In drawing students of theology to Christ he did more than many others.

**THE BIBLE SOCIETY'S WORK IN GERMANY.**

The Rev. G. Palmer Davies, the Superintendent of the work of the British and Foreign Bible Society in Germany, has been honoured by an interview with the Crown Prince and Princess of Germany. A memorial which he left in the hands of the Prince states that while its field is the world, there is no country out of England in which the society has developed such activity as in Germany. It carries on its work there by a band of some eighty men, who, in various characters, are in its exclusive employ. Nearly seventy are colporteurs, who traverse the country and visit the towns, villages, farmhouses and cottages, from the Russian to the Swiss, and from the Austrian to the Dutch, Belgian, and French frontiers. The result is a circulation in Germany and Switzerland of between 300,000 and 400,000 copies every year. Some 2,000 or 3,000 of these are given away. The rest are bought.

## Home Intelligence.

### THE NEW BISHOP OF DURHAM.

The Queen has nominated the Rev. Joseph Barber Lightfoot, D.D., Canon of St. Paul's and Margaret Professor of Divinity at Cambridge, to fill the see of Durham, vacant by the resignation of Dr. Baring. Dr. Lightfoot was born at Liverpool in the year 1828. At the outset of his university career he obtained a scholarship at Trinity College, Cambridge; he graduated B.A. in 1851, coming out as a Wrangler, Senior Classic, and Senior Chancellor's Medallist. He became Fellow of his college, was admitted to holy orders in 1854, and served for four years in the diaconate. Eight years ago he was appointed by Mr. Gladstone to be a Canon Residentiary of St. Paul's, and in 1875 became Deputy Clerk of the Closet and Margaret Professor. He has been Whitehall Preacher, and Select Preacher before both Universities. His Commentaries on the Epistles have passed through several editions, and he has contributed largely to "The Speaker's Commentary," "Smith's Dictionary of the Bible," and "Dictionary of Christian Antiquities." A correspondent of the *Pall Mall Gazette* writes: "Like Dr. Vaughan, Dr. Lightfoot is one of the few men who have said 'Nolo Episcopari' to an English bishopric, having refused the see of Lichfield when offered him by the Earl of Derby, after Bishop Selwyn had declined it on the first occasion. The Canon was a great friend of the Prince Consort's, whose chaplain he was, and has long been the Archbishop of Canterbury's chief examining chaplain. Dr. Lightfoot's stores of learning are in his lectures and sermons so arranged as to be intelligible to all of moderate education; and his lectures in St. Paul's Cathedral on early Church history were attended by a large number of young men engaged in business in the City, who were able thoroughly to follow him. His voice is against him as a preacher, but for substance few sermons can be compared with his. They always contain solid matter, but it is set forth in epigrammatic sentences which cannot fail to arrest attention. The Canon's sermon at the Church Congress at Croydon was a masterpiece of composition. In Dr. Lightfoot the diocese of Durham will secure a scholar of European reputation, a man of broad and liberal sympathies, in which High and Broad Church leanings can neither of them be said to have the ascendancy; one eminently fair, a hard worker, and—what to the cathedral

body will be no ordinary boon—one who appreciates and desires to develop cathedral institutions." It is pointed out that previous to the present appointment, for two centuries at least the see of Durham has never been filled by any one who was not previously a bishop.

### JUDGMENT IN THE ST. VEDAST'S CASE.

Lord Penzance, as Dean of Arches, held a special Court on the 8th ult., in one of the Committee Rooms of the House of Lords, and gave judgment in the case of "Sergeant and Others v. the Rev. T. Pelham Dale," which was discussed on a former occasion. His lordship said: The proceedings were under the Public Worship Regulation Act. The respondent had not appeared or taken any part in the proceedings. The representations contained twelve charges of illegal conduct in the celebration of the Holy Communion. In the 1st, 2nd, 6th, 7th, and 8th articles the respondent was charged with the use of lighted candles, with the wearing of illegal vestments, with bowing and bending his body over the holy table during the prayer of consecration, with mixing water with wine and administering it to the communicants, and with unlawfully elevating the bread and wine in an unauthorized manner. In the 9th and 12th articles he was charged with making the sign of the cross with his hand towards the congregation at the time of saying the Absolution and at other times during the celebration of the Holy Communion, and with causing or permitting the hymn known as the "Agnus Dei" to be sung immediately after the consecration. The third charge was of wearing a cap known as a "biretta" while officiating in church. The 4th article charged the respondent with standing on the west side of the holy table during the prayer of consecration, between the people and the communion table, and with his back to the people, so as to prevent the communicants present from seeing him break the bread and take the cup with his hand. All these articles were pronounced by the Court to have been proved, and the learned judge admonished the respondent to refrain from the like conduct in the future. The 6th article related to the use and administration by the respondent of unleavened bread or unleavened wafers instead of bread such as is usual to be eaten. This article, and this only, his lordship held to be not

proved. The 10th article charged the respondent with causing or permitting a bell to be rung or tolled during the prayer of consecration, and the 11th complained of his unlawfully elevating the alms of the people before placing the same on the table. These were declared to be proved, and the learned Dean admonished Mr. Dale to refrain from these practices in future. Finally, after remarking upon the strange and undignified conduct of the respondent in relation to these proceedings, his lordship declared judgment against Mr. Dale, and condemned him in the costs of the proceedings.

#### THE SCOTTISH BIBLE SOCIETY.

The annual public meeting of the National Bible Society of Scotland was held on the 4th ult., in Edinburgh. There was a very large attendance of ladies and gentlemen, the chair being occupied by Lord Balfour of Burleigh. Rev. Dr. Goold, the Eastern Secretary, submitted the annual report. The circulation of the Scriptures effected during the year 1878 amounted to the large number of 495,548 copies of the Scriptures, taking the Bibles, Testaments, and portions together, and it implied an increase of no less than 134,356 on the issue of the past year, and of nearly 40,000 on any previous year. Their circulation within the last year was by far the largest the society had ever attained. A large staff of colporteurs was sustained by the society—220 men in number—besides the gratuitous agencies to which reference ought to be made in all thankfulness for the help they had given them during so many years. The field in which their society was operating covered now fully twenty-seven different countries, and they acted upon the principle that they avoided all interference with any field that was occupied by any other society. He might illustrate the extent of the field if he mentioned that some of their colporteurs distributed the Scriptures in sixteen different languages, and it was of importance to notice that the result of all this in those different fields was not merely to succeed in diffusing the Scriptures widely, but to create a spirit of inquiry that might issue in the best results. The Doctor proceeded to read from the report an extract relative to the distribution of the Scriptures among the Austro-Hungarian soldiery, and among the soldiers of our own army in Afghanistan. In conclusion, he said their free income for the year had been £14,776, return from Scriptures sold amounting to £11,000, making, in all, total receipts £25,923. That sum was slightly behind the amount they had at their disposal last

year, but the deficiency arose from the fact that the legacies had not been so great or so numerous in 1878 as in the year preceding. They had, however, a large legacy which would fall due in the course of a few months. He urged upon the members of the society the necessity of still further exerting themselves on its behalf during the year which had now begun. The report was adopted. Lord Balfour of Burleigh and other gentlemen, in brief addresses, bore testimony to the usefulness of the society, and to the great good which it had in the past been the means of accomplishing.

#### THE LATE DR. HUGH M'NEILE.

The Very Rev. Dean McNeile, D.D., died on the evening of January 28, at Bournemouth. He expired peacefully, and apparently without the slightest pain. We abridge the following sketch of his life—the best we have seen—from the *Record*: Hugh McNeile was born early in the year 1795, on the family estate of Ballycastle, in the county of Antrim. About the age of twenty he passed his degree as B.A., at Trinity College, Dublin, with the reputation of being a good scholar and a young man of talent. His family designed him for the legal profession, and he was entered as a student at Lincoln's Inn; but in the midst of a whirl of worldly amusements, he received the heavenly call which induced him to consecrate his talents and his energies to the service of his Lord and Master, Jesus Christ. In 1820 he was ordained to a curacy in the county of Donegal and diocese of Raphoe, of which his future father-in-law, the celebrated Dr. Magee, was then bishop. He married his diocesan's daughter in 1822, the year when his lordship was translated to the Archbishopric of Dublin. He came to England, where the eloquence of his well-studied but unwritten Evangelical sermons at once attracted notice, wherever he happened to be invited to preach. It is a mistake to suppose that at that time Mr. Henry Drummond "had begun to adopt those peculiar theological views by which he was afterwards somewhat conspicuous," or that "Edward Irving was in the height of his popularity, and the young incumbent was not unnaturally attracted by his marvellous oratory and stimulated to mix himself in the controversy which his peculiar views provoked"! It is true that Edward Irving came to London and preached his first sermon on the second Sunday of July, 1822; but then he was little known, and it was not till 1823 that the tide of his popularity set in. Most certainly there was no connection

between Dr. McNeile's appointment to Albury and Mr. Irving's "peculiar views." Mr. Drummond had but recently purchased the estate of Albury, and the rectory was vacant. He had heard of a young Irish clergyman who preached the pure Gospel with wonderful eloquence and power. He himself determined that he would go to hear him preach; and having done so, he was so struck with the combined excellences of the preacher and the sermon that he went into the vestry after the service, and, having introduced himself to the preacher, there and then offered him the vacant living. This offer issued in its acceptance, and for nearly eleven years Dr. McNeile was Rector of Albury. His popularity in his own neighbourhood was at once established. It was not till 1825 that the prophetic questions came to the front. The publication of the two volumes of Edward Irving's sermons intitled "Babylon Foredoomed of God," originated the Albury Conferences. It was in 1826 that, to use Irving's own words, Mr. Drummond invited a party of "ministers and laymen of any orthodox communion whom he knew or could ascertain to be interested in prophetic studies, that they should assemble at his house at Albury Park, in Surrey, on the 1st day of Advent, that we might deliberate for a full week upon the great prophetic questions which do at present most intimately concern Christendom. . . . Under the moderation of the Rev. Hugh McNeile, the Rector of the parish of Albury, we spent six full days in close and laborious examination of the Scriptures." The conferences were continued annually for several years, and were, at least, innocuous, if not always edifying. But Henry Drummond's Athenian love of novelty exposed him to the fascinations of the sensational, whilst Edward Irving always avowed that he hated men of clear ideas, and delighted in ideas just looming in the mist. Amidst those who responded to the bidding to Albury, there were some at the later meetings who suggested the revival of miracles, the cure of diseases by faith rather than medicine, and who, unlike the Psalmist, delighted to indulge in speculations about the deep things of God, and things "too high" for fallible man. Out of this arose confusion as to the humanity of our blessed Lord, about fancied miracles, and incoherent utterances which Dr. McNeile, in his published letter to Mr. Spencer Perceval, showed to be nothing better than unmeaning gibberish. The three last years of Dr. McNeile's residence at Albury must have been to him

very painful. But after the Port Glasgow apostolic movement in 1832, he separated himself from all association with the Irvingites, and in the following year, when his friend the patron of his living usurped the office of "angel and pastor of Albury," and ultimately that of an apostle, he left his rectory in charge of a faithful curate, the Rev. G. F. Dawson, whom Dr. Drummond never recognized. In 1834 Dr. McNeile obtained at Liverpool the very position for which most probably he was best qualified, that of incumbent of the new proprietary church of St. Jude's.

His removal to Liverpool was a great success. To the various attractions of voice, of manner, and of stately presence which made him an orator of surpassing eloquence, there was added that which still more engaged the sympathies of his people—the conviction that he was in earnest, and felt that he had a message to deliver. St. Jude's was only a proprietary church in a comparatively poor neighbourhood, but it soon had a most refined and even aristocratic congregation, and its minister was certainly the most influential man in Liverpool, growing in popularity and influence with every succeeding year. Towards the close of 1847, some of Mr. McNeile's friends and admirers built for him, in the district known as Prince's Park, at a cost of between £11,000 and £12,000, the Church of St. Paul. Having resigned the living of St. Jude, which was placed in good hands, he migrated to St. Paul's. It was not, however, until 1860 that the Bishop of Chester could be persuaded to promote him even to a canonry in his cathedral; but it is due to Lord Beaconsfield to acknowledge that he, "with a daring all his own, appointed him to the Deanery of Ripon." Dr. McNeile resigned his Deanery in 1875, and has since lived in retirement at Bournemouth.

#### THE LATE MRS. RANYARD.

We record with regret the death, on the 11th ult., of Mrs. Ranyard (widely known as "L. N. R."), the originator and superintendent of the Bible-women's Mission to the poor. She wrote much and well; but her great work was the discovery and presentation to the Church and the world of the "Missing Link," as she was wont to designate the peculiar agency which originated with that mission. "She trained Bible-women," says a writer in the *Watchman*, "planted them here and there, solicited and gained the co-operation of ladies to superintend them, gave and got means of support till there had grown up

under her hand a vast and energetic agency, spread over London, and beginning to branch away into distant countries, even into Syria and Madagascar, into India, Italy, and France. Her Bible looked not at man as a mere spirit, but as soul and body, and had its healing for the body as well as the soul; so beside her Bible-woman and the mission-room gradually sprang up a nurse, and here again the links were not only between the direct labourer and the sufferers, but reached from both of these higher up; for her seventy nurses have thirty-eight *nurse* lady superintendents to encourage, counsel, and co-operate with them; just as her 171 Bible-women have 133 *Bible* lady superintendents. Each of these, learning and teaching lessons of sympathy for the lowest strata of domestic life in London, serves as a link to raise the fallen, and to convey downward the aid of those who stand higher. This great agency in regular and energetic operation has been reared up without any public society or costly organization. The British and Foreign Bible Society, indeed, has been the reserve on which Mrs. Ranyard rested, as its work was the ideal of her mission. It gave a shilling a-week towards the support of each of her Bible-women; and, in return, her Bible-women taught the poor mothers to work for and earn the price of a Bible in large print, and encouraged them to subscribe for it, and of such Bibles 176,000 had 'been acquired by degrees and from their own savings.' But except the books and the small subsidy of the Bible Society, Mrs. Ranyard had to find all her resources where the Lord's labourers do marvellously find theirs—in the help of the Lord. Gradually, friends gathered around her, and funds came in. At last her yearly balance-sheet showed some £16,000 of income, of which total about one-third was paid by the subscriptions of the poor for Bibles and clothing. The rest was the fund formed by donations for expenditure. We believe she had no formal committee; but a few friends occasionally met her and reviewed her affairs. These meetings were held at the house of Lord Kinnaird, where, supported by Mr. Ranyard, and in earlier times by her venerable father, the late Mr. Bazley White, and animated by the steadfast encouragement of the veteran Earl of Shaftesbury, as well as by that of Lord and Lady Kinnaird, she would open her budget, smile over her difficulties, and leave all her friends under the feeling that the Lord, who had hitherto

gently cleared her way, would do so to the end. She lived to the verge of threescore years and ten." Lord Shaftesbury, as President of the Bible Society, was among the mourners at her funeral.

The Convocation of the Province of Canterbury met on the 18th ult. In both Houses an address of condolence to Her Majesty on the death of the Princess Alice was passed; the Archbishop of Canterbury remarking, in the Upper House, that the letter he had received from the Princess on the death of Mrs. Tait was, he believed, the last she wrote. In the Lower House a report was presented by Prebendary Ainsley on the relations between Church and State. The Convocation of the Province of York has also met and transacted business.

For a second time the Bishops of London and of Rochester invited the clergy of their dioceses to spend what is known as "a quiet day" in St. Paul's. Tuesday, the 11th ult., was appointed for this purpose, and from early morning until late in the evening the Cathedral was open for special services and for private prayer. The Communion was celebrated at eight in the morning. An address was delivered by the Bishop of London in the morning, and by the Bishop of Rochester in the afternoon.

The Queen has appointed the Rev. William Stubbs, M.A., Regius Professor of Modern History in the University of Oxford, to the Canonry of St. Paul's rendered vacant by the elevation of Dr. Lightfoot to the See of Durham. Mr. Stubbs, who was born about 1825, has been Rector of Cholderton, Wilts, since 1875, and is well known in the literary world.

The secession to Rome is announced of the Hon. and Rev. Algernon Stanley, youngest brother of Lord Stanley of Alderley and of Mr. Lyulph Stanley, Incumbent of the new district of the Holy Cross, St. Pancras. The Rev. Jacob Montague Mason, Rector of Silk Willoughby, Lincolnshire, has taken a similar step.

The Very Rev. Richard Lynch Blosse, Dean of Llandaff, died recently, after a few days' illness. He was the eldest son of Sir Robert Lynch Blosse, of Cashel, Ireland. He was appointed Archdeacon of Llandaff in 1859, and on the death of Dean Williams, 1877, became his successor. He was much respected in the diocese.

## Monthly Survey of Missions.

### INDIA.

The *Bombay Guardian* of December 21, in an account of the remarkably large number who, during the past year, have gone over from Hinduism to Christianity, says: "We learned in Madras that the number of those who in Tinnevely have joined the Propagation Society's Mission this year is about 19,000; of those who have joined the Church Missionary Society's, 11,000. The accessions to the Arcot missions have been 8,000 or 10,000. As we have already mentioned, a very large number of converts have been baptized by the American Baptist missionaries in the Telugu country, about 15,000. It would appear, therefore, that we are justified in saying that during the year which is now drawing to a close about 60,000 persons have gone over from Hinduism to nominal Christianity." This estimate would seem to be below, rather than above, the actual numbers; for the Bishop of Madras, in a circular issued before the Day of Intercession, stated them to be, in the Propagation Society's districts, 22,000, instead of 19,000, as given by the Bombay journal. Bishop Caldwell, in his first annual letter, gives a striking instance of the completeness of the movement in one village in Tinnevely, by the actual conversion of a Hindu temple, on the petition of the natives, into a Christian church, at the dedication of which the Bishop officiated and preached. The divinity to whom the temple had been erected was Irulappa-Swami, literally the "Father of Darkness."

The Bishop of Calcutta lately ordained, at Taljhari, three Santal Christians, who have been trained by the Rev. W. T. Storrs—viz., Bhim Nijhasta, William Sido, and Sham Desra. These are the first Santals admitted to holy orders, the one native pastor they had already being a Hindu. The Bishop was much pleased with their examination papers. He also visited the other stations in the Church Missionary Society's Santal Mission, and confirmed a large number of candidates.

### CHINA.

There has been an outbreak of popular rage against the Christians in the Wei Chow district of the province of Kwangtung. The excellent German missionaries of the Basle Society have sent an account of their difficulties to the *China Mail*. It appears that a native Christian gave to the mission some premises situated near to an idol temple. Hostile and scurrilous placards were posted, and the building materials were stolen. A night watchman wounded one of the thieves, upon which his cattle were driven off, and the man imprisoned on a charge of murder. The missionaries who sought redress from the authorities were stoned, and had a narrow escape of worse treatment. But the Roman Catholics in the same district suffered far more. Father Luigi began to build a church in defiance of the popular threats, whereupon came a mob with guns and spears, who hunted down the Christians, seized five of them, and burnt them alive by wrapping them in cotton quilts saturated with oil, hanging them up, and making a large fire under their feet. Father Luigi was robbed of all that he had, but escaped with life. Since these occurrences thousands of printed papers have been circulated, accusing the "foreign devils" of the vilest practices, and calling upon the populace to rise and drive them out of China. "The same mail brought me a private letter," states a writer in this country to a daily journal, "from an English missionary in another part of the province, which says that he found difficulties raised by the authorities in the way of his purchasing premises for his mission work. My correspondent states that Sir Thomas Wade has sent some regulations for their direction which practically shut off the missionaries from holding property in the interior. There can be little doubt that the occasion of these new regulations was the dispute about the Church Missionary Society's property in Foochow. . . . Now that ambassadors from that ancient empire [China] are settled in the capitals of Europe, it is to be hoped they will teach their stay-at-home countrymen the first principles of religious liberty, and by degrees persuade them that it is not necessary to express your dislike of your neighbour's change of faith by roasting him alive in his own bed-clothes."

### CENTRAL AFRICA.

Sad intelligence has been received from Zanzibar, under date January 2nd. Mr. Penrose, of the Church Missionary Society, has been killed, with all his porters, sixty-three in number, in the Unyamwezi country. "The fact is known, but the cause is mysterious ;

it seems to have been robbery. The man who did it was an ally of Saeed-bin-Salim, the ex-Governor." The *Pall Mall Gazette* gives the following particulars: The Abbé Debaize, sent out by the French Government, was, when last heard of, on the way from Unyanyembe to Ujiji. His further intended movements were not known. It is said that he will cross Africa to the west; but by what line is not stated. It is reported that before reaching Unyanyembe he came into collision with some men of an Unyamwezi chief, called Kungweya-mawe, a relation and rival of the present Unyamwezi Sultan of Unyanyembe, much given to highway robbery. It is near him that Saeed-bin-Salim, the ex-Zanzibar Governor of Unyanyembe, has taken refuge, and they are usually said to take common cause and combine to throw obstacles in the way of all going to that centre of trade. It is stated that the Abbé found with these men ten tusks of ivory which they had plundered from an Arab caravan, and were spying out his position in order to bring down a gang of robbers upon him. This ended, it is said, in the Abbé killing the men, and taking the ivory, also two women of their party, possibly slaves, to Unyanyembe. After this, a party of the Church Missionary Society—apparently under Mr. Stokes—came up, but having discovered that the chief Myungu was plundering, they took the road by Juvu, and thereby avoided him. Another Church Missionary party, seemingly under Mr. Penrose, fell into his hands, and was attacked near a lake or pool of water, where the trees gave cover to the enemy. Mr. Penrose was killed, and also sixty-two of his men, chiefly Unyamwezi porters, but including ten Zanzibarians. Mr. Penrose is said to have fought bravely, holding the robbers in check so long as his cartridges lasted, killing sixteen with his own hand before he fell. Everything was lost; and a few days after the empty packing-cases lay on the ground, and sixty-three dead bodies, it is stated, were counted, including that of a white man, supposed to be Mr. Penrose.

Referring to the death of the Rev. J. B. Thomson at Ujiji, mentioned in our last number (p. 52), Dr. Mullens appeals to the friends of the London Missionary Society on the importance of strengthening their Central African Mission without delay. "The directors of the society," he writes, "have taken the matter firmly in hand, but it is only by the hearty assistance and co-operation of their constituents in supplying men and means that that important service can be accomplished. At the outset they sent forth six missionaries for the establishment of the Ujiji mission; of these one left it in ill-health; Mr. Price returned to England to consult with the directors; and now Mr. Thomson has died. Three brethren are left, none of whom have had experience in the early stages of mission work, especially among uncivilized tribes to whom the Gospel is a new thing. The fund with which the mission was established has also been expended. In every way, therefore, the mission stands in need of prompt and vigorous help."

Intelligence has been received from the Nyanza mission of the Church Missionary Society. It will be remembered that Lieut. Smith and Mr. O'Neile were killed in a fight between the party of an Arab trader, Songoro, and the men of Lukongeh, King of Ukerewe; and that this sad event left Mr. Wilson alone in the court of M'tesa, King of Uganda. But Mr. Mackay was on his way from the coast to join him, and we are glad to learn that the junction has now been effected. Mr. Mackay reached Kagehi, at the southern corner of Lake Victoria, on the 13th of June. His first business was an interview with Lukongeh, and for this purpose he crossed over alone and unarmed to the island of Ukerewe, where he had a friendly talk with the King and his chiefs, disclaiming all intentions of vengeance, but insisting upon the delivery of Lieut. Smith's note-book and guns, as a pledge of amity and reconciliation. To this, however, the King demurred, and Mr. Mackay returned to Kagehi, where he was joined in August by Mr. Wilson from Uganda. Mr. Wilson brought an important piece of Central African news in the tidings of Rumanika's death. Rumanika, King of Karagwe, on the western shores of Lake Victoria Nyanza, was a prince whose gentle and friendly disposition made a strong impression on Speke and Grant, which has been shared by all subsequent explorers. His death is an event to be deplored by all who are interested in those regions. M'tesa, who claims a suzerainty over the country, had sent an army to settle the succession.

The latest news of the Basuto Mission (writes Major Malan, in the *Christian*) has been very encouraging. M. Coillard, with his wife and the native evangelists, has reached the Zambesi. Their journey was prosperous; they had not suffered from fever, and their cattle had not been stung by the tsetse fly. They had been kindly received by the tribes on the river. Leaving his wife with the other women in charge of a catechist, M. Coillard and the

other native preachers had ascended the river in canoes to Nyalele, the residence of the principal chief of the Barotse. With unspeakable joy this band of evangelists ascertained that all the natives of that region perfectly understand the Basuto language. M. Coillard and the native brethren immediately began preaching the Gospel, and on one occasion had done so five times in one single day, the people listening with the greatest pleasure. Thus, having been once driven back by the Boers, a second time by the Matabele chief, the Lord has opened to them in their third effort a wide door and effectual, much nearer the heart of Africa, whence His Gospel may be proclaimed in all that region. This happy news from Africa was accompanied by an account of a wondrous visitation at Morijah, the birthplace of the church in this tribe. On the first Sunday in December, whilst the house of prayer was crowded by many hundreds listening to the exhortations of Mr. Sharp, a Quaker missionary, a storm burst over the building, and a thunderbolt passing through the roof, fell into the midst of the mission family. Alice, a little daughter of Dr. Casalis, was killed; Mrs. Casalis (the mother), Mrs. Dyke, sen., Mr. Kitching (Mr. Sharp's companion), and others, were injured. The native Christians behaved with a calmness which showed that they realized that God was there. Death by lightning is not an uncommon event in Southern Africa.

#### WESTERN AFRICA.

Intelligence has been received of the death of Mr. James Telford, of the Livingstone Inland Mission, on the Congo. He was converted during the visit of Messrs. Moody and Sankey to Carlisle five years ago, and devoted his life at once to the service of God. Mr. Telford studied at Harley House Training Institute, Bow, and at a farewell meeting held there in June last (when he left for Africa with Mr. Johnson, a fellow student) he said: "I go gladly on this mission, and shall rejoice if only I may give my body as one of the stones to pave the road into interior Africa, and my blood to cement the stones together, so that others may pass over into Congoland." The Livingstone Inland Mission has two stations on the Congo, called Cardiff and Cory stations. The first is on the south bank of the river, and close to it the second, about nine miles further to the south-east beyond the Yellala Fall. Telford, it seems, had been left for a time alone at this second station, when he sent a native with a letter to the other station to say he was ill, and to beg one of the brethren to go to him. Johnson went immediately, and found him in a dying condition.

## Miscellaneous.

**THE BOSNIAN FUGITIVES.**—An appeal reaches us from Edinburgh on behalf of the Bosnian and Herzegovinian Fugitives' and Orphan Relief Fund, administered by Miss Irby and Miss Johnston. Very nearly half of the unhappy fugitives among whom these ladies have been carrying on their work of mercy are now beyond the reach of want and suffering, and they are making an earnest effort to keep as many of the miserable survivors as possible in life until the summer. A few pence worth of Indian corn per week will save a human life, but funds are exhausted, and Miss Irby's stores of Indian corn are all distributed. Miss Irby writes from Knin, Dalmatia, calling attention to "the indescribable misery" of the returned fugitives, who, after three years of exile, have been driven back into Bosnia. "They are," she says, "in the extremest misery, the allowance purposed for them by Austria being insufficient for their support, and in many instances, owing to difficulties of transport and other hindrances at the present moment, not actu-

ally reaching them. Their condition may be pictured when it is remembered that, except in the large towns, the dwellings have been destroyed during three years and a-half of civil war, and that corn is not to be bought at any price in the deserts which were formerly fields and villages. Some of the fugitives who have been sent back from the neighbourhood of Knin to the ruins of their former homes at two or three days' distance lived for a little time on the corn supplied to them from our fund before they crossed the frontier. It is in our power, if we had the means, to send bread, flour, and blankets to keep alive many of those who are actually perishing from cold and starvation amid the deep snows in the Bosnian fields and forests. Never was the need so great." The Treasurer of the fund is A. Johnston, Esq., 158, Leadenhall Street, London, E.

**THE VALUE OF SABBATH REST TESTED.**—The Rev. David C. A. Agnew writes to us as follow: "Dr. Duff, the great Indian missionary, used to relate a case in con-



nection with Sabbath observance in India, which occurred during his temporary charge of the Scotch Free Church in Calcutta in the absence of the regular pastor. A member of that congregation, who was an employer of labour, the labourers being coloured natives, mentioned to him that his men worked on the Lord's-day as upon week-days. Dr. Duff having reproached him for such an unchristian arrangement, he at first defended it, chiefly on the ground that it was not a matter which could come home to the consciences, or even to the understandings, of Hindus. But at last he agreed to try the experiment of allowing his labourers the seventh part of their time as the portion of rest made for man by the Creator. He accordingly said to the men that if they would work very diligently for six days they should have the seventh as a whole holiday. The proposal surprised and delighted them; and such was their diligence, that their

labour, when limited to scriptural periods of six days, was far more productive than it had been previously."

DR. NEWMAN.—Pope Leo XIII. has intimated his desire to raise Dr. Newman to the rank of Cardinal; but with expressions of deep respect for the "Holy See," Dr. Newman has excused himself from accepting the honour. It is understood that some years ago the late Pope offered the prelacy to Dr. Newman, who declined it in the same spirit which has caused him now to shrink from the higher dignity.

CARDINAL ANTONUCCI, Bishop of Ancona, born at Subiaco, in 1798, and created Cardinal by Pius IX. in the Consistory of 1858, has lately died. This Cardinal rarely appeared at the Pontifical Court, on account of his dislike, as it is believed, of Cardinal Antonelli, who on his side never lost an occasion of showing his antipathy towards him.

## Evangelical Alliance.

### SEVENTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS,

TO ASSEMBLE IN BASLE, SWITZERLAND, AUGUST 31—SEPTEMBER 7, 1879.

The Council of the British Organization of the Evangelical Alliance have the satisfaction of announcing that arrangements are being made by the Central Committee of the Swiss Branch of the Alliance for the holding of a General Conference of Christians of all nations in the city of Basle on August the 31st, and following days. This Conference will be similar to those held in former years in London, Paris, Berlin, Geneva, Amsterdam, and New York.

The Basle Committee have already issued a cordial invitation to the members and friends of the Evangelical Alliance throughout the world to meet in their ancient and historical city; and the Council of the British Organization, after due communication with the representatives of the Alliance in various countries, have accepted the invitation.

It now devolves upon the Council of the British Alliance to assist their Swiss friends in the prosecution of such measures as may be necessary for the successful issue of this œcumenical gathering, and for this purpose a Special Committee has been formed. As a first duty, therefore, they desire to give a wide circulation to the Basle invitation and the programme of the proposed Conference.

The Council trust that a list of subjects so replete with interest to the whole Christian Church will insure a full representation of British Christians. An additional reason for urging the attendance in large numbers of ministers and members of the various Churches may be found in the fact that these General Conferences are not limited to members of the Alliance, but are open to all Evangelical Christians who desire to keep the unity of the Spirit in the bond of peace.

The Committee at Basle are anxiously and diligently engaged in preparing for the Conference, and in endeavouring to promote the comfort of their coming guests. In the matter of hospitality their means are limited; and as a large number of visitors from various countries are expected, they can only offer to provide for delegates appointed to take part in the proceedings, together with a few other British visitors.

Negotiations are now in progress by which it is hoped that arrangements may be made for tickets for the return journey (to be issued to those attending the Conference) at greatly reduced rates, and also for private and hotel accommodation at moderate charges. It is very desirable that those who may intend to visit Basle on the occasion should, without delay, communicate with the Secretaries, 7, Adam Street, Strand, w.c.

The convening of such an assembly of Christians from so many countries involves of necessity a heavy expenditure, and while the friends in Switzerland readily undertake the responsibility, it is but proper that some portion of the required amount should be contributed by England. The Council have, therefore, to provide for this in addition to their own expenses incurred in promoting the common object. After a careful estimate of the various items, the Council deem that about £700 or £800 will be required, and for this sum they appeal not only to members and friends of the Alliance, but to all who are interested in an undertaking which, from the ascertained results of former Conferences, it may confidently be expected will, under the divine blessing, be followed by most important spiritual consequences to the Church and the world.

J. S. RUSSELL, M.A., } Secretaries of the Basle Conference Committee.  
A. J. ARNOLD, }

The following is the invitation of the Basle Committee :—

Gentlemen and Honoured Brethren,—The Evangelical Alliance was formed in England, rather more than thirty years ago, to meet the desires which were felt first and most powerfully in that country; it did not, however, confine itself to the land of its origin, but has spread far and wide. This gradual advance has been manifested by the General Conferences of London (1846), of Paris (1855), of Berlin (1857), of Geneva (1861), of Amsterdam (1867), and of New York (1873). After repeated invitations from England, America, and Germany, and, finally, in consequence of a formal request from our brethren in Switzerland, we have resolved (if it be the will of God) to convoke the next General Conference of the Evangelical Alliance in the city of Basle, in the autumn of 1879.

Our friends must not expect to find among us the same character of grandeur exhibited in the assemblies of Amsterdam, and New York in particular; but the certainty that this difference will be understood by all helps to calm our fears; and that the more completely, as a brilliant fête would be out of keeping with the grave character of the present times.

Permit us now to explain to you briefly the sense in which we understand our task. The Swiss Branch of the Evangelical Alliance has adopted the short formula in which the French Branch has professed its faith, and which one of our fundamental laws thus states :—

“The Swiss Branch admits as members all Christians who, desiring to live in brotherly love, express the wish to join with it in confessing their common faith, according to the divinely inspired Scriptures, in God the Saviour; in the Father who has loved them, and who justifies them by grace through faith in Jesus Christ; in the Son who has redeemed them by His atoning sacrifice; and in the Holy Spirit, the Author of their regeneration and of their sanctification, one only God, ever blest, to whose glory they desire to consecrate their lives.”

It is as founded on this basis that we address our invitation to those of our brethren, of all countries and of every section of the Evangelical Church, wherever found, to whom it may be possible to respond to our appeal, and who may rejoice to take part in a brotherly and happy union under the favour of God.

We would remind our friends that our meeting is not an official council; those who take part in it do not come as representatives, charged with authority by their respective Churches, but as moved individually by a desire to meet their brethren. It is in this last capacity, and on the terms indicated above, that members of Churches and congregations, widely differing and separated by their nationality, confession of faith, and organization, may notwithstanding feel themselves united in the fundamental truths of the faith, and honour each other as members of the invisible Church of Christ. It is, then, understood that in our conferences no one attempts to *propagate* his own *peculiar* views; as also that no one by attending *renounces* his own particular Church.

We recall with joy the great promise which the Lord has given to His Church as a consolation amid all her divisions, by which He assures us that, He, the One Shepherd, will

finally reunite her in one single fold; but we know also that the realization of this magnificent prophecy will not be brought about by any human instrumentality. That which must not be missing in those who take part in our gatherings is a firm faith in this, and a cordial desire for its attainment, so that we may, by the grace of God in such oneness, have a foretaste thereof. We are living in times of conflict and of crisis, among divers indications of a coming storm. In the foresight of threatening events, the various sections of Evangelical Christendom may become conscious that they have common interests, struggles external and internal, dangers, tasks, and aims; they will better understand the duty of communicating their views and experiences, their exhortations, warnings, and consolations, so as mutually to sustain and encourage one another, as well as to exert, in as large a measure as possible, a beneficial influence on such of their auditors as may yet be strangers to the Christian life.

Our programme will show how, while endeavouring to avoid a fatiguing over-abundance, we have chosen those subjects, the discussion of which seemed to us the most useful. Except on Monday, which is devoted to the reports on religious life in the various Protestant countries, the morning conferences are devoted to theoretical discussions; those of the afternoon will be occupied by the problems dealing with proved necessities, and in other meetings at the same hour by reports of the state of evangelization in Catholic countries and in the East. If any of our guests have special objects in view, it may be possible to find a time and place for conferences not arranged in the programme; nevertheless, we earnestly beg our friends not to forget that a too great dispersion of numbers and strength will counteract the design of our réunions.

Before and after the meetings, whose aim is instruction and discussion, there will be others of a strictly edifying character. To this end we trust that many of our brethren from a distance will be disposed to preach the Gospel in various languages; and in this we are especially actuated by a desire to respond to the request of those of our own townsmen who will find it difficult to attend the morning and mid-day meetings.

The time fixed for our Conference is the week from August 31 to September 7, 1879. We particularly request our friends who desire to take part in it to give notice in good time to our Central Committee; those from foreign lands, through the Secretary of the Branch of the Alliance to which they belong, and those from South Germany and Switzerland directly to us at Basle. We will take care that those of our guests who desire it are accommodated in private houses.

If our reception is simple, you will not find our hearts less open or less animated by brotherly love and a sincere desire to offer to our brethren, through the meetings and by God's help, fresh strength and increase of faith. Praying that our Lord Jesus Christ, to whom our meetings are consecrated, will make them, by the inspiration of His Spirit, a means of grace to us and to all our people, we trust that a large number of His disciples will respond to our appeal and gladden us by their presence.

With the expression of our sincere affection,

CHARLES SARASIN, Ancien Conseiller d'Etat, Président.  
DE BÜREN, Colonel, de Berne, Vice-Président.  
VIGUET, Professeur, de Lausanne, Vice-Président.  
RIGGENBACH, Professeur, Vice-Président.

Members of the Committee of  
Organization of the Confer-  
ence of the Evangelical Alli-  
ance at Basle in 1879.

Members of the Committee of the Swiss Branch of the Alliance at Basle:—

A. VISCHER-SARASIN, Président.	O. SCHOTT, Pasteur.
E. BERNOULLI, Pasteur, Secrétaire.	CL. ACHARD, Pasteur.
ROD. ANSTEIN, Pasteur.	ERDLE, Pasteur.
JAQUES RIGGENBACH, Pasteur.	ENEQUIST, Pasteur.
GUILLAUME ECKLIN, Pasteur.	PAUL KOBER-GOBAT.
A. BERNUS, Pasteur.	

Members of Special Committees:—

STOCKMEYER, Artistes.	DL. BURCKHARDT-THURNEISEN.
D'ORELLI, Professeur.	DR. CHARLES BERNOULLI.
DR. HEMAN, Pasteur.	FRITZ LA ROCHE-MERIAN.
BUSER, Pasteur.	TH. LA ROCHE-BURCKHARDT.
THEOD. SARASIN-BISCHOFF.	ROBERT LA ROCHE-RYHNER.
R. NÜTZLIN-WERTHEMANN, Caissier.	

P.S.—On Tuesday morning, 9th September, the General Conference of the International Federation for Promoting the Observance of the Lord's-day will commence at Berne.

## PROGRAMME.

SUNDAY, August 31.—7 P.M., Reception of Members and Fraternal Salutations in the Great Hall of the Vereinshaus.

MONDAY, Sept. 1.—8.30 A.M., Opening of the Conference by the President, M. Charles Sarasin, late Councillor of State. Reports on the Religious State of Protestantism in various Countries: 1. Switzerland, Dr. Güder, of Berne; 2. Germany, Dr. Cremer, Greifswald; 3. France, M. Babut, of Nîmes; 4. Great Britain, Hon. and Rev. Edward V. Bligh. 3 P.M., Continuation of Reports—5. Holland, Dr. Van Oosterzee, Utrecht; 6. America, Dr. Schaff, New York; 7. Austria, Dr. Von Tardy, Vienna; 8. Scandinavia, Dr. Von Scheele, Upsala; 9. Russia, M. Ed. Von Busch, of St. Petersburg. 7 P.M., Sermons will be preached, in German, in St. Martin's Church; in French, in St. Leonard's Church; in English, in the French Church.

TUESDAY, Sept. 2.—9 A.M., in St. Martin's Church, "The Identity of the Gospel of the Apostles," Prof. C. Von Orelli, Basle; Dr. Godet, Neuchâtel. 3 P.M., Great Hall of the Vereinshaus, "Evangelization in France and in Belgium," M. Lelièvre, of Nîmes; "Evangelization in Italy," Prof. Emile Comba, of Florence. At the same hour, in the Lower Hall of the Vereinshaus, "Preparation for the Ministry of the Gospel," Prof. Kübel, of Ellwangen (Württemberg); Prof. Porret, of Lausanne. 7 P.M., in the Great Hall of the Vereinshaus, Addresses by various speakers. "The Connection between Basle and Early English Protestants," Rev. J. Stoughton, D.D.

WEDNESDAY, Sept. 3.—9 A.M., in St. Martin's Church, "Christian Education and the Modern State," M. Zillesen, of Orsoy (Rhenish Prussia); M. Von Lerber, Berne. 2 P.M., in the Great Hall of the Vereinshaus, "Evangelization in Spain and Portugal," M. Flidner, of Madrid. At the same hour, in the Lower Hall of the Vereinshaus, "The Training of Christian Teachers," M. Bachofner, of Zürich. 4 P.M., Excursion into the Country, by invitation of a friend at Riechen.

THURSDAY, Sept. 4.—9 A.M., St. Martin's Church, "Christianity and Modern Society," Prof. Wach, of Leipzig; "Our Duty to the Industrial Classes of To-day," M. Steinhil, Manufacturer, Alsace. 3 P.M., Great Hall of

the Vereinshaus, "Efforts in view of the Religious Awakening in the East," Dr. Fabri, of Barmen. Same hour, in the Lower Hall of the Vereinshaus, "The Christian and Anti-Christian Influence of the Press on the Nation," M. Joneli, Basle; Dr. E. de Pressensé, of Paris. 7 P.M., Sermons—German, in St. Martin's Church; French, in St. Leonard's; English, in the French Church.

FRIDAY, Sept. 5.—9 A.M., St. Martin's Church, "Missions to the Jews," M. De le Roi, Breslau. 10 A.M., same place, "Present State of Missions to the Heathen," Prof. Christlieb, Bonn; Rev. W. Arthur, London; M. Barde, Geneva. 3 P.M., Great Hall of the Vereinshaus, "Three Questions relating to Missions to the Heathen: 1. The Rivalry of various Missionary Operations; 2. The Application of the Alphabet of Lepsius to the Chinese; 3. Marriage of Hindu Children," Pastor Schott and Inspector Josenhaus, of Basle. Same hour, in the Lower Hall of the Vereinshaus, "Missionary Experiences among the Jews," Dr. Heman, Basle. 6.30 P.M., in the Cathedral, Concert of Sacred Music. 8 P.M., Great Hall, Vereinshaus, Addresses by various speakers.

SATURDAY, Sept. 6.—9 A.M., St. Martin's Church, "What saith the Apostolic Injunction to the Members of the Evangelical Alliance—'Endeavouring to keep the unity of the Spirit in the bond of peace' (Eph. iv. 3)?"—Dr. H. Plitt, of Gradenfeld (Prussia); M. Rog. Holland, of Paris; Rev. J. L. Hurst, D.D., U.S. 7 P.M., the Cathedral, Service preparatory to the Lord's Supper.

SUNDAY, Sept. 7.—9 A.M., the Cathedral, Service and Lord's Supper; Sermon by Dr. Stockmeyer, of Basle. 7 P.M., Great Hall of the Vereinshaus, Farewell Service of the Conference.

A meeting for prayer will be held each day during the week in the Great Hall of the Vereinshaus, at 7.30 A.M.

Other English delegates will take part in the proceedings, and their names will be added in due course. The Basle Committee, anticipating a large attendance of British and American representatives, will make arrangements for special meetings in the English language; particulars to be announced hereafter.

## PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, February 13; John Finch, Esq., (afterwards Sir Harry Verney, Bart.) in the chair.

## NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. W. Major Paull, Leamington.

J. George Watson, Esq., M.A., Kenilworth.  
 W. R. Gould, Esq., Ilfracombe.  
 Colonel John Puget, Aldershot.  
 Rev. S. D. Stubbs, M.A., London.  
 Rev. H. W. Webb-Peploe, M.A., London.  
 Rev. Neville Sherbrooke, London.  
 Ralph Dunn, Esq., Melrose.  
 Miss Dunn, Melrose.  
 Mrs. Frenlin, Maidstone.  
 Rev. John Kelly, Streatham.  
 Rev. W. M. Beeby, Newcastle, Staffordshire.  
 Rev. G. W. Southouse, Shanklin.  
 Luxmore Wilson, Esq., Brighton.  
 Rev. James Swinbourn, Brighton.  
 Miss Nash, Brighton.  
 Miss Dodds, Brighton.

#### THE PRESIDENCY.

A letter was read from Lord Polwarth, accepting his appointment as President.

#### NEW MEMBERS OF COUNCIL.

The names of the Rev. G. W. Weldon and the Rev. John Gritton were added to the list of Council.

#### SECRETARIAL HELP.

The following minute of the Finance Committee was approved and adopted by the Council: "The Secretary explained that active preparations must now commence for the Basle Conference, and that with the pressure of the whole work of the Alliance resting upon him, he felt that it would be necessary to ask for temporary secretarial help. The Committee having fully considered the matter, it was unanimously resolved: 1. That this Committee, with a view to giving assistance to the present Secretary in the duties of the office, and especially in bringing to a satisfactory completion the arrangements for the approaching Conference in Basle, resolve to request the Rev. J. S. Russell, M.A., to give his services during four or five days a week for a period of two or three months. 2. That the Council be requested to confirm this resolution, but that in the meantime Mr. Russell be asked at once to commence his services. The Committee are glad to learn that he is willing to do so."

#### DRAWING-ROOM MEETING.

The Secretary reported the holding of a drawing-room meeting at the house of Samuel Gurney, Esq., Brighton, when he had the opportunity of giving an account of the operations of the Alliance at home and abroad. The Rev. James Swinbourn, Rev. George Jones (of Tunbridge Wells), Colonel Duncan, Douglas Fox, Esq., Luxmore Wilson, Esq., and Rev. J. B. Figgia, took part in the proceedings. Much interest was evinced by those

present, and many new members and subscribers were obtained.

The Council desired that their best thanks be presented to Mr. and Mrs. Gurney for the valuable aid rendered to this Alliance by the meeting held in their house.

#### WEEK OF PRAYER.

The Secretary reported communications giving gratifying accounts of the observance of the Week of Prayer in Berlin, Vienna, Rome, New York, and many other places. He also reported contributions to the Special Fund from G. Williams, Esq., A. M'Arthur, Esq., M.P., and the Hon. Sir Robert Lush.

#### SPAIN.

The Secretary stated that he had received contributions, in answer to the appeal for a special fund (to assist Mr. Ben-Oliel in the amount required for the costs of his defence), from Lord Ebury, Lord Kinnaird, Sir F. Lycett, R. C. L. Bevan, Esq., Robert Barbour, Esq., H. J. Atkinson, Esq., and M. H. Sutton, Esq.

#### IRISH BRANCH.

A letter was read from the Rev. D. Mullan, stating that the Committee of the Irish Branch would be very glad of a visit from the Secretary in London. The Council approved of the suggestion.

#### BASLE CONFERENCE.

The Secretary read a letter from M. Vischer-Sarasin, on behalf of the Basle Committee, conveying to this Council, in most affectionate and brotherly terms, their desire to meet in every way the wishes of the English Committee in the completion of the Programme; also stating that the Basle Committee hope to provide hospitality for all who may give early intimation of their intention to be present.

#### BERLIN COMMITTEE.

The Secretary read a letter which he had received from Pastor Baumann, on behalf of the Berlin Committee, in which the writer says: "It gives me a particular pleasure to address you, in the name and with the greetings of this committee, as Secretary of the London Committee, and this with the wish that the good and blessed intercourse which has existed between the two committees may with your kind efforts be durably promoted. We have deplored the painful cause which has compelled our most esteemed friend, the Rev. James Davis, to retire from the Secretaryship—the more so since he had so well succeeded in gaining the confidence of our friends. We beg that the Council, as well as Mr. Davis himself, will accept the expression of these our feelings."

VALUE OF "EVANGELICAL CHRISTENDOM"  
TO MISSIONARIES.

A correspondent in the Madras Presidency writes: "For some time past, I have had the pleasure of receiving the monthly issues of your magazine. To whose kindness I am indebted for this, I know not. May I trouble you to thank him for

the same? I much value the publication, and as I am the proprietor and editor of an Indian magazine, called the *Oriental Baptist*, I have often gladly availed myself of articles from *Evangelical Christendom* to enrich its pages. I value your publication much on account of the Continental intelligence which it presents."

THE WEEK OF PRAYER.

From various parts of Europe most gratifying accounts are being received of the observance of the Week of Prayer; among them the following:—

BERLIN.—"It is not to be denied that the numbers attending our meetings this year have been one-fourth smaller than last year; but we have had very stormy weather, snow and cold. The divine services in the churches during the late feasts have been so largely attended that we could not count upon so great a concourse of visitors as before. Notwithstanding these reasons for a smaller attendance, the same great blessing has attended the Week of Prayer. Her Majesty the Empress was present, as in former years, at two meetings. The meetings were again distributed over all parts of the city, and there were two places open every evening. In each case three of the most eminent divines of Berlin took part in the prayers and addresses. We are hoping that next year we shall have again an increase in the number of hearers, and we shall go to work with joyful courage when the time shall have arrived to prepare for the Week of Prayer of 1880. What gave cause this year for particular joy and gratitude to the Lord was the feast preliminary to the Week of Prayer, which was held on the previous Sunday evening. In many churches in Berlin, prayer-meetings, with addresses, were held on behalf of the missions, and they were attended by extraordinarily large numbers of persons. Perhaps that Sunday evening will before long become a spiritual New Year's Day, on which all classes and people of all confessions will present themselves before God in united prayer. God grant that it may be so!"

VIENNA.—A correspondent writes: "In following the desire expressed to me, once again, to state how much the Christians in this place feel indebted to the Evangelical Alliance for suggesting the plan of the annual New Year's Week of Prayer, and keeping up the interest, it gives me pleasure to state that we have here made steady pro-

gress in the observance of the solemn time. What was timidly and tremblingly begun with special precautions in a private house, has now, after a lapse of years, taken place publicly and fearlessly, and with the sanction of the authorities. We were this year again kindly accommodated with a hall in the Academy of Commerce, and the meetings, held every evening at half-past seven o'clock, were well attended and fully sustained up to the last. We had two addresses and three prayers every evening; and when we broke up on Saturday night, it was, as on former occasions, with feelings of thankfulness towards God, of love and esteem towards each other, and of regret at the necessity of parting. One young Jew, who dropped in from the Academy, was deeply impressed, and averred he had never heard the like. It seems to have been the simple heart-breathings of a young man, once a bigoted Roman Catholic, that chiefly affected him. A woman, a Roman Catholic, brought in by a friend, expressed herself delighted; and the first thing she did on the following Sunday was, for the first time in her life, to close her shop and attend a divine service held according to the simple rites of the Gospel. Besides these central meetings, there were two or three smaller gatherings in other parts of the city. In a provincial town, the name of which need not be mentioned here, a powerful work of grace has commenced since the Week of Prayer, and has continued ever since. In a Bohemian place, the spirit of grace was so abundantly given, that on one evening the meeting united *twelve times* in prayer and supplication before they separated. We rejoice in these tokens of mercy, and cry for more!"

ROME.—The Rev. Dr. Murray Mitchell writes to the Secretary: "I have much pleasure in complying with your request that I should send you a few lines regarding the meetings held in Rome during the Week of Prayer, as proposed by the Evangelical Alliance. There was one series of meetings held during the day, at which the English lan-

guage was used; and another series held at night, in which the proceedings were conducted in Italian. I was rather disappointed with the attendance at the meetings at which English was spoken. The number of foreigners in Rome in the first week in January was this year smaller than it generally is at that season; and this, in part, explained the thinness of the audience. Still I regretted that so few English and American Christians took part in the very interesting services of the week. The attendance at the evening meetings was much larger. In other words, the Italian Protestants turned out much more numerous than the British and American Protestants. I was chairman of the English meeting on the first day. The Rev. Dr. Taylor proposed that a message of kind brotherly salutation should be sent from the meeting to the Italian brethren, and that I, as chairman, should convey it. The meeting heartily concurred in the proposal, and I had the greatest pleasure in accepting the commission assigned me. When I had discharged the duty as well as my knowledge of Italian allowed, the presiding native pastor proposed that Signor Gavazzi, who was present, should be asked to express the high gratification with which the meeting had received the kind Christian greeting of the British and American brethren. Signor Gavazzi did so in very hearty and happy terms; and I had next day the pleasure of reporting to the English meeting how their salutations had been received. Let me add, that I was greatly cheered by the heart that characterized the meetings of the Italian brethren. Members from (I presume) all the Protestant Italian congregations in Rome mingled together in all brotherly kindness and charity. They seemed to me to feel it not only a duty, but a delight to do so. I confess that during the two previous months while I had been in Rome I had felt more deeply than I had ever in my life done before, the evils arising from the multiplicity of our Protestant sects, and had thought sorrowfully of the terrible use which a new Bossuet would make of the 'varieties of Protestantism.' But be that as it may, the evils arising from our divisions are reduced to a minimum when Protestants manifest the spirit which I thought I could recognize among them, especially during the Week of United Prayer in Rome." The Italian meetings were presided over by Messrs. Piggott, Gavazzi, Vernon, Lanna, Taylor, Conti, Grassi, Solarelli, Ribetti, Roschat, Fasulo, and Cocorda. The Chairmen

of the English meetings were: Revs. Dr. Murray Mitchell, J. Long, Dr. Leroy Vernon, R. Foster, Dr. H. Philip, and J. Wall.

PESTH.—The Rev. Andrew Moody adds to his previous communication: "Our work here received a great impulse through the meetings of the Week of Prayer. Since that time we have had most interesting meetings of the same kind on Thursdays."

NEW YORK.—The Week of Prayer is over, but the Spirit of God is not gone. He has made himself known in many places, and will appear in more. There is no good reason for relaxing prayer or Christian work. We have strong confidence that the Lord will revive His work, and that the Church will be refreshed from on high. In this city the Week of Prayer has been observed more generally and faithfully than in any previous year that we can recall. To enumerate the places of meeting is out of our power, but we believe that by far the most of our Evangelical churches, either by themselves or associated, as circumstances made it the most convenient, held daily services, and these were generally largely attended. The Fulton Street Prayer-meeting, the Young Men's Christian Association, the Women's Union Meeting at the Broadway Tabernacle, and others, were specially interesting through the whole week. The large church on Fifth Avenue and Twenty-ninth Street, Dr. Ormiston's, was the scene of the daily union prayer-meeting, under the general care of the Evangelical Alliance. It was attended by large assemblies. Day after day the house was compactly filled. The meetings were conducted by the Rev. Pastors Ormiston, Tiffany, Bridgman, Taylor, Burchard, and Washburn. These brethren represented six great denominations of Christians, and illustrated the unity and co-operation of the many branches of the Church of Christ. The closing meeting was held on Sabbath evening, when the same spacious house was filled with a large and deeply interested audience. The Hon. W. E. Dodge presided, and gave a brief and clear statement of the design and work of the Evangelical Alliance, especially during the past year. The Rev. Dr. Chambers conducted the devotional exercises. Addresses of great power and influence were delivered by the Rev. Dr. Anderson, of the Baptist Church; the Rev. Dr. Jessup, Missionary in Syria; and the Rev. Dr. John Hall, of the Presbyterian Church. The Rev. E. P. Rogers, D.D., pronounced the Benediction.—*New York Observer*.

## SOUTH LONDON BRANCH.

The usual monthly social meeting of the Committee and friends of this branch was held on Friday evening, February 14th, at the residence of John Remfry, Esq., Nightingale Lane.

After tea and coffee had been served, the company adjourned to the drawing-room. Mr. Remfry gave a cordial welcome to the friends present, and requested the Rev. Dr. Rigg, President of the Wesleyan Methodist Conference, to take the chair at this meeting. Devotional exercises followed; the Rev. Dr. McEwan, Mr. Pocock, Rev. W. H. Clogg, and Mr. Charles Spurgeon taking part. The Chairman then called upon the local Secretary, Mr. Payne, who reported on the meeting during the Week of Prayer, and introduced some new business, which was referred to the Sub-committee for consideration.

Mr. A. J. Arnold referred to the interesting accounts of the observance of the Week of Prayer which are now being received from various parts of the world. The speaker then read extracts from the invitation and programme of the General Conference of the Alliance to be held in Basle in the ensuing autumn, and expressed the hope that a large number of members of the British Organization would be induced by the kind offer of the hospitality of their Basle friends, and by the reduced railway fares, to attend the Conference, thus promoting the great object of drawing together Christians of various Churches and of all nations for the advancement of the interests of true religion.

The Rev. J. S. Russell spoke of the formation and of the past history of the Evangelical Alliance, and urged the importance of the great principle of the Alliance—the manifestation of the oneness of the Church of Christ. He believed that it was impossible to calculate the amount of good which had already been accomplished in the cultivation of the fraternal fellowship which is one of the great objects of the Alliance. The efforts of the society on behalf of the persecuted for conscience' sake in various lands have shown the power of Christian union as presented in the Evangelical Alliance.

The Rev. T. T. Waterman, one of the

Secretaries of the Christian Evidence Society, gave a brief account of the methods by which the society endeavours to counteract the spread of scepticism—viz., by the delivery of sermons and lectures, the publication of books and tracts, and by the offer of prizes (after examination), with a view to encourage the study of works on Christian Evidence. The speaker then referred to the great importance of the lectures recently delivered in the Salle Evangélique during the Exhibition in Paris, and stated that, at the urgent request of those who heard them, the Committee had determined to publish the French lectures, believing that, in the present state of France, they would be useful in directing public opinion on religious questions. He concluded by expressing his hope that friends in this country would kindly contribute towards so important an object.

Mr. M. Merrill, Head Master of the Latin School, Boston, U.S., expressed the pleasure he felt in being present at this meeting. The principles and objects of the Evangelical Alliance had his hearty sympathy; and he had watched with satisfaction the improved state of feeling between Christians of different denominations in his own country. They seemed to have grown tall enough to look over the tops of the fences by which each of their different churches was surrounded; and he gave several interesting instances of the interchange of pulpits between ministers of different sections of the Christian Church.

After a few words from the Rev. J. G. Rogers and the Rev. Dr. Morley Punshon,

The Chairman recalled attention to the important operations of the Christian Evidence Society, and expressed his opinion that if the Evangelical Alliance had done no other work than originate such an organization, it would be well worthy of hearty support. But it had done far more than this, and had still a great work before it, both in regard to the manifestation of the oneness of the Church of Christ, and in the exhibition of the power and influence of Christian union in cases of religious persecution.

The Benediction was then pronounced, and the company adjourned for refreshments.

## IRISH BRANCH.

A meeting of Council was held on Thursday, February 6th, at 54, Upper Sackville Street, Dublin; the Right Hon. William Brooke in the chair.

## NEW MEMBERS.

The Rev. B. T. Disney, A.M., Abbeyleix; B. H. Church, Esq., Cork; Mrs. G. A. P. Arbuthnot, Dublin; Rev. J. Campbell, A.B., ditto.



## CONFERENCE AT BASLE.

A communication was read from the Secretary in London, announcing that arrangements were now being made for the General Conference to be held in Basle in the autumn, and requesting that delegates should be appointed to represent the Irish Branch at the Conference.

The Right Hon. William Brooke, the Rev. Robert Workman (Belfast), John R. Fowler, Esq. (Bray), and the Rev. D. Mullan, Secretary, were then nominated. The further consideration of the matter was postponed.

## CHRISTIAN EVIDENCE CLASSES.

The Secretary reported that the scheme for promoting the study of the Christian Evidences and Protestant Theology, which had been arranged by the Council in harmony with the Christian Evidence Society of London, and in connection with which examinations will be held in April, and prizes given to successful candidates, had been warmly taken up throughout the country. Numerous classes had been formed, some of them very largely attended, and it was hoped that a great impulse would be given to the study of these important branches of Christian truth.

## DAY OF PRAYER FOR IRELAND.

It was unanimously agreed that, in accordance with the custom observed for several years past, an invitation should be, with increasing interest, again addressed to members of the British and Foreign Branches of the Alliance, requesting united and special prayer for Ireland.

*To the Members of the British and Foreign Branches of the Evangelical Alliance.*

Dear Brethren,—For several years the 17th day of March has been observed as a

day of prayer for Ireland.' Each successive invitation has called forth a deeper and wider response.

We cannot but regard it as a token for good to our country that it has been laid in this special manner upon the hearts of so many. Its history gives it a peculiar claim upon the sympathies of God's people; its early enlightenment; the long interval of darkness and sorrow; its present circumstances. Still, restless and unsatisfied, let us pray that it may soon enjoy the peace of the pure Gospel of Christ. Suffering under many evils, let us pray that it may soon enter into the liberty with which Christ makes His people free. What a blessing to Great Britain, America, and the world would be the return of its people to "the faith once delivered to the saints"!

In answer to prayer, the Lord has poured out copious blessings in many parts of the land. We are encouraged by the remembrance of past benefits to look for still greater in the future.

Let this 17th day of March find us again united, in private and in our public assemblies, in earnest prayer to God that He may speedily visit us in the fulness of His blessing, and make our country a praise in the earth.

(Signed on behalf of the Council of the Irish Branch)

WAVENEY, President; WM. BROOKE, EDWARD SYNGE HUTCHINSON, Bart., EDW. SAUNDERSON, THOS. MCCLURE, Bart., CHARLES GAUSSEN, and J. H. SWANTON, Vice-Presidents; HORACE W. TOWNSEND, A.M., W. B. KIRKPATRICK, D.D., and THOS. A. M'KEE, LL.D., Hon. Secs.; J. LAMBERT JONES, Treasurer; DAVID MULLAN, A.B., Secretary.

## CONTRIBUTIONS RECEIVED.

£ s. d.	£ s. d.	£ s. d.
Rev. Neville Shebrooke . . . . .	Colonel Field, c.n. . . . .	Whitstable ditto, per Rev. W. J. Andrew . . . . .
H. Gibson, Esq. . . . .	Rev. R. A. McFarlane . . . . .	Croydon ditto, per J. Anderson, Esq. . . . .
Rev. G. W. Southouse . . . . .	Ilfracombe Subscriptions (balance), per Rev. F. F. Medcalf . . . . .	Lancaster ditto, per Rev. F. Bolton . . . . .
Rev. John Rowland . . . . .	A. F., by W. A. (don.) . . . . .	Ventnor ditto, per B. Smith, Esq. . . . .
George Burns, Esq. . . . .	F. E. Greaves, Esq. . . . .	Rodcar ditto, per W. J. Franks, Esq. . . . .
Rev. S. Blackmore . . . . .	Colonel Elliot, c.n. . . . .	Collections at Langham Hall . . . . .
Rev. J. G. Gregory . . . . .	THOMAS H. GRAHAM, Esq., PRAYERS FUND.	Balance of Collection, United Prayer Meetings, Holt (near Trowbridge), per Rev. W. Moody Blake . . . . .
Colonel Bassett . . . . .	Bath United Prayer Meeting Committee, per Rev. W. E. Littlewood . . . . .	Rev. W. M. Hooby . . . . .
Mrs. Rawson . . . . .	Weymouth United Prayer Meetings, per Rev. W. Lewis Torquay ditto, per Colonel Martin . . . . .	A. McArthur, Esq., M.P. . . . .
Melrose Sub-division, per John Broad, Esq. . . . .	Lakeard ditto, per J. Watts, Esq. . . . .	The Hon. Sir Robert Lush . . . . .
Leamington Subscriptions, per James Butlin, Esq. . . . .	George Williams, Esq. . . . .	Balance of Collection, United Prayer Meetings, Kewick, per Rev. Canon Batterby . . . . .
Rev. W. Dent . . . . .	Aylesbury United Prayer Meetings, per W. Ward, Esq. . . . .	SPANISH PERSECUTION (MR. BEN-GURION) FUND.
Miss Nolloth . . . . .	Ipswich ditto, per Rev. T. M. Morris . . . . .	The Lord Kinnaird . . . . .
Hamburg Subscriptions, per Andrew Scott, Esq. . . . .	Stratford ditto, per Mr. C. Boardman . . . . .	
Rev. George Jones . . . . .		
Nottingham Branch, per W. Vickers, Esq., jun. . . . .		
Rev. W. Roberts . . . . .		
Mrs. Chawner . . . . .		
Rev. John Kelly . . . . .		
Aylesbury Subscriptions, per William Ward, Esq. . . . .		
E. Millard, Esq. . . . .		

Alliance House, 7, Adam Street, Strand, London, W.C.

# Evangelical Christendom

APRIL, 1879.

## THE MONTH.

No English monarch, from the earliest period of the history of these realms, has ever retained, during a long and eventful reign, so firm a hold upon the affections of the people as the Sovereign Lady who now for nearly forty-two years has occupied the Throne. Amidst all changes of Ministries and policy, amidst all the vicissitudes of public feeling and opinion, the popularity of Queen Victoria continues undiminished. This, no doubt, may partly be ascribed to the constitutional course of action, irrespective of all personal or party predilections, which from her accession until now the Queen has persistently pursued. Her Majesty's own preferences have never been the rule of her conduct in political affairs; her own will has ever been subordinate to that of the nation when clearly and legally expressed. But the favour in which the Queen is held by all sections of her subjects is in part due to the example she has ever set of personal and private virtue—to her exemplary conduct in all the relations of family and social life. The people of all classes venerate her as a woman, no less than they respect her as a Queen. Hence the special interest invariably felt for her as regards her family position, and in those events within the royal circle which in every household where they occur are the salient and all-absorbing features of its life. The Queen enjoys her people's love; consequently, every family incident, whether of sorrow or of joy—every marriage, birth, or death—has genuine interest for them. This it is which has fixed public attention on the wedding of the Duke of Connaught with his Prussian bride, and awakened throughout the country the best and warmest wishes for the welfare of the royal pair. We feel that in their future life, with all its joys and cares, we, the people, have our part. We are one with them, and they with us. And this is largely due to our sympathy with that happy home and fireside over which the Queen presides, and which she has stamped with a character especially her own, the fruit alike of her and her late beloved Consort's teaching and example. With all the members of that family we are concerned; yet, in our heart of hearts, we pay our highest tribute to its Mother and its Head. May our gracious Queen ever have reason to rejoice in her children, and fully realize the blessing promised to those parents who train up their offspring in the paths of righteousness! And may the happy pair who now are joined in one become the originators, under God, of another household as duly and as wisely trained, and themselves preside over a home the inmates of which, under the kind and faithful tuition of earthly parents, shall be prepared hereafter to inherit one of the many mansions of the Everlasting Father!

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Facts appear to indicate that the war in Afghanistan is drawing to its close. The tidings of Shere Ali's death have received abundant confirmation, and Yakooob Khan is at least his nominal successor. The death of the Ameer, who had been seriously ill for weeks, is ascribed rather to the depression and melancholy caused

him by the loss of his kingdom than to any physical disease. There is no marked change in the military position; but by recent advices we learn that while negotiations are in progress between the Government of India and the new Ameer, Yakoob Khan is not likely to yield to the demands of the British Government without an obstinate diplomatic resistance. It is, indeed, implied that he dare not if he would. Meanwhile, popular opinion in India is in favour of a "spirited policy," and of immediate military action; by which is meant an instant march upon Cabul. It may be hoped, however, that the Cabinet at home will now exert its authority to prohibit all rash and ill-considered movements, and every hostile measure likely to impede the course of the negotiations, or to imperil their pacific issue.

South Africa, in the regions of warlike intelligence, continues, from the public attention it absorbs, completely to eclipse and overshadow Afghanistan. Both Parliament and the nation are still actively engaged in the inquiry, Who was responsible for the late military disaster? and upon whom or what must we fix the responsibility for the occurrence of the war itself? On the latter point great public interest has been excited; a large amount of confidence being very widely felt in Sir Bartle Frere as regards his Christian character, his undeniable humanity, his able and enlightened statesmanship, and his philanthropic sympathies and views. The best-intentioned and ablest statesmen are, however, sometimes mistaken; and although we have no desire to prejudge the decision at which both Houses of the Legislature may arrive, it certainly appears, from a perusal of the correspondence just published in the Blue-books, that the Government consider the High Commissioner to have been too precipitate in his action, to have taken upon himself a responsibility which should have been that of the Cabinet alone, and needlessly to have sent an ultimatum to the Zulu King which was almost certain to result in war. These conclusions are distinctly stated by the Colonial Secretary in a letter to Sir Bartle Frere himself. After giving careful attention to all the arguments urged by the High Commissioner on his own behalf, the Cabinet are unable to find in them any justification of his conduct in so hastily sending to Cetewayo a message calculated to provoke a conflict for which, as they imply, he was not prepared, and which it was, on all accounts, most desirable he should avoid. We must certainly do the Home Government the justice to believe that, whoever may be responsible for this sanguinary contest, they undoubtedly are not. Whether the war could ultimately have been averted, is one thing; whether those who precipitated it without authority acted rightly or wrongly in so doing, is quite another. Dr. Moffat, than whom no man has a larger South African experience, stated recently in public that the government of the Zulus was a cruel one, and that all humane people who knew it must wish it overthrown. That, however, is not the question either. Have we (or had we) the right now to declare war against the Zulus, and to assume the offensive towards them? is an inquiry quite apart from whether their government is a cruel or a just one, or whether at some future day we may not be compelled to take up arms against it. We trust that the investigation on the subject will be searching and complete, and that the blame will be laid wherever it rightfully is due. On the military question also we are not in a position to pronounce; whether or not Lord Chelmsford erred in judgment cannot, as yet, be with certainty affirmed. We trust that, under any circumstances, the desire to retrieve our military disaster may not assume the form of vindictive retaliation on the Zulus; and that our efforts will be spared to restore peace, tranquillity, and safety in our South African possessions with the shortest possible delay.

It may be hoped that our difficulties with the despotic Government of Burmah will not land us in another war. The administration of that once powerful empire has ever been conducted on the most absolute principles even of Oriental tyranny. The "Golden Foot," when uplifted, has been set down ruthlessly on all who threatened to oppose its onward march. Outrage and massacre are nothing new in Burmese history, and we ourselves have ere this been involved in bloody and expensive wars with its Sovereign, a potentate who recognizes no law but that of force, or the dictates of his own imperious will. For these very reasons we may hope that our Government will use all possible means to prevent the outbreak of another conflict, which, in the present state of Indian affairs, and of Indian finance especially, might be most injurious to our empire in the East.

We note with satisfaction that the French Chamber of Deputies has rejected by a large majority the motion for the impeachment of the De Broglie and Fourtou Ministry. All well-wishers to the Republican Government now existing will rejoice that it has thus given another proof of its moderation and good sense—a fresh evidence that it is not actuated by party or personal vindictiveness. However great were the crimes of the men of the 16th of May, however undeniable their conspiracy against the liberties of France, and their determination to overthrow the very government they pretended to administer, it is indispensable to the permanence of that government and the security of those liberties that by-gones should be by-gones, that political passions now in abeyance should not needlessly be roused, and that the enemies of the Republic should have no pretext to pose themselves as martyrs, or to bring against its friends the charge of persecution. It is satisfactory to note, moreover, that a large section of the majority against impeachment consists of members of the Left; so that there is no pretence for saying that in this memorable and momentous division the Cabinet were deserted by their friends. The conclusion is, on the contrary, obvious that the Ministry, in the attitude they took upon this question, had the support of the bulk of the Republican party, not only in the Chamber, but throughout the country; and in the moderation and self-control they have thus once more exhibited, we have a fresh guarantee for the permanence of the Republic, and for the gradual consolidation of both order and liberty in France.

The victims of the desolating flood in Hungary have, by general consent, been regarded as deserving objects of the compassion and aid not only of their own countrymen, but of European society at large. Funds to a large extent are being raised on their behalf not only on the Continent, but also in England. Our own country (as on former similar occasions) has certainly not been behindhand on this, in the cause of benevolence and charity. It seems strange that, after such warnings as the state of the River Theiss had afforded for some time, the inhabitants of the devoted town should have persisted in remaining in it to the last, thereby occasioning so fearful a sacrifice as that which has taken place both of property and life.

The Irish Home Rule politicians in the House of Commons have once more commenced their career of persistent and notorious obstruction. No lover of his country will object to the Estimates of the Chancellor of the Exchequer being thoroughly and even searchingly discussed—no one who values the control of Parliament over the national expenditure will seek to abridge such discussion, if only it be honest and legitimate, directed and adapted to its proper end; but such criticisms as those in which Messrs. Parnell, Biggar, and O'Donnell now indulge—criticisms avowedly made and continued under all possible forms, not for the purpose

of amending the Estimates, but of staying the entire course of parliamentary legislation and procedure—deserve the unmixed reprobation of every patriot, be he of what party he may. No course of action could be better calculated to bring into contempt the inestimable parliamentary privileges of free speech and debate, or the duty of the representatives of the people to be the custodians of the public purse, and to control with rigid jealousy the expenses of the Government. Were it the purpose of this Irish triumvirate to destroy these privileges and abrogate those duties, they could not devise a better means. We trust it will be found that the forms of the House of Commons, aided by the good sense and right feeling of all its reasonable members, will, this session, be found adequate to keep in check, if not utterly defeat, this most irrational and factious opposition.

The important judgment on the Clewer case recently delivered in the Queen's Bench Division of the High Court of Justice establishes several points of law of great practical moment in view of the vexed ecclesiastical questions of the day. The chief ground of appeal to the Queen's Bench was the contention of the Bishop of Oxford that, notwithstanding the complaint made to him, under the Church Discipline Act, of certain illegal practices of Mr. Carter, the Rector of Clewer, in the celebration of the Holy Communion, the Bishop was under no obligation to initiate any proceedings whatever against Mr. Carter, and accordingly he declined to do so. The Bishop founded this view upon the words in the statute providing that upon complaint made "it shall be lawful" for him to issue a commission of inquiry; and he contended that these words were permissive, not compulsory, and left further proceedings altogether to his own discretion. The plaintiff, Dr. Julius, disputed this, and his application to the Queen's Bench was for a *mandamus* to compel the Bishop to proceed. This the Court have made absolute, and decided that the Bishop is bound to take up the complaint of the aggrieved parishioner. The words of the Act are thus declared to be not discretionary, but imperative. The Court hold that the power being given to the bishop for public purposes, and as a remedy for evils to be invoked by those who would otherwise have against them no remedy at all, the bishop has no option but to use it. But another principle which the judgment has affirmed is scarcely less important. The Ritualists contend that the bishop's authority is ecclesiastical or sacred, as distinct from civil; the Queen's Bench judgment involves the principle that it emanates solely from the Crown. This theory strikes at the root of those hierarchical assumptions which regard the authority of bishops as derived, not from the civil power, but from apostolical succession, and as spiritual in opposition to secular.

It may surprise many Protestants that the highest honour which the Church of Rome has in her power to confer should have been offered to and accepted by one of the most intellectually and spiritually gifted of her sons. Few men, if any, ever left the Anglican for the Roman Communion whose secession was more deeply or acutely felt than that of John Henry Newman. A man of the most vigorous understanding, of the most cultured and refined intelligence, of logical acumen seldom equalled, and of a rare conscientiousness, sensitive to the slightest touch of evil,—it seemed a marvel that such a man should yield himself up to a Church which had made void the Word of God by its traditions—should surrender his conscience and his faith to the keeping of the pretended successor of St. Peter. But as Dr. Newman's secession from the English Church inflicted upon it no serious blow, so neither did his adhesion to the Roman Church prove of any signal service to its proselytizing tendencies. His was not the sort of mind, he was not the man, in

whom the priestly party could confide. The Vatican hesitated—we might say declined—to avail itself of the services which such an intellect could render. Dr. Newman, therefore, was treated with comparative neglect, employed in no superior capacity, and, considering his genius, relegated to a position one might almost call obscure. During the pontificate of Pío Nono this state of things continued; and there can be no doubt that it was the very superiority of Dr. Newman, both intellectual and moral, that debarred him from positions which adherents less gifted or less scrupulous might safely be trusted to fulfil. By the men in power his attributes of mind and character were regarded as weapons of a double edge which, under certain circumstances, might be turned on friends equally with foes, and which, at best, were but uncertain in their operation. Now, however, things have changed, and a change of Popes appears to have been productive of a change of policy. Though no essential difference has been formally proclaimed, it seems clear that Leo XIII. does not mean to pose in that attitude of simple but direct hostility to the entire spirit of the age, and to all the processes of modern thought, which it was Pío Nono's boast and glory to maintain. Hence the honour now at length conferred upon John Henry Newman. But if this consideration lessens our surprise that the distinction of the red hat, and of a place amongst the princes of the Church, should have been, although thus late, offered to a man so eminent, it scarcely diminishes our wonder that Dr. Newman should have been induced to take the honour. That wonder is enhanced when we reflect that he stood entirely aloof from those Ultramontane movements and intrigues which culminated in the Vatican decrees of the Immaculate Conception and the Infallibility, and that, in his heart of hearts, he in all probability disapproves them now. We can only conclude that Dr. Newman, shrinking from no sacrifice in what to him appears the path of duty, feels that the acceptance of this new honour is incumbent on him, and that distinctions offered by the Vatican come upon his conscience with all the force of a command.

## ORIENTAL HEATHENDOM AND THE BIBLE.

BY THE REV. FRANKLIN NOBLE.

SEVERAL years ago the venerable Dr. Perkins, of Persia, gave the students of the Union Theological Seminary a vivid description of the beauty of the cultivated plains and valleys of that country, and the refined politeness of the people, whose courtesy is of the most extreme and Oriental sort. At the same time, he bore witness to the fierce barbarity of character underlying the forms of gentleness and civilization. Illustrating the latter fact, he said that an English lady, visiting the harem of the Shah, was led by her guide through a room where a number of children of the royal family were engaged in a singular play. It was like our "blind man's buff," with this exception, that *all* the children were blindfolded. Asking what the children called their play, she was puzzled with the answer that they were "practising," and was afterwards horrified with the explanation that, when a new Shah comes to the throne, he always blinds his brothers, as a necessary precaution of State security; and this custom, was so well known that the unfortunate children fully understood it, and in their childish familiarity even made it the basis of one of their plays—"practising" in preparation for the blindness which they knew was the inevitable destiny of most of them.

One might suppose that some Oriental Mark Twain had been practising upon the credulity of the English lady; but Dr. Perkins was then an old resident of Persia, where he has since ended his life, and the story had no improbability to him, and he declared that the then reigning Shah—the same who in our day made so

brilliant a tour in Europe—had actually, since that English lady told her incredible story, signalized his accession to the throne by this very atrocity, taking exactly this infamous security against any usurpation or conspiracy by his own brothers. Against such “wickedness in high places,” and in such “habitations of cruelty,” is the Christian warfare declared.

Dr. Perkins had known and studied the language under the teacher who taught Henry Martyn, when he was translating the New Testament. After their hours of study and translating, they would mount their horses to ride, for exercise, to the exploration of some ancient ruin ; and, as Martyn put his foot in the stirrup, he would sometimes say to his Persian companion, “Now, shall we discuss the question whether darkness was created ?” Martyn died at Tokat, on his journey through Asia Minor ; but his translation of the New Testament is still shining as a light in a dark place. What light it diffuses may not be measured, but may be imagined from a story which we heard from the lips of the Rev. Dr. Hamlin, late of Robert College, Constantinople.

Among the mountains which look down over those Persian valleys and plains dwell the tribes of Kurdistan, a wild, shepherd race, of rough manners, living by herding horses and selling them in the lowlands, and mingling with their traffic not a little horse-stealing. A Kurdish chief, who did the selling for his tribe, and who had far more than usual intelligence and education, in one of his lowland visits came into possession of an old copy of the New Testament, which he was able to read. He knew of Christians by hearsay, and knew that they kept the first day of the week as their Sabbath. Otherwise he knew nothing of Christianity or the book he had secured. He read the Gospel story ; and, with no other instructor, became convinced that Jesus Christ was worthy of his love and service, and that Christianity ought to be the religion of all men. He at once embraced it in his heart, and began to preach his new faith, according to the light that he had. He taught his people the sanctity of the Christian Sabbath, and the iniquity of stealing ; and, using his authority as chieftain, he compelled his people to live honestly, and on Sundays to listen to his preaching. They became as famous for these practices as they had been famous for thieving raids upon unprotected horses ; and a real reformation was actually carried out in that mountain region, without the aid of any missionary, and with no teacher of better things except that old copy of the New Testament and the superintending Spirit of God.

One matter troubled the converted Kurd. He read the command to “believe and be baptized,” and while he could see that baptism was with water, he failed to find explicit directions as to the mode of application. Unwilling, however, to neglect the commandment because he found it imperfect in explicitness, he summoned his people to witness his baptism. They gathered on one of the gentle green slopes of a mountain-side, looking out over a wide reach of country ; while at the back rose, almost vertically, a succession of steep cliffs, over which came tumbling, in three cascades, a mountain brook, pure and sparkling in the Sabbath morning sun, the last fall springing clear from the cliff at such a height that it reached the level broken almost wholly into spray. The Kurdish chief explained to his people, as well as he could, the meaning of the Christian profession and of the Christian baptism he was now about to assume, and then, folding his arms and meekly bending his head, he walked under the cascade and was baptized from the hand of the mountain crag, in the sparkling iris-tinted drops of the falling stream.—*New York Observer*.

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, March 18, 1879.

### CHURCH AND STATE.

The Protestant Reformed Church is likely to be thrown very much on its own resources. The city of Paris has withdrawn the 30,000fr. it formerly gave to supplement the salaries of pastors; also the 40,000fr. or 50,000fr. given hitherto from the produce of funereal revenues (*pompes funèbres*); and shortly the 30,000fr. or thereabouts paid to support Protestant schools will be withdrawn. While many deplore this sudden collapse of funds, others rejoice in it, as a step in the right direction, throwing the Church on its own resources, and giving it the opportunity of liberally disbursing for the Lord's sake. At the same time, it may be a gradual approach towards self-government. It seems a monstrous thing that a Christian Church should be shackled in its organization and procedure for the sake of money, of which there is no lack among its members, only the habit of giving is not yet formed. The same changes affect Romanists and Jews; there is one rule for all.

### THE CHAMBER, THE MINISTRY, AND THE REPUBLIC.

Of course, an outcry is made against the Republic in certain circles, and dismal prognostics are made as to the future. Wisdom, however, has been listened to in deciding the two difficult questions on which the present Ministry staked their remaining in power. The amnesty is granted to all political offenders who were not downright criminals; and the impeachment of the late De Broglie Ministry has been averted, after a condemnatory vote being passed upon their administration by the Chambers—a vote against which the late Ministry has protested through the press. Matters are now again looking more hopeful; but it will require almost superhuman wisdom to resist the pressure on either side. The Ministry is, however, duly warned by the sharp croakings of the daily press as to the intentions of the advanced democratic party to put on the steam and make the State, as a Red Republic, go ahead! We believe that several members of this Ministry do seek from God His wisdom. Prayer goes up for them in many quarters.

### SOCIAL EVILS AND BORROWERS.

Distress among workmen and manufacturers is still very great, infidelity seems rapidly to increase, and suicides are of daily occurrence. One day it is a young couple tired of life who charcoal themselves to death; another, it is a young lad at school, tired of four walls and close reading, etc. The daily press seems more and more vapid, and gives opportunity to the million, through the abominable *feuilletons*, for spending half an hour a day in company of blackguards, assassins, and those whom the Apostle calls "filthy dreamers." How can the love of God find entrance, with the mind thus narrowed and blocked up by willing admittance of the foe? If

### THE NEW JOURNALS,

the weekly *Signal* and the daily *Réformateur*, to appear in April, can slip into families and oust the fatal drop of poison so destructive of all morality and domestic comfort, it will indeed be a boon. They will need help in every form, pecuniary and literary, and by canvassing, to do this in any measure. It is direct aggression on three foes at once—immorality, atheism, and popery—with the clarion cry, "Come out of Babylon, my people!" May the Lord give wisdom and boldness to call men not merely from evil (that is easy), but to Christ (that is testing)! The Cross is ever more and more "foolishness" in the eyes of the world, and of mere professors; but it is ever, as of yore, the power and wisdom of God, and nothing less powerful and wise will draw men from worse to better. Last month, we said that Léon Pilatte, the editor of the *Réformateur*, had been converted by means of N. Roussel in 1847; he was brought, however, out of Romanism three years before, and was N. Roussel's successful and happy companion in labour at that time, and consequently did not pass through the School for Evangelists.

The Senate has at length, after six years' delay, pronounced a decision on the law relating to the

### FRENCH LUTHERAN CHURCH.

The loss of Strasburg to France took away from the French Lutherans the government of their Church, and it was necessary to re-constitute it. The Synod met in 1872, and declared that it maintained the Confession of Augsburg as the basis of the legal constitu-



tion of the Church; this was the preamble of the projected law of twenty-nine articles, submitted to the approval of Government. The intensely anxious political questions then rife, and the continual change of Ministers of the Government, caused delay after delay. Nine times had the Commission to explain every item to as many Ministers in succession, who came into power without the slightest knowledge of the subject. At length, when last year it was thought to have been brought to the point, suddenly certain modifications were introduced by the examining Commission. The synodical delegates absolutely refused to admit any interference of the State in what touched the vital interests of the Church. The members of the Synod have discussed the matter since, and resolved to adopt the views of the Senate; and all that remains to be done is to obtain the assent of the Deputies.

#### THE REFORMED CHURCH

is in some degree of anxiety at the presumed attempt of the new Minister of Public Instruction to give M. Viguié, the Rationalist Pastor-President of Nîmes, to the Paris Faculty of Theology as Professor, in "order to satisfy the supposed need of the Rationalist tendency"! The extremely tangled question of Rationalism, so finely shaded off from stanch orthodox Christianity that its exact limit cannot be defined, is likely to be long the bane of the Church. The unpopular De Broglie Ministry helped the Orthodox, the popular Republicans are expected to favour the Rationalists. If only both parties could join to relinquish State assistance, how easily they might divide off, and cause to cease the wretched strife, so misunderstood because of the complex questions of property and money bound up in the matter.

A Protestant Deputy has laid on the table of the Chamber a Bill, the first article of which runs thus: "Meetings having as their sole object the celebration of religious worship, are lawful if held in public, and if a previous declaration has been made to the local municipality."

The seventh general meeting of the French Home Mission (*Mission Intérieure*) is to take place in Marseilles on the 16th and 17th of April. The two principal subjects to be brought forward are, first, the means of awakening the missionary spirit in our Evangelical churches; and, second, the movement towards Protestantism in France, and the duties which it imposes upon Protestants.

#### PROSPECTS OF PROTESTANTISM.

A journal proposes a close union of the different societies in France, so that each one may take an intelligent and wise part in the action preparing against atheism and Rome. It expects a strong current to set in towards Protestantism, and in that case Protestants should be ready to seize the opportunity. Evangelists worthy of the name will be needed, and means will be required to awaken the dormant energies of all who believe in the Lord Jesus Christ, and rouse them to the work. We have in more cases than one witnessed the distressing disappointment of honourable men who had formed their idea of Protestants from what they had read of our noble fathers of the sixteenth and seventeenth centuries, and had trusted where trust was betrayed. Now, what we need is the energizing of the whole stature of the Protestant Christian, or the opportunity for France will be lost, and the disappointment will be fatal. If the light within her be found to be darkness, how great will be that darkness! But God forbid such a termination to such hopes! Paris is this week calling Christians to a nobler, higher life of faith and works by special meetings. It is unspeakably touching to see so many looking to Protestantism as their last hope, and stretching out trembling hands towards it. It is indeed a momentous time.

#### RELIGIOUS LIBERTY INFRINGED.

Strange to say, at this special turning-point towards liberty, Pastor Hirsch, the energetic and earnest pastor of Guéret, who is accustomed to visit every house of above sixty villages and hamlets, has been called before the Correctional Police Tribunal for having celebrated a religious service on the written request of sixty-five householders. The Keeper of the Seals, a Protestant, doubts whether the proceedings can be stopped. It seems that, stirred up by the Bishop of Limoges, whose fears were aroused by the progress of Protestantism, M. Marcère (the late Minister of the Interior) gave instructions to the Prefect of the Creuse, who is also a Protestant, to grant no authorizations to spread Protestantism, and to be on the reserve with Protestant pastors. If the new Minister, M. Lepère, does not consent to modify these instructions of his predecessor, the Deputies of the Creuse are decided on bringing the affair before the Chamber.

## SPAIN.

## DEATH AND FUNERAL OF A PROTESTANT CONVERT.

Alcoy, March 6, 1879.

A funeral took place here last Sunday at 3 P.M. An immense crowd followed to the cemetery, where from three to four hundred persons heard the Gospel. A brilliant and, I trust, impressive testimony was given. Our brother had been [at one time] notorious for his ungodliness and bad conduct. Drunkenness had destroyed his peace, and robbed his poor wife and children of their happiness. He had been thrown into prison several times, and was a man dreaded by all for his bad temper and strength. But when the Lord was pleased to touch his heart and show him the sinfulness of his life, he so changed his outward conduct that it was quite evident his heart had also been renewed. His wife often said that the Gospel had given her not only a Saviour for her soul, but also a husband for herself and a father for her children. In the cemetery, before the large crowd, I briefly spoke of the life of our deceased brother, as well as of the change the Gospel had wrought in him, and called upon all present to come to Jesus and be washed in His blood. Many Roman Catholics were in tears. We sung the Spanish translation of that beautiful hymn, "Safe in the arms of Jesus;" and when we were about to part, several persons came to say they would have regretted to have missed the funeral service. At the evening divine service, the chapel was crowded more than usual, and I was pleased to see among my beloved congregation some of those I had seen at the burial.

During his illness the deceased and his

family had been importuned by messengers from the priests, trying to persuade him to call for a confessor and die a Romanist; but our gracious God sustained him to resist the temptation. I reminded him, in one of my visits, of the Twenty-third Psalm, and his face brightened as he repeated the fourth verse. These emissaries of the priests made another visit, and the family immediately sent for me. As soon as they saw me, they wanted to leave the room; but I objected, and desired them to remain. I then was enabled to speak to them so pointedly that they felt ashamed of themselves, and the leader of them said that they had been commissioned by some priests to persuade the patient to die a Catholic, but they were now convinced that he would not. This happened at about ten o'clock; an hour afterwards the soul of our brother had passed to a better, happier, sweeter life.

When the brother-in-law of the deceased went on Sunday morning to the municipal judge to get permission for the burial, the secretary tried to induce him to have him buried in the Romish cemetery. Fortunately, this man is a Protestant at heart, and said he could only do what he had been authorized by the widow. Still, for having mistaken one of the names, permission was refused, and the body remained unburied till the following day at sunset. All this will show you how prudent we must be not to get again into difficulties. May God ever guide and direct me!

Gratefully yours,

G. S. BEN-OLIEL.

## ITALY.

## ITALIAN FREE CHURCH SCHOOLS.

The eighth annual report of the Italian Evangelical Schools in connection with the Free Italian Church in Italy, has been issued. The committee state that notwithstanding increased financial distress on all sides, and the endless calls on Christian liberality, the year closed without a deficit. "Owing," says the report, "to the bankrupt state of the Florence community and a decrease in the number of English visitors, there has been no improvement in the contributions of Florence itself. Strangers have felt it their duty to relieve the numerous and pressing cases of starvation around them. Bread and meat to the value of over 2,500 francs have been distributed, by the Scotch Presbyterian

Church alone, to the starving poor. Soup kitchens have also been started by private bounty, and one such at our school premises in Via de' Benci is now relieving the poorest amongst our scholars and their parents."

The children in attendance at the Florence schools number over 100, about the same as last year. The teachers avoid all controversy with their pupils, but encourage free thought and examination into evangelical truths. A new pupil, a little girl of ten years, who two months ago was always referring her teacher to the saints and Virgin, asked the other day for a Bible in order to examine at home into the truth of what she heard at school. Several girls who have at-

tended the schools for two and three years, obstinately refuse to be confirmed by the priests, affirming that they are no longer Roman Catholics. Not a few of the parents read with as much eagerness and profit as the children the stories and evangelical truths contained in the lesson-books and tracts brought home, some learning in this way for the first time of Jesus, as the Saviour of sinners. About seventy of the children attended the Sabbath-school connected with the Church, and lads who have already left school to learn their trade continue to come. One such, apprenticed to a shoemaker, was the means of leading his father to the truth, and both have since joined the Church.

The Director of the schools in Leghorn, Signor A. Beria, says: "Such was the number of children that flocked into our schools at their opening, last session, that we found ourselves very much in the position of the fishermen, who, when they have a good take, pick out the best and throw back the worst. We have 270 children on our roll, 240 of whom are regular attendants. The Sunday-school is also well attended, and the children vie with each other in Bible knowledge and in prompt replies."

The Rev. Signor Conti, Director of the schools, at Rome, writes: "It is with more than ordinary pleasure that I forward you a report for the past year, our schools having strikingly developed in educational and religious usefulness. It has been a year of marked progress. Much of this year's progress is owing to a new and rapid method of imparting the elements of education to infant and elementary classes, by Commendatore Mauro. The child is amused while he is instructed, and instead of having his mind stupefied by continued reiteration, he learns to read and write without being conscious of monotony or fatigue. Under this system, many of our infants at the age of three and four can form all the letters of the alphabet. This method was put to thorough proof last April by two of our female teachers, each having an unlettered class of thirty children. In three months, at the July examinations, these children could read fluently and write to dictation. Such unexpected success was considered so surprising by the inspector, that nine members

from the Pedagogical Congress, then sitting in Rome, visited our schools in order to examine thoroughly into the system, its mode of application, and the visible proofs of its success. Their report was so favourable, that Signor De Sanctis, the Minister for Public Instruction, desired to make the acquaintance of the two successful teachers, and of their two best pupils. The presentation took place at a scholastic fête given in the Apollo Theatre, when Signor De Sanctis presented Commendatore Mauro with a bronze medal, shook hands with and congratulated our teachers, and kissing the two children, said, 'God bless you.' This public acknowledgment was followed by a subsidy of 300 francs from the Government towards the maintenance of the schools, being the first practical proof of sympathy and approval from the State which we have received. When the school again opened in September, one of these same teachers undertook another class of thirty unlettered boys and girls, and with the same success. By Christmas they were each able to write a letter of New Year's greeting to their parents, Signor Gavazzi, Commendatore Mauro, and to myself. Commendatore Mauro presented his letter to Queen Margherita as an astonishing proof of the rapid progress that can be made under the new system. The school is daily opened and closed with prayer and praise, and with the explanation of a few verses of Scripture; and twice a week I give a special Bible lesson to the united classes. The replies of the children are such as to fill me with hope that my labour is not in vain in the Lord. The religious instruction above mentioned is continued in the Sabbath-school, in which I am assisted by the teachers and some of our theological students. Regarding our schools in the light of their religious influence, it is not to be wondered at if the priests hate them with a deadly hatred, and, by threats to the parents of loss of employment or bribes in clothing and food, keep up a continual warfare against us. They have opened three new schools in our neighbourhood, and even promised a silver watch to each child who would for a year frequent their schools. But we are not discouraged, and trust in God, and the righteous cause to which we have consecrated ourselves, for success."

## GERMANY.

[From our own Correspondent.]

—, Prussia, March 17, 1879.

## COMPLAINTS AGAINST SCHOOLMASTERS.

Soon after Dr. Falk defended, in the House of Deputies, his school policy, a fact became known which seemed to contradict the Minister's words. The Provincial Government at Oppeln, Silesia, wrote a circular to the school inspectors, in which great complaints were made of the younger schoolmasters, and in which the school inspectors were requested to give their full attention to this question. The circular was not intended for publicity; but as it was directed to a number of persons, it was very natural that it should have found its way into print, even without the possibility hinted at by a Liberal Deputy, that a friend of Mr. Windthorst's in the Oppeln Government had caused its publication. Dr. Falk acknowledged that, especially in Upper Silesia, where there is a mixed German and Polish population, it was difficult to find good masters; but he ought to have supported the local authorities in their endeavour to suppress said abuses. Instead of that, he said that the circular was almost written in the tone of a newspaper article, in which the object was to abuse the "Falk system." Soon after this debate the Prussian Parliament was closed, to make way for the Parliament of the German Empire, in which religious questions are not likely to be discussed this session, as all the interest is concentrated on Prince Bismarck's new financial schemes.

## MR. KALTHOFF,

who, as your readers will remember, was removed from his pastorate at Nickern because he voluntarily declared to the Supreme Consistory that he could not recognize the limits to the liberty of teaching established by that body, has appealed to the State Tribunal for Ecclesiastical Affairs. This tribunal was established in 1873 by one of the so-called May Laws, and has already deposed many of the bishops. Though not intended for the National Protestant Church, its formal authority extends also over Protestant ecclesiastical affairs. Mr. Kalthoff denied the justice of the decision of the Supreme Consistory, especially on the ground that his teaching had not given offence to the congregation. Though, as Evangelical Christians, we cannot have particular sympathy with this institution, we must be thankful to Mr. Kalthoff for having called forth from its authorities so important a

decision as that now given. Mr. Kalthoff's appeal is rejected. The judgment states that it does not lie within the duties of this tribunal to mix in the internal affairs of the Church. Every church must have certain rules as to the teaching of her ministers, and it is not the object of the State to fix those limits, but only to see that the rules respecting them are properly enforced. This decision certainly is not in accordance with the wishes of our religious "Liberals."

## ST. JAMES'S PAROCHIAL COUNCIL

has been requested once more to elect a pastor, with the warning that the appointment would be made by the Consistory if, for the third time, a man should be elected whose appointment could not obtain confirmation. If the third election has been allowed, it is probably because the warning now mentioned had not been given before. The Consistory of the Province of Brandenburg has been obliged once more to refuse confirmation to the appointment of a pastor—Mr. Lau—elected to St. Elizabeth's Church, who has denied the fundamental truths of Christianity.

## GENERAL SUPERINTENDENT DR. BÜCHEL,

Pastor of St. Matthew's Church, celebrated the fiftieth anniversary of his ordination on the 16th of last month. Among many sad features in our Berlin congregations, this festival bore testimony to what may be done by a minister when faithfully labouring for Christ. After seventeen years' work in country parishes, Dr. Büchel was called to the "West-end" of Berlin by King Frederick William IV. During thirty-three years he has been the pastor of a church in the most fashionable part of our capital. His sermons were always very simple, yet he knew how to attract the upper classes, and his church was always full. In the year of the Revolution, 1848, on the 19th of March, when many pastors did not venture to hold their services, and when the police even advised that the bells should not be rung, those of St. Matthew's still continued to call together the congregation; and the service held under these circumstances was never forgotten by all present. By the money collected after his services, Dr. Büchel has been enabled to build St. Luke's Church, and to give a large sum towards the Twelve Apostles' Church, both being now detached from his original parish. He has done a great deal for the awakening of religious life in Berlin.

## THE BERLIN CITY MISSION

celebrated, a fortnight ago, its second anniversary since it was newly organized. There are now twenty city missionaries. They are conducting eight Sunday-schools, with 1,500 to 2,000 children, and seventeen regular Bible-classes in different houses. Besides, the City Mission has now two chapels of its own.

## ST. MARK'S CHURCH,

which was about to be closed for want of funds, has received a grant of 2,400 marks for its immediate wants from the Minister for Public Worship.

## THE SUPREME CONSISTORY

has issued an address to the pastors of the National Protestant Church on the dangers of Social Democracy. The address says that the power of the Gospel is sufficient to effect a regeneration of the people. The pastors are requested to bring spiritual influences to bear upon the congregations by every possible means. They are advised to seek the assistance of free associations, and to avoid all strife among themselves, and all conflicts not required absolutely by conscience. Finally, the pastors are requested to keep aloof from politics, as it is not their duty to offer solutions of the social problems in the name of Christianity. In general, this address can only be regarded with approval. Our clergymen, though things have improved in that respect, do not yet sufficiently seek the help of the voluntary agencies; and though

most religious controversies are started from motives of conscience, and free discussion on these things must be allowed, yet brotherly love is too often forgotten. The last point is also true. The lamentable fact that our great Liberal party is, on the whole, hostile to the Church, originates perhaps, to a certain degree, from the staunch assistance mostly given by Prussian pastors to the cause of Conservatism; but at the present moment these words might be understood. It certainly cannot be the intention of the Supreme Consistory to blame Mr. Stöcker, who, by his Christian Working Men's Party, brings numbers under the influence of the Gospel.

## SABBATH OBSERVANCE.

In the Grand Duchy of Baden, a resolution in favour of Sunday rest was lately rejected by the Chamber of Deputies. One of the Ministers of State, Mr. Turban, expressed on this occasion the opinion that the pastors themselves were to be blamed for the fact that so few people went to church. This may be true in many cases, but the Government of Baden has done a great deal to diminish the influence of the pastors, and an official expression of that kind will not help to make it better. Even the Church Government of Baden, which is very lax indeed, finds that the Lord's-day is too little regarded. It is to be regretted that so many people in this country have no understanding of the great importance of a real Day of Rest.

## AMERICA.

## THE PRESIDENT'S VETO.

"President Hayes has put his foot upon the national perfidy and legislative barbarism attempted in the bill entitled 'An Act to restrict immigration of Chinese to the United States,' and nobly stamped the proposed infamy into the dust. The anxieties of millions for the honour and good faith of their country are relieved. Never was there a more imperative occasion for the exercise of the veto power, and we doubt whether President Hayes ever did or ever will do an act that will bring greater credit to his name. He has saved the nation from the disgrace and shame of being a treaty-breaker. The pressure in favour of this infamous bill from the Pacific States, especially California, as well as from politicians, was, indeed, very strong; and it was hoped by some and feared by others that the President would surrender his judgment to that of the two Houses of Congress, and thus give to the measure the

sanction of law. He has, however, seen fit to follow his own judgment; and let God be praised for two things: first, that the judgment was right; and, secondly, that the President has had the courage to act upon it." We quote the above from the *New York Independent* of the 6th ult. The bill in question virtually excluded Chinese immigrants from the United States. By its provisions, no vessels would have been allowed to bring more than fifteen Chinamen at one time to the United States. The bill passed the Senate by a majority of twelve. Before the President had given his decision, an American correspondent of the *Weekly Review* wrote as follows: "The bill is a surrender to the lowest and most worthless strata of society on our Pacific coast. A few official figures deserve attention. The 60,000 Chinese now in California contribute over £3,000,000 yearly to the revenue of the State. Chinese importers pay annually at

cisco into the treasury of the United States, in the way of duties, £360,000. The Surveyor-General reports that the Chinese have increased the value of property in California £58,000,000 within ten years, and this property is held by white men. They have also reclaimed, so the official statement runs, 1,000,000 of acres of marsh lands, which have in consequence risen in value from £15 to £20 an acre. Enterprises of this kind successfully accomplished by Chinese labour now furnish employment for 500,000 white men, who now turn on their benefactors. It should also be remembered that the entire volume of emigration from China continued now for twenty years without restrictions has amounted to only 200,000 persons. The Christian will in addition look at this from his religious standpoint. He will remember that the infidel and Romish working man disdainfully rejects instruction in the Word of God, while of the Chinamen the Rev. J. Cook said, two weeks ago in Boston, in the prelude to the Monday lecture: 'There is not a church with any spiritual life in it on the Pacific coast that has not a class in its Sunday-school for Chinamen. The certainty is, that more than 3,000 Chinese answer to the roll-call in evening mission-schools in San Francisco, and study successfully the English language. Over 3,000 attend Sabbath-school; 1,000, it is supposed, have accepted Christianity. It is certain, at least, that more than 400 have been baptized. We have 200 Chinese students in American colleges and preparatory schools; and some of them outrank our best boys.'

#### SUNDAY WORK IN CONGRESS.

We desire to enter an emphatic protest against the action of our national Congress in holding sessions in the forenoon and the evening of the last Sabbath. The excuse offered, that they were necessary, is nonsense. If our national legislators had conducted themselves during the earlier days of the session with more respect for themselves and more concern for the true welfare of the country, there would have been no apparent need even of Sabbath sessions, and at the most the need was apparent and not real. The protest and warning of the old man in the gallery of the House on Sabbath morning was of course unjustifiable from the point of view of good order, but from that of Christian principle, it is true that Congress had, as he said, "forgotten God," and deserved to be reminded of it. It is time that Congressmen learned that official position does not justify them in violations of public decency. The

question suggests itself as worth attention whether their Sabbath legislation has any legal value. As they constitute the highest law-making power in the land, it may have, but it ought not to have.—*Boston Congregationalist*, March 5.

#### TEMPERANCE REFORMATION.

Chicago has a Citizens' League which is doing admirable work, as its annual report, just issued, shows. It was ascertained that 30,000 boys and girls—such a number seems almost past belief—were getting liquor at the saloons, and that between 12,000 and 15,000 of these were Sabbath-schoolscholars; 1,000 saloons were largely supported by their patronage. Juvenile arrests have been diminished by 2,000, by the work of the society during the past year. There is need for such work everywhere, and the people are learning more and more that the liquor traffic is thoroughly evil.

#### ARCHBISHOPAL DEFALCATION.

The immense debt of Archbishop Purcell, of Cincinnati (says the *New York Times*), now reported to be over 4,000,000 dols., should be a matter of the gravest concern to the Roman Catholics, not only of that city and of Ohio, but of the whole Catholic world. So long as the thousands of poor people, mostly manual labourers, are unable to get back the money they have deposited with a prelate they believed to be infallible as the creed he represents, the Church must suffer not merely in the eyes of Protestants and Rationalists, but of its own members. The Roman Church has been the mother beggar of all time, and it has begged to little purpose if it cannot, and will not, apply some of its superabundant alms to the early relief of one of its most prominent prelates in the Western World. Archbishop Purcell cannot, we presume, be charged with any greater sin than the sin of gross imprudence and financial ignorance; but this is, under the circumstances, a grievous sin to bear, and should be atoned for, so far as may be, by the pecuniary generosity of the Church. The Catholics in the mass are so notoriously poor in this country that they can ill afford to meet the obligations recklessly incurred by the Archbishop, and the Church in its ecclesiastical capacity should relieve them from the necessity of any such attempt. It is said that the Catholic working men and servant girls of Cincinnati have been putting their little money into the custody of the Archbishop and Bishop Purcell for thirty years and more, with no more doubt of its absolute security than of the power of the confessor to forgive their sins;

and the discovery that he is as fallible as any man in the keeping of money has given them a shock that is positively stunning. This trusting of money by humble Catholics to their priests is asserted to be quite common throughout the country. If it be, the mortifying failure at Cincinnati should prove the risk of the custom, and act as a warning against its continuance.

#### CHOOSING A MINISTER'S WIFE.

Dr. Prime, in the *New York Observer*, taking his text from a rule adopted by the Old Catholics respecting the marriage of their priests, condemns the practice of criticising the choice of their wives by ministers. He writes: "A great innovation is proposed, and the beginning of a new Reformation dawns on the world! When the Pope set up to be infallible, a number of priests and people in Europe were unable to swallow the absurdity, and went off by themselves. They like to be called Old Catholics, because they hold to the faith as it was before the modern heresy broke out. They have gradually introduced changes into their church order, and in the direction of greater liberality and conformity to the teaching of Holy Scripture. These reformers have made an onset upon this rule of clerical celibacy. They have had a synod in which the subject was discussed long and learnedly, and so strong is prejudice, and so bound are they to the tradition of their Church, it was with the greatest difficulty they could be brought to release themselves from the cruel yoke. And when at last it was carried that priests might marry, it was coupled with a strange provision, that we, enjoying the liberty of those whom Christ makes free, are not able easily to understand. They resolved in synod to permit priests to marry, but it was required that 'the wife shall be acceptable to the congregation and to the bishop, and shall be approved by them.' . . . It is one of the peculiarities of our church life, especially in the rural village or district, that the young wife of the pastor is claimed as a part of the church property, to be talked about, criticised, instructed, sat upon, dissected, and pulled to pieces, at the sweet will of the congregation. When the pastor has brought to his people a wife whom God has endowed with gifts to be a wise and useful leader in the work of the church, it will be her joy to use her gifts, and to be much in the service. But she may be better fitted for a 'keeper at home,' to make the house the abode of order and peace and health, and the solace, inspirer, and helpmeet

for her husband. Thus she may be a greater blessing to the people than one who is always 'on the go.' Happy is that people whose pastor is blessed with a prudent wife, because he is blessed in her. But she is not the people's wife. She is not called by them. They were not allowed a voice in her selection. But it is a grand mistake to suppose that she is not the very best wife a pastor can have who makes his house what it should be. Did you ever think of the worry, the wear and tear, of that minister who has to look after his house and parish too; and of the peace and power of that preacher who can give himself wholly to the work of the ministry, because his wife takes joyfully the burden of domestic life upon her tender hands? A lawyer, now worth a large property, lost his wife a few days ago. Before she was buried I called, in sympathy with him, and he began at once to tell me how he began his practice with no money and no friend but the poor girl who loved him, and had for thirty years managed all his domestic affairs without his giving them a thought. Business, wealth, friends, children, were added, and his wife had been the steward while he had attended to the work in the world. Far more than a lawyer does a pastor need a wife like that. I do not believe the congregation, nor a bishop, nor a town meeting, could pick out a wife for anybody. And when we remember that the first and highest of all things to be thought of in the marriage relation is mutual affection, and without it, religion, sense, and beauty are not enough, it is ridiculous to talk about the congregation having a voice in the choice of a wife for the pastor. It does not speak very well for the Old Catholics that they are spending their time in such matters as this, when the weightier matters of the Gospel are at stake. But they are improving. It was something to agree to get married. Other improvements will follow. Rome was not built in a day, and Rome will not be destroyed in a day."

#### DR. HOWARD CROSBY

is one of the hardest-working and most successful ministers in New York. Chancellor of the University of New York, pastor of a large Presbyterian church, an extensive and versatile writer, a ready and acceptable speaker, he has now added to his labours by inaugurating a Society for the Suppression of Vice. This is what he claims that his society has done in one year:—

1. Shaping and sharpening public opinion.
2. The vertebrating of officers and judges.
3. The snubbing of the rum power.

4. The shutting up of the lewd theatres.
5. The closing of 1,739 groggeries, so that there are in New York City to-day 1,739 groggeries less than there were twelve months ago.
6. The laying bare of the source of the trouble; the cause of difficulty in enforcing law, to wit: (a) Weakness of judges inflicting the least penalties; and (b) wickedness of Ex-

cise commissioners licensing all the dens of infamy as "hotels."

7. The formation of a rallying centre for law and order.

A great deal of work of a similar nature is being done, not in New York only, but in Boston, Cleveland, Chicago, and other large cities.—*Freeman*.

## SIAM.

### RELIGIOUS LIBERTY: THE CHRISTIAN SABBATH.

The Rev. David McGilvary sends to the *New York Observer* the following copy of a proclamation securing religious liberty to the Laos Christians, accompanied with the subjoined remarks: "The complaint to the King through our [American] Consul was attended to with a dispatch unusual in Asiatic diplomacy. The royal seal was sent to the King's representative in Chiengmai, to be affixed to a proclamation that would meet our wants and our approval. It could not have fallen into better hands than the King's representative for making a strong one. He has proved a true friend and supporter of the mission, and in this he has gone beyond the original request or demand that we made of the local authorities. We did not contemplate going so far as to include the free observance of the Sabbath; nor did we apply for its privileges to be extended to the neighbouring dependencies of Lakaun and Lampoon. It is God's prerogative to make the wrath of man to praise Him. It is thus, too, that one point after another is gained in the great struggle for religious liberty. It is difficult to over-estimate the importance of this concession made to the mission cause among the Laos, probably the most interesting branch of the Siamese family. It has been, too, a bloodless victory, and may not inappropriately claim a place among the more important ones made during the past year in the great mission cause. We ask for the Laos and the Laos Mission the prayers of the whole Christian Church."

#### PROCLAMATION OF RELIGIOUS TOLERATION FOR THE NORTH LAOS.

I, Phya Tape Phra Chune, the royal representative of his Majesty the Supreme King of Siam at Chiengmai, and also for the Laos states and cities of Lakaun and Lampoon, hereby make a proclamation to the princes and rulers and officers of various grades, and the common people, in the states and cities named: That his Majesty the King of Siam was graciously pleased to send me a royal letter with the royal seal, to the

effect that D. B. Sickel, Esq., the U.S. Consul, had communicated to his Excellency the Foreign Minister of Siam a complaint, signed by the Rev. D. McGilvary and Dr. M. A. Cheek, against certain parties for molesting the Christians and compelling them to observe their old religious customs. The Foreign Minister had laid the subject before his Majesty, who had most graciously listened to the said complaint, and had given the following royal command in reference to the same. That religious and civil duties do not conflict, and that any religion that is seen to be true by any person, may be embraced without any restraint; that the responsibility of a correct or a wrong choice rests on the individual making it; that there is nothing in the Foreign Treaty nor in the laws and customs of Siam to throw any restriction on the religious worship of any. To be more specific, if any person or persons wish to embrace the Christian religion, they are freely allowed to follow their own choice; and this proclamation is designed from this time forth to remove any fear that may have existed to the contrary. It is moreover strictly enjoined on the princes and rulers and relatives and friends of those who may wish to embrace Christianity, that they throw no obstacle in the way, and that no creed be enforced on the Christians, nor work demanded of them, which their religion forbids them to hold or to do: as the worship and feasting of demons or departed spirits, and working on the Sabbath-day. Except in case of war or other unavoidable or important work (and not feigned to be such), they are to have the free observance of the Sabbath. No obstacle is to be thrown in the way of American citizens employing any person needed for their service. The Treaty in this respect must be observed.

Whenever this proclamation is known by the princes and rulers and officers and people, they are to beware that they violate no precept contained therein.

Proclamation made on the 11th of the 12th waxing moon, year of the Tiger, and 11th year of his Majesty's reign.



## Home Intelligence.

### THE CLEWER RITUAL CASE.

A written judgment was delivered in the Queen's Bench Division of the High Court of Justice, on the 8th ult., by the Lord Chief Justice of England, for himself, Mr. Justice Manisty, and Mr. Justice Field, with regard to the recent application for a *mandamus* to the Bishop of Oxford. The Court, after having heard arguments on both sides, have come to the conclusion that the Church Discipline Act of forty years since was not superseded by the Public Worship Act passed five years ago. The two statutes are both valid. The earlier Act thus remaining in force, the most disputed point arises whether a bishop is bound to take further proceedings against an accused clerk where, according to the words of the statute, it is declared that "it shall be lawful for him" to promote one or another of certain courses of action. The judges have held that this phrase implies, in the section where it is used, a peremptory obligation. The bishop may have his choice between two different modes of procedure, but he must take one of them. He has no discretion to lie idle. The point is investigated with great industry and equal acumen in the judgment of the Lord Chief Justice, and, despite the controversies that cluster around ecclesiastical cases, no one can doubt (says the leading journal, from which we take this summary of the proceedings and the judgment) that the conclusion of the Court was right. There remained, however, a third point to be settled. Although the bishop has no discretion in the matter, the Queen's Bench always retains its discretion, and the judges had to inquire whether the case presented to them was of a character to necessitate the issue of a *mandamus*. They have decided that it was; and the Bishop of Oxford is now under order of the High Court to take the proceedings from which he has hitherto held back.

The special circumstances of the Clewer case might be paralleled in many parts of the kingdom. Mr. Carter, the Rector of Clewer, is a well-known clergyman of the High Church, or something more than the High Church, school, now far advanced in years, and respected, and even beloved, by the great majority of his parishioners. It is alleged that this venerable divine uses practices in the celebration of the Holy Communion which have been pronounced illegal by the

highest Court. A parishioner of Clewer, a Dr. Julius, made a formal complaint of them, under the Church Discipline Act, to the Bishop of Oxford, in whose diocese Clewer lies; but the Bishop steadily declined to take any action on this complaint. After a protracted correspondence, the application was made to the Queen's Bench Division for a *mandamus* to compel him to take the course indicated in the statute, and the Bishop himself appeared in the court to argue that the Act left it to his discretion whether he should or should not promote the further prosecution of the matter. The Bishop argued his case with considerable skill; and after he had finished, counsel were admitted to argue it for Mr. Carter also. As we have said, the united efforts of the Bishop and the counsel have failed. The *mandamus* has been made absolute. Both the Church Discipline Act of 1840 and the Public Worship Act of 1874 are directed to the same end, but the machinery of the latter is more simple and expeditious. It might be concluded that the second Act had repealed the first; but there are two sections in it, one of which saves all pre-existing statutes, except so far as they are expressly repealed; and the other declares that the processes of the Public Worship Act shall not be used cumulatively upon those of the Church Discipline Act. The earlier Act evidently survives, and Dr. Julius is at liberty to invoke its machinery. Was the Bishop bound to take up his complaint and follow it out? The operative clause of the Act says that upon complaint made "it shall be lawful for the bishop . . . to issue a commission" of inquiry, and the contention of the Bishop of Oxford was that these words committed further proceedings to his discretion. It must be allowed that the words are ambiguous, if they do not afford some warrant for the Bishop's contention. It was laid down, now many years since, that the words "it shall be lawful" *prima facie* import a discretion, and must be construed as discretionary, unless the subject-matter or the context showed that they are meant to be imperative. More than this, the Bishop was able to refer to a case in which the clause in question had come under the consideration of the Queen's Bench. It was an application for a *mandamus* against the Bishop of Chichester, and the *mandamus*

was refused. The judgment was delivered by Mr. Justice Hill and Mr. Justice Wightman. The former based the rejection of the application on the ground that the case did not demand the intervention of the Court; but Mr. Justice Wightman refused it because the Bishop had a discretion given him which the Court could not control, and at the close of his judgment he added that Lord Campbell and Mr. Justice Erle, who had heard the case, concurred in thinking that the *mandamus* should not issue. It might be inferred that these eminent judges concurred in Mr. Justice Wightman's reason; but Sir William Erle has since disclaimed this inference, and it cannot, therefore, be assumed to be true in respect of Lord Campbell. It must, however, be added that Mr. Justice Crompton, in a nearly contemporaneous case, expressed his concurrence with Mr. Justice Wightman; and Mr. Justice Lush subsequently used expressions implying agreement. In this state of uncertainty the Queen's Bench felt themselves at liberty to treat the construction of the particular section of the Church Discipline Act as if it had arisen for the first time; and they proceeded to investigate its meaning *de novo*. An examination of the Act shows that "it shall be lawful" occurs several times in it; but in three cases of these the phrase is qualified by the addition of such words as "if he shall think fit," which raises a presumption that where these or similar words are absent the phrase implies a peremptory obligation. There is no doubt that the phrase has often been construed in this imperative sense, and the true canon of construction seems to have been well laid down in a judgment of the Supreme Court of the United States. That says that "where power is given to public officers—whenever the public interest or individual right calls for its exercise—the language used, though permissive in form, is in fact peremptory." In the present case the power is given to the bishop for public purposes, and as a remedy for evils to be invoked by those who would otherwise be subject to them without a remedy. The subject-matter of the power compels the conclusion that the bishop must use it. An elaborate examination of the law of procedure in respect of ecclesiastical offences as it existed before the Church Discipline Act, proves that the bishop had then no option to withhold his sanction for the prosecution of proceedings which might be instituted by a complainant, and to

construe the Act as giving him a discretion would be to introduce a departure from earlier practice. The least satisfactory part of the judgment is perhaps to be found in the fact that the discretion refused to the Bishop is claimed for the judges of the Queen's Bench Division. It is said that the Bishop has no choice but to proceed; but the meaning of this is that if he holds back, an application may be made to the Queen's Bench to compel him to go forwards. The judges of the Queen's Bench may, however, themselves decline to interfere; and if this happened, the Bishop would be left master of the situation. It may be presumed that the Queen's Bench would not refuse a *mandamus* unless it appeared, as in the Bishop of Chichester's case, that the application was made by a non-parishioner, having no interest in the matter, or that for some other cause it was frivolous and vexatious.

The Clewer judgment really turns upon the question whether uniformity of ritual is a matter of public interest which the law will aid in enforcing, or whether it may be left to be maintained by the firmness and discretion of the bishops. The judges hold that, by the nature of the case, discretion is here out of place; and it seems evident that, if the rights claimed for himself by the Bishop of Oxford were allowed, we should be exposed to the possibility of a revival of divers "uses" in divers dioceses of the kingdom. It is not easy to see how a great public institution could be governed by such lax methods—if, indeed, it could be said, in such a case, to be governed at all.

#### THE ST. ALBAN'S RITUALIST CASE.

The case of *Martin v. Mackonochie* was last month before Her Majesty's Court of Appeal, Westminster, for over a week. The Solicitor-General occupied four days with his argument in support of the decision of Lord Penzance. To him succeeded Dr. Stephens, the counsel for the prosecutor, who was followed by Mr. Charles, q.c., who appeared for Mr. Mackonochie, in support of the Queen's Bench judgment, setting aside that given by Lord Penzance. Dr. Phillimore followed. Counsel concluded their arguments on the eighth day of the hearing of the cause. The Court reserved judgment. One of the judges of Appeal was Lord Justice James. The consequence of his leaving Lincoln's Inn was that the Master of the Rolls had to take his place there; the result of which was that the Rolls Court was shut up for an entire week and upwards.

#### THE PROPAGATION SOCIETY AND THE RITUALISTS.

The Archbishop of Canterbury presided at the annual members' meeting of the Society for the Propagation of the Gospel, held lately at the Westminster Palace Hotel. The principal business was a discussion of the motion to rescind the bye-law passed in November last at the instigation, as was believed, of Ritualists, exempting candidates, approved by colonial or missionary bishops or their commissaries, from passing the Board of Examiners, appointed by the Archbishops and the Bishop of London. On the motion of Canon Gregory, the bye-law was rescinded, and a committee appointed to consider Bye-laws 19 and 20.

#### THE CHURCH ASSOCIATION.

The annual meeting of the Church Association was held recently at St. James's Hall; Mr. T. R. Andrews in the chair. It appeared from the report that during the past year thirty-three new branches had been formed, making in all 358. The Council observed: "Of the past it is sufficient to say that the work of the Association has had the effect of stamping the sacerdotalists with the unmistakable character of law-breakers and traitors to the Church whose vows they have accepted and violated; for the future the efforts of the Association will be directed to measures for enforcing obedience to the law. The Council are determined, with the help of God, to continue to maintain as heretofore the doctrines of our National Church in their scriptural purity and unsullied integrity." Mr. T. R. Andrews, referring to the Clewer case (not then concluded), said that at present it was difficult to obtain the consent of three parishioners; but when they got the decision, they expected to be able to proceed on the complaint of one parishioner, who, the bishop having no discretion, will be able to bring the offender before the law. Some two years ago there was a great cry that if they asked the bishops to exercise their moral influence and parliamentary power, they would be successful; that it was better to trust to moral suasion than to legal compulsion. "We acted," said the Chairman, "on the plan, and advised our friends to make presentments. Several experiments were made, but we have not met with that response which we expected, and the moral influence has not gone so far as it ought to have gone. In fact, in two notorious instances, those of the Bishop of Oxford and the newly-made Bishop of Lichfield, we have not only an indisposition to exercise moral influence and fatherly counsel,

but we have reason to think that the private sympathies of these bishops lead them to shield the offender." The adoption of the report was moved by Mr. J. D. Allcroft, M.P. The other speakers were the Rev. T. H. Gill, Rector of Whalley Range; the Rev. Prebendary Anderson, of Bath; and the Rev. Canon Ryle.

#### SECOND ADVENT CONFERENCE.

A conference on the Second Advent and millennial reign of Christ, extending over three days, was held last month, in the Conference Hall, Mildmay Park. The morning and evening meetings were under the presidency of Mr. Stevenson A. Blackwood, the afternoon chairman being the Rev. D. B. Hankin, Vicar of St. Jude's, Mildmay Park. The opening meeting was attended by fully 2,000 people, many of whom had travelled long distances in order to be present. Among the speakers were the Rev. Dr. Horatius Bonar, who gave an address on Christ's own testimony with regard to His second coming; Rev. Andrew Fausett, Rev. D. B. Hankin, Rev. Dr. Adolph Saphir, Rev. Canon Hoare, Rev. Dr. Mackay, and Rev. Gordon Calthrop.

#### CHRISTIAN CHARITY AT THE GRAVE.

In striking contrast to the facts elicited in a recent action for libel (*Drury v. Wilson*) are some which meet us elsewhere. Here is one case of the kind to which we refer. The funeral of a worthy Methodist was lately conducted by the Rev. J. Cater, then Curate of St. Mark's, Worsley, near Manchester. Mr. Cater touched the hearts of the friends of the deceased by referring to him, in a short address in the church, as "a brother in Christ," and then, at the graveside, allowed opportunity for the mourners, in accordance with their wish, to sing a hymn. The important living of St. Luke's, Manchester, was vacant at the time, and while Sir Thomas Bazley, M.P., in whose gift it was, was considering the claims and fitness of a number of candidates for the post, his attention was caught by a newspaper paragraph referring to Mr. Cater's conduct on the occasion of the funeral referred to. The incident determined the baronet's choice of an incumbent, and the Curate was presented to the living. Still more recently, the remains of an aged lady, for seventy years a member of the Wesleyan body, was interred in the parish churchyard of Witney. About 100 persons followed her to the grave. The Rev. H. N. Cunningham, son of the Rector, and one of the curates of the parish, officiated, and, by the Rector's express sanction, the

mourners sang one of their own hymns at the close of the service.

#### THE PAPAL JUBILEE.

On the 9th ult., in all the churches of the Roman Catholic Diocese of Westminster, a formal proclamation of the "Universal Jubilee," enjoined by Pope Leo XIII. in celebration of the first anniversary of his accession to the Papal chair, was made by the reading of an authorized translation of the Pope's "Letters Apostolic," etc., on the subject. The document is prefaced by a "Note," which gives the following details of the origin and character of jubilees in the Roman Catholic Church: "A jubilee is a solemn plenary indulgence given by the Sovereign Pontiff to the faithful on condition of their performing certain works of piety, with special power to confessors to absolve from reserved sins and censures, and to commute certain vows for other good works. It differs from an ordinary plenary indulgence by its solemnity and the privileges attached to it, and also by reason of the abundant and extraordinary graces which God bestows. The first jubilee was celebrated in the year 1300, in the pontificate of Pope Boniface VIII., who fixed every hundredth year for its recurrence. The next was celebrated in 1350, under Clement VI., who appointed for its recurrence every fiftieth year; in 1389 Urban VI. reduced the period to thirty-three years, and in 1470 it was reduced by Paul II. to twenty-five. Jubilees are of several kinds: 1. The greater or great jubilee, occurring regularly every twenty-fifth year, and lasting a year, which year is called the holy year; and this jubilee, by reason of its recurrence at fixed periods, is also called the ordinary jubilee. 2. The lesser jubilee, usually granted by each Pope on his elevation to the sovereign pontificate, and granted also on other special occasions; and this is called an extraordinary jubilee. 3. A general, or universal jubilee, which is granted to the whole world, as is always the great jubilee, and sometimes also the lesser jubilee. 4. A particular, or partial jubilee, which is granted to a particular country, city, or place. The time for gaining the indulgence of the jubilee, proclaimed by the Letters Apostolic, is from the first Sunday of Lent, March 2nd, till Whit-Sunday, June 1st, inclusive."

#### OBITUARY.

Among recent deaths, the following claim some brief mention in these pages. The Rev. W. H. Bullock, the Secretary of the Society for the Propagation of the Gospel, died

lately at Mentone. He was the successor of the Rev. Ernest Hawkins, under whom he worked for many years as assistant secretary, during the time so many of the colonial bishoprics were founded. Mr. Bullock was one of Her Majesty's Chaplains, and Prebendary of St. Paul's. The Bishop of Toronto, the Rev. Dr. Alexander Neill Bethune, recently expired at his episcopal residence at Toronto, Canada, in his seventy-ninth year. He was appointed in 1867, under the title of Bishop of Niagara, Coadjutor-Bishop to the late Bishop Strachan, of Toronto, to whose see he succeeded in the following year. The Diocese of Toronto includes the whole of Canada West. The Rev. Frederick George Blomfield, M.A., Prebendary of St. Paul's, and Rector of St. Andrew Undershaft, died on the last day of February at Ilfracombe, aged fifty-five. He was a son of the late Dr. Blomfield, Bishop of London, and was Chaplain to the Archbishop of Canterbury, and Rural Dean. The Rev. James Haldane Stewart, Rector of Brightwell, Berks, died at Paris, on his way to Algiers. His age was fifty-eight. The Rev. Sir John Molyneux, Bart., Rector of St. Gregory and St. Peter, Sudbury, Suffolk, and Hon. Canon of Ely, died at Sudbury, on the 5th ult. The deceased gentleman only succeeded to the title a few weeks before his death, and was never cognizant of the event. His elder brother was the celebrated Evangelical preacher, the Rev. Capel Molyneux, who died last year. There died on the 3rd ult., at Unst, in Shetland, the Rev. Dr. Ingram, Free Church minister. He was in the 103rd year of his age. Four generations of the Ingrams live in one house in Shetland, the deceased centenarian's eldest son, himself an old man, being also a Free Church minister. Up till a short time ago Dr. Ingram was well, and able to move about, but deaf. Travellers came long distances to see the old man, and occasionally a stranger would go up to a hale old gentleman on the road and inquire where Dr. Ingram was to be seen. "I am Dr. Ingram," was the prompt reply, to the astonishment of the inquirer. He was ordained in 1803, continued to preach up to his ninety-seventh year, and afterwards preached occasionally. When he settled in Unst, the Shetland Isles were noted for drunkenness and a low state of morality. He at once became a teetotaler, never tasted strong drink, and by the power of his example and influence he undoubtedly brought about a great improvement among the people.

## Monthly Survey of Missions.

### PERSIA.

The Rev. J. H. Shedd, Presbyterian missionary, has returned to missionary work in Oroomiah, in Persia, after an absence of eight years. He writes: "In these years the Lord's work has not stood still. In the matter of civilization our native Christians are on the march. Many of their homes show that the Gospel to them is that godliness which 'is profitable to all things having the promise of the life which now is and of that which is to come.' The oppressions of the corrupt feudalism under which they live have little changed, but very many of the Christian subjects are very different men from the Christians thirty years ago. Our intelligent native Christians have a position and a self-respect and confidence utterly impossible a few years ago. They have grown, and especially our preachers have grown, in manliness and strength of character. We have now a body of about twenty pastors and as many preaching deacons, who are most of them in their ripe manhood. Some of them are men of real learning, joined to ardent piety, and are competent to bear responsibilities. There has been also a very considerable growth in the strength and numbers of several of the native churches. They have a firm rooting in the soil, conduct their own business, pay their own expenses, and are, in fact, no longer mission churches. Their church life, forms of worship, discipline, and preaching one can see crystallized in accordance with the genius and tastes of the people, and not from any pressure of the mission. There is also a far greater opportunity to labour than there was eight or ten years ago. The Nestorians of this region may be said to be Protestantized. The dead forms and ceremonies in some villages have nearly disappeared, and the opposition to the truth is gone. With this decay of the lifeless forms, it is not so pleasant to know that in a few cases the Roman Catholics have been building on the ruins. They offer a standing invitation to all who can be influenced by motives of money or political protection and intrigue. The Christian population of plain and mountain, of Nestorian and Armenian name, is entirely open to Christian influence."

### BURMAH.

The Karens are a remarkable example of a missionary people bearing largely the expense of supporting their own pastors. In some localities, as in Bossein, they have now for twenty-five years not only done this, but sustained their own schools, and also given generously to support missionaries among the surrounding heathen. And the account before us [*Boston Congregationalist*] adds that there have been no fairs, grab-bags, or other ingenious devices for raising money without feeling it. In fact, this work among the Karens of Burnah is the gem of Baptist missions. The mission was begun just half a century ago, and now there are 394 churches, nine-tenths of them self-supporting, and 19,915 living members.

### TURKEY.

The American missionaries in Turkey performed many good offices during the late war for Christian and Moslem alike, and were very useful in saving life and property. According to a letter from the Rev. T. D. Christie, of the Central Turkey Mission of the American Board, he and another missionary of the Board, the Rev. H. Marden, have saved from destruction an Armenian town of 15,000 inhabitants—Zeitoun, in Asia Minor. There were serious disturbances at Zeitoun last year, caused by the robbers of the mountains, who retired when a large force of soldiers was sent to punish the rioters, and left innocent people exposed to assault by infuriated soldiers. After the troops left last autumn, the robbers returned to the town, and released the prisoners. Then 115 Circassians were sent against them. The robbers met and routed them. Then there was a cry for vengeance, and the governor of the province ordered 1,000 soldiers to the scene of disturbance, being determined to inflict summary punishment on Zeitoun. The British Consul at Aleppo, Mr. Henderson, immediately telegraphed to Mr. Marden, at Marash: "The Vali has a thousand men under marching orders for Zeitoun. I have prevailed on him to hold them back until you can go to Zeitoun and try to effect a peaceable arrangement, and make your report to us. I beg of you to go, and thus save much bloodshed." Mr. Marden went at once; spent a week in Zeitoun; met all the principal men of the three millets (local communities), Armenian, Catholic, and Protestant; met the robbers, talked with all, the governor included; got

satisfactory assurances in writing from all the people; received forty stands of arms and many swords from the robbers, which they had taken from the Circassians; brought these arms to Marash, and turned them over to the authorities; and brought down also conclusive evidence that the Zeitoon people needed nothing so much as a good governor. When he arrived at Marash, he found there 800 troops ready to proceed on Zeitoon. His task then was to get his report telegraphed to Aleppo, which he failed to do, after trying hard all day Sunday, with Mr. Christie's assistance, to accomplish, the officials and the operator putting every obstacle in the way. On Sunday night Mr. Christie started for Aleppo, and riding over the worst road he ever saw, night and day, he arrived in Aleppo at Wednesday noon, having travelled 126 miles. Accompanied by Mr. Henderson, he called on the governor of the province, who countermanded the order to the troops, and gave hearty thanks to the missionaries for their labour of love in preventing bloodshed. Several officials were summarily dismissed.

## CHINA.

We have a British and there is an American Tract Society, and to these is now added the Chinese. It was formed in Shanghai, China, Nov. 29, 1878, when Christians of four denominations, native and foreign, met for the purpose. The Right Rev. Bishop Russell offered prayer. The Provisional Committee submitted a Constitution, which was discussed, amended, and adopted as the Constitution of the Chinese Tract Society. Bishop Russell was elected President. It was resolved that the Publishing Committee shall consist of four foreigners and four natives, representing the following constituencies: (1) Presbyterians and Congregationalists, (2) English Episcopalians and American Episcopalians, (3) Baptists, and (4) Methodists. The following were elected: The Rev. J. Edkins, D.D.; the Right Rev. Bishop Schereschewsky, D.D.; Rev. E. C. Lord, D.D.; and Rev. S. L. Baldwin, D.D. An Examining Committee was elected, as follows: The Revs. Paen Sing, Ze, B.A.; Yen Yung Kiwng, B.A.; Kow Jin Kwei, and Dzaio Tai Zeh.

At a recent meeting of the Board of the National Bible Society of Scotland, letters were reported from four agents employed in China. One of these has for some years resided in Peking; two others had in December arrived in Chung-King, the prefectorial capital of the great western province of Sz-chuen; while the fourth, Mr. John Archibald, submitted a graphic account of his adventures in pushing the sale of the Scriptures in Hunan, the most anti-foreign province in China, and in which he has been the pioneer missionary. Mr. Archibald had visited the three great rivers of Hunan, pushed his way 150 miles up the Siang, called at the capital, and some of the chief cities, and, amid insults, threats, imprecations, and annoyances of every description, had put into circulation 2,500 gospels and 5,300 other books and tracts.

The Rev. John L. Nevius writes from Chefoo, confirming accounts previously received to the effect that the moral effect on the Chinese of the practical exhibition of human brotherhood, in sending relief to the sufferers by famine, had become so apparent that the missionaries are treated, both by the people and their officers, with a respect and confidence almost unknown before. He goes on to say: "This confidence and respect is not only extended to them as individuals, but also to the religion which they represent, and of which these acts of disinterested benevolence are regarded as the fruits. In some districts whole villages and communities are ready to profess themselves Christians; hundreds have been baptized, and thousands are on the roll of applicants for baptism. When the immediate effects of the famine are still felt, and relief expected, it is too soon to judge of the permanent effect of this movement. In this province (Shantung), however, in what was the famine region two years ago, plenty and prosperity have returned again. No help is needed or anticipated. Here the effect of the famine is apparent in its having given the missionaries a favourable introduction, and emboldened those who have religious proclivities to open communication with them. In this region a class of earnest men and women, a considerable portion of them in comfortable or independent circumstances, are seeking admission into the Christian Church. In connection with the English Baptist and American Presbyterian Churches, little companies composed of Christians and inquirers assemble every Sunday for Christian worship in more than twenty villages. They provide and fit up their own house of worship, and are making earnest efforts to advance in Christian knowledge. More than a hundred have been baptized in this one section during the present year. Another fact of much interest is the existence of certain secret religious sects, which have, to a considerable degree, prepared the way for Christianity. These sects evidence a real religious tendency in the

race, and a longing and striving for happiness in the future state. During a recent tour in the interior it was my privilege to baptize twenty-nine adults, a large proportion of them being adherents of one or the other of these well-known religions. There is reason to hope that the work thus in God's good providence begun will, with His blessing, and in answer to the prayers of His people, increase and extend. The secret sects above referred to are regarded with great jealousy and apprehension by the Government, which discourages any departure from Confucian orthodoxy, and regards them as inimical to the State, and tending to sedition and conspiracy. The prevalence of these societies, of which there is a great number, shows a general dissatisfaction with the recognized religions of China, and a desire for something better, which desire the fear of persecution and banishment cannot wholly repress."

## JAPAN.

After long delay on the part of the Government, the application of Dr. Gordon, of the American Board, for permission to reside at Kioto has been refused. This refusal was quite unexpected, and it is not yet clear whether it was caused by the opposition of the provincial officials, or by a change of policy on the part of the central Government. Another fact of a good deal of interest (which, like the above, we take from the *Boston Congregationalist*) also comes from Japan, to the effect that Professor Morse, formerly of the Essex Institute, and Professor Fenelosa, in their lectures in the Imperial College, seem to take delight in assaulting Christianity, declaring to their audiences that "no intelligent man who knows the facts believes in the special creation of man and the world." The Buddhists there appreciate these thrusts, and are glad to co-operate with all attempts to thwart Christianity. As a single drop of poison easily permeates a whole cup, so the teachings of these men seem now likely to prove a dangerous foe to the work of the missionaries, which thus far has been so blessed in this rising empire.

## CENTRAL AFRICA.

There was a considerable revival of the slave-trade during the last three months of 1878, and during the quarter more than fifty released slaves were received by the mission under the care of Bishop Steere. About forty adults were baptized, during the quarter, at Mbweni.

We mentioned, last month (p. 86), the death of Mr. Penrose, of the Nyanza mission. He was engaged (says the *Church Missionary Intelligencer*) as an engine-fitter and worker in iron, and went out to the East Coast a year ago, with Mr. Stokes. Mr. Penrose had gone forward from Mpwapwa towards Lake Victoria after Messrs. Stokes and Coplestone, and with a separate caravan. After passing through Ugogo, he took the westward route towards Unyanyembe, in order to reach Uyui, the present residence of Said-bin-Salim, the ex-Governor of the district. The *pori*, or uninhabited country called Mgunda Mkhali, is infested with robbers, like the similar tract of country on the other side of Ugogo, where Mr. Mackay was robbed some time back; and through this region Mr. Penrose was travelling in company with several Arab caravans. It seems that they had all encamped near a small lake called Chaya, and that Mr. Penrose, being anxious to get on, started to resume his journey a little before the others, when he was attacked and murdered, with his porters from the coast. From another source we learn that it is believed at Zanzibar that the marauders who attacked Mr. Penrose's party did so to avenge a defeat which they had previously suffered at the hands of the Abbé Debaize, the leader of the French Scientific Expedition.

At a special meeting of the committee of the Church Missionary Society, reference was made to the death, at Ujiji, of the Rev. J. B. Thomson (*Evan. Chris.*, 1879, p. 52), and the secretaries were directed to convey to the directors of the London Missionary Society the expression of the sympathy of the Church Missionary committee in the loss sustained by their infant mission at Lake Tanganyika.

## SOUTH AFRICA.

Mission work in Zululand is, of course, while the present war is being waged, at a standstill; and the missionaries have been obliged to seek shelter on British territory, with most of their converts. The Rev. Otto Witt arrived in London, during the past month, from the scene of conflict at Rorke's Drift, where his station was situate, and where he witnessed the fighting, and whence he had to fly for his life. He naturally seeks compensation for the wreck of the mission property caused by the war, the mission premises having been first occupied by the British and afterwards by the Zulus. Mr. Witt had an interview with the Secretary for the Colonies, and also addressed several public meetings on the sub-

ject of the war. He was accompanied by Umkwelantaba, a lad of about fifteen, cousin to King Cetewayo. Mr. Witt stated that he had been in Africa about three years, and after residing at his station for six weeks was able to preach his first sermon; at times finding it so difficult to obtain food, that he and his wife had at some periods been nearly starved. The Zulus had scarcely any idea of religion, and were under the impression Ookooloomkoolu made man, who it was originally intended was to live for ever. A lizard was sent to tell man that he was to live for ever, but the reptile went along very slowly, and Ookooloomkoolu, changing his mind, decided that man should die. Another animal was accordingly sent as a messenger, which overtook the lizard, and so they were doomed to die. It was a very difficult matter to carry on successfully missionary work in Africa, Cetewayo not wishing his people to become Christians.

At one of these meetings, the Rev. Dr. Moffat, who has spent nearly half a century in the interior of Africa, and twelve months in Zululand, said he knew the Zulus well. Their government was tyrannical and merciless, and every one acquainted with its character must wish it annihilated. In his opinion the present war was inevitable.

Mr. Witt left England on the 14th ult., for Sweden, accompanied by the Zulu youth, having nothing but grateful recollections of his treatment while in London. He and his wife and family arrived in England in absolute deprivation; they left it substantially comforted.

## Miscellaneous.

### FIRM GROUND FOR FELLOWSHIP.

In the last twenty years there has been a grand advance all along the lines of the army towards Evangelical Christian union for religious work. With increased intellectual apprehension of the truth of their respective systems, Christian leaders and teachers have also been absorbed by the idea that the unity of the Church is not intellectual, but spiritual; the heart, not the head, is the seat of the affections; and if one be of Paul and another of Apollos, yet in Christ all are one—one in Him, and so members one of another.

Dr. Tiffany is as decidedly, intelligently, and cordially an Arminian as ever he was, and Dr. Crosby is no less a Calvinist now than he was twenty years ago; and the churches of these two pastors are on opposite sides of the street, and resound with the Gospel preached from the different stand-points of the Presbyterian and the Methodist; but in all associations for the advancement of the kingdom of God on earth they work willingly and lovingly side by side. Not because they have changed their theological opinions in the least, but they have learned, and this is the age and its spirit, that things non-essential must not prevent union of heart and work for Christ's sake.

John Wesley was Arminian, George Whitefield was a Calvinist. They were separated by this honest difference of opinion. Yet who will say that one loved Christ less than the other, or that Christ

loved either of them most? Augustus Toplady wrote "Rock of Ages" as an anti-Wesley hymn, and the Wesleyans caught it up and sang it with an appreciating fervour that the Toplady Calvinists never knew.

Do these facts prove that one system is just as good as the other? No. Or just as useful? No. Or just as scriptural? No. Let every man be fully persuaded in his own mind. But with the growth of intelligence, love, and enlightened zeal for Christ, comes a conviction, illustrated by these facts, that private judgment will lead human minds to diverse results in the study of truth; so that wise and good men will *think* differently as to the interpretation of the Word, while all have the spirit, and by it are led, and they lead others, to the Lamb of God, who taketh away the sin of the world. To the cross of Christ Wesley led his mourning soul. There Whitefield lay with uncounted converts. To them Christ was the objective point, and they were not diverted from Him by their loyalty to theological leaders, however learned in the schools or illustrious in the Church.

And this has now become so thoroughly the mind of the Christian world, that a few blind men, and some who have lost their own faith, cry out that everybody has ceased to believe; that Calvinists have come down from their wall, and Arminians from theirs, and it is of no importance now-a-days what a man thinks, if he only works and loves!



But it is not so. It is as true now as of old, "He that doubteth is damned"—condemned. The man on the wall is safe, on either wall; but the unstable man, like an egg on the sea, is tossed about by every wind of doctrine, and quite likely to be lost while he is tossed.

We have reached firm ground. Unity, liberty, and charity make the trinity of scriptural fellowship, and are all comprehended in the Protestant Evangelical idea of the Church of Christ.—*Dr. I. Prima.*

**THE CONVERSION OF THE COUNT DE GASPARIN.**—An article bearing this heading appeared in our number for October last (p. 316), on the authority there given of our transatlantic contemporary, the *Christian Intelligencer*. We take the earliest opportunity since the receipt of the letter, which we insert below, to express our regret that the statements referred to were transferred to our pages.—[Translation:] "Mr. Editor: The anecdote entitled 'The Conversion of Count de Gasparin,' to which you have given insertion in your journal, is, from beginning to end, entirely erroneous. My father-in-law, Count Adrian de Gasparin, Prefect of Lyons, Minister of the Interior, Peer of France, Member of the Academy of Sciences, etc., etc., *was never a Catholic*. The sermons of the excellent M. Adolphe Monod *had no influence whatever upon his spiritual condition*. Lastly, it was not a sermon of M. A. Monod which involved the latter in certain ecclesiastical difficulties, but his refusal to administer the Lord's Supper one Sunday, when some notoriously evil livers had resolved to present themselves at the communion table. As it is the duty of every Christian journal to respect the truth, and to rectify any deviation from it in its columns, I beg that you will insert this letter in your next number, being perfectly assured of your readiness to correct the mistake, to which, unintentionally I doubt not, you have given the sanction of your name before the public.—Believe me, Mr. Editor, with distinguished consideration, the Countess AGENOR DE GASPARIN.—Le Rivage, near Geneva, Feb. 24, 1879."

**FATHER HYACINTHE AND FRENCH PROTESTANTISM.**—At the recent annual meeting of the Glasgow Continental Society, Mr. John Burns, of Castle Wemyss, presided, and in the course of his opening remarks said that he had seen Mr. McAll's work in Paris during the last autumn, and he could speak of the real good that was being done there. As Paris was to France, so was France to the rest of Europe. It was the cradle from which everything both good and bad emanated throughout Europe, and therefore he was glad to see that the society was making one of its greatest efforts in the dissemination of Protestant truth in the great country of

France. In his belief, France was at the present moment the most prosperous country on the face of the earth. We had great distress in this country, in America there was also great distress, and in some Continental countries; but in France, owing to the frugality of the people and other causes, they were enjoying considerable prosperity in the midst of general depression; and it should be their desire to do all they could to spread Protestant truth in that great country. He should like to take the opportunity of saying that there was a strong leaning in certain quarters—in the Church to which he belonged, for instance (the Church of England)—to assist Père Hyacinthe in the work he was doing. He thought they should go in rather for downright Protestantism than for any such weak-kneed Protestantism as that with which Père Hyacinthe's name was associated. There was in that work a leaning to, a fraternity and friendship with, the Roman Catholic religion, which ought to be abhorred by all good Protestants. He therefore rejoiced that the Continental Society was going upon the lines of strict Protestantism, as our fathers did before us, and was not being seduced into the pseudo-Protestantism of Père Hyacinthe and that class, who to a certain extent truckled to Roman Catholicism. The Secretary, in his report, said that in France the attitude both of the Government and people towards Protestant Christianity had been more favourable than at any former period within the memory of the present generation. The salient features of the position appeared to be that the more intelligent part of the people had consciously parted with Roman Catholicism as the national faith, and that there was a dim but real perception of the fact that there was a true faith, the knowledge of which was essential to their well-being. In Italy they saw no such marked signs of progress; but as France was the intellectual and moral leader of the Latin races, they might confidently hope that any real progress made there would tell for good all over the south of Europe.

**AN EXTRAORDINARY TRIAL** has been taking place at Saarbrück. Three girls, daughters of agricultural labourers at Marpingen, a village in Rhenish Prussia, spread a report that they had seen the Virgin in a neigh-

bouring wood; and this story being spread by the priests of the district, caused thousands of persons to flock to the spot, where cures were pretended to be effected by the girls, who professed to have hourly interviews with the apparition. The Government, however, thinking that a political object was at the bottom of this movement, set on foot a prosecution against the parents of the girls, five village priests, and six other persons. During the trial 170 witnesses were examined.

MR. GEORGE MULLER is still actively pursuing his evangelistic labours on the Continent. At the end of last year he proceeded from Switzerland, *via* Lyons and Marseilles, into Spain, where he tarried at Barcelona, Saragossa, and Madrid. He visited the missionaries and inspected several large schools which he is the means of maintaining in the country, and addressed meetings through an interpreter. He came direct from Madrid to Bayonne, and has since visited Biarritz, Pau, Bordeaux, and Cannes, holding numerous meetings at these places, either in English, French, or German. He is now at Nice, whence he proceeds to Mentone, where, it may be stated, he will probably meet Mr. Spurgeon. It has been announced that in the autumn of the present year he will go again to America.

THE SCHOOL-HOUSE of the Irish Church Mission, Clifden, Connemara, was lately attacked at three in the morning, and burnt down. The teacher and his family were sleeping in it at the time. It was only with difficulty they succeeded in saving their lives. A Romish priest had claimed a right to enter the school-house in search of children for his communion, and this led to proceedings at petty sessions, much excitement in the neighbourhood, and the outrage now mentioned.

A BRONZE STATUE OF DR. LIVINGSTONE has been unveiled in George Square, Glasgow. It is 8 feet 6 inches in height, and has the attitude of a man addressing a gathering. In respect to the likeness, Dr. Moffat, the venerable father-in-law of Dr. Livingstone, is said to have pronounced it one of the best he has ever seen.

THREE PERIODICALS in Britain are now devoted to the exposition and defence of the theory started (says the *Weekly Review*) by the late John Wilson, of Brighton, an old Kilmarnock weaver and Radical, according to which the English people are the descendants of the Lost Tribes of Israel.

THE LATE MRS. RANYARD.—At a meeting of the late Mrs. Ranyard's "Council of

Friends," held at Lord Kinnsaird's, 2, Pall Mall East—the Earl of Shaftesbury, President, in the chair—to consider the expediency of carrying on the London Bible and Domestic Female Missions, it was resolved: "That the Missions be continued on the same principles and in the same spirit as hitherto, and with as little change as possible in the mode of administration, and in connection, as heretofore, with the British and Foreign Bible Society." The death of Mr. Benjamin Ranyard took place on the 10th ult., within a month of the death of his wife.

THE NEW BISHOPRIC OF CALEDONIA, British Columbia, has been offered to and accepted by the Rev. W. Ridley, Vicar of St. Paul's, Huddersfield, formerly a missionary in India.

A WEEK'S TEMPERANCE MISSION has been taking place at Sheffield. It commenced on Sunday, the 16th ult., by the preaching of 956 temperance sermons.

THE THREE HUNDRED AND FIFTIETH ANNIVERSARY of the Diet of Spires is to be celebrated by the German Protestants this month.

THE WESLEYAN THANKSGIVING FUND amounted, on the 19th ult., to upwards of £104,000.

THE COUNTESS OF RAVENSWORTH has joined the Roman Catholic Church.

THE BISHOP OF ANGRA, in Portugal, has issued a pastoral on the lack of candidates for the priesthood, and expresses a fear of a clerical famine in his diocese.

A CONVENT OF THE "PERPETUAL ADORATION"—an offshoot from the Convent of "Le Sacramentale" in Rome—is about to be erected near Dumfries. The convent will be the first of its kind in Scotland.

DR. MACCABE has been appointed Roman Catholic Archbishop of Dublin, and Monsignor Woodlock, Rector of the Roman Catholic University, has been appointed Bishop of Ardagh. Dr. Maccabe's appointment was approved of by a unanimous vote of the College of Cardinals.

A DESPATCH FROM ROME says that the Pope has recently addressed a fresh communication to the Catholic bishops in Germany, enjoining upon them to co-operate in the restoration of concord between Church and State. It is also stated that the Vatican has memorialized the Powers for the re-establishment of the Bulgarian Patriarchate. Austria has consented to this, and to the nomination of the bishops. Also that Cardinal Manning has submitted to the Pope a plan for placing the English Catholic Church in immediate

dependence on the Pope, instead of on the Propaganda, as heretofore; and that instructions have been sent to the French bishops

to offer no opposition to the Government measure respecting academical degrees.

## Literature.

*The Catholic Presbyterian: an International Journal, Ecclesiastical and Religious.* London: Nisbet and Co. New York: Randolph and Co.

THE publication of this monthly magazine, issued simultaneously in London and New York, is one result of the meeting of the General Presbyterian Council at Edinburgh, in 1877. Though not having any official character, it must yet be held to represent, on the whole, the wide-spread communion to which its conductors belong. The first three numbers, now before us, contain a variety of able articles on a number of topics, theological, ecclesiastical, literary, and general, by some of the ablest writers of the Presbyterian Churches on both sides of the Atlantic and on the Continent of Europe. There are discussed, among other subjects, "Religious Reform in France," by M. Eugene Révalland; the "Anglo-American Bible Revision," by Dr. Philip Schaff; "Recent Theories of Future Punishment," by Dr. Cairns, of Edinburgh; "Merle d'Aubigné and his Work as Historian," by Principal Rainy, of Edinburgh; "Pastors, Theology, and the Age," by Professor Fattum, of Chicago; and "Christian Culture," by Dr. Oswald Dykes. A "General Survey" of current events; expressions of individual opinion in "Open Council," and "Notes and Queries," are features which add to the general interest of the work, and some of which embody information not to be met with elsewhere. The opening article in the first number, by the Editor—Dr. Halkie, of Edinburgh—is one which combines with a remarkable force and firmness of statement on behalf of the Presbyterian polity a clear recognition of the ecclesiastical status of communions whose church order is widely different, and a noble appreciation of the claims of that Church of the future for which so many good men have sighed and laboured. "The denominational era of the Church is certainly an inferior one," writes Dr. Halkie; "but it seems to be necessary for forming the habit of activity, for stimulating real, developing liberality, and gathering to the Church the warm affections of the people. When it has sufficiently accomplished these ends it will pass away into an era a higher one of visible unity. . . . Nevertheless the denominational era will be tempered with the catholic. Men running about and shouting, 'I am of this,' 'And I of another,' 'And I of a third,' are not an improving spectacle. They can hardly give attention to that noble article of the

Creed: 'I believe in the Holy Catholic Church.' It were well, surely, that the essential inferiority of the denominational epoch should be recognized. The Church, it would seem, must pass through a somewhat creeping caterpillar existence before she is developed into her bright, soaring condition. Let us learn all that we have to learn while we are in the chrysalis state, but think longingly all the while of the brighter day to come."

*The Churchmanship of John Wesley, and the Relations of Wesleyan Methodism to the Church of England.* By JAMES H. RIGG, D.D. London: Wesleyan Conference Office.

THE President of the Conference has here recast and combined in one composition two pieces already before the public on the relations of Wesley and Wesleyanism to the Established Church. Wesley's career was so unique, and, regarded in a spiritual aspect, so eventful; his religious experience and his ecclesiastical relations extended over so long a period; and respecting both so much has been put forth by imperfectly-informed writers,—that this narration of unquestionable facts, in all their completeness, with a statement of the conclusions which they inevitably suggest, was due both to the memory of the founder of Methodism and to the Methodists themselves, in vindication of their present position. Originating in current controversies, the book has a permanent value as a contribution to the history of the great religious movement with which the name of Wesley is indissolubly associated.

*The Evangelistic Baptism Indispensable to the Church for the Conversion of the World.* By the Rev. JAMES GALL. Edinburgh: Gall and Inglis.

THE first of two treatises, intended to set forth the author's views on the true philosophy and methods of mission work, or, as he here terms it, the "Science of Missions." Mr. Gall brings to the elucidation of his subject a long and fruitful experience. For upwards of fifty years has he laboured in the home mission field—first as a Sunday-school teacher; then as an elder in charge of a congregational mission; afterwards as superintendent of an un denominational mission; subsequently as pastor of a territorial church in Edinburgh; and finally as ordained evangelist. He calls for an entire consecration and devotedness on the part of the Church to the service of her Lord, such as shall displace existing modes of opera-

tion by others, unquestionably superior, but possible only on a higher plane of piety than that which now exists. "If," he says, "the views advocated in these volumes be correct, a complete revolution in our present system of evangelism is now due, and must sooner or later take place. The public preaching of the Word will form only a very small proportion of the means by which the Gospel of the kingdom is to spread, and the Church of Christ to 'make increase of itself in love.' There will be a thousand nameless influences at work, of gentle kindness, deeds of mercy, and works of usefulness, backing up the 'testimony of Jesus,' from thousands of lips that are at present silent in His cause. And, finally, the work of the pastor and the spiritual courts of the Church will not be so much the stimulating of congregations to give money, or the administration of the proceeds of 'Christian liberality,' but the feeding of the Church of God which He hath purchased with His own blood, that its members may 'shine as lights in the world, holding forth the Word of life.'"

*The Aggressive Character of Christianity.* By the Rev. WILLIAM UNSWORTH. London: Wesleyan Conference Office.

THE object with which this book has been written is similar to that of the work noticed immediately above. The true principles of Church work are deduced from a review of the patriarchal, the Jewish, and the Christian dispensations; the qualifications for such work are pointed out; the means and methods of Christian aggression are described; the indifferent are warned and rebuked; and the true worker is cheered and encouraged. Mr. Unsworth propounds no revolutionary plans, but he offers many useful suggestions to those who are or should become workers, and his pages are throughout both practical in their aim and stimulating in their tendency.

*Songs of the Hebrew Poets in English Verse: Songs Illustrating the Life of David.* By the Rev. JOHN BENTHALL, M.A. London: Sampson Low and Co.

THE object in this work is to show that the poetical utterances of "the sweet Singer of Israel" may be so arranged as to illustrate the life of David, from his anointing by Samuel to his death; David, not only as the Psalmist, but as the king, the prophet, the warrior, the ruler, and the man. Taking selections from the First and Second Books of Samuel and the First Books of Kings and Chronicles, the author obtains a historical outline or framework in which he inserts the "songs" found in the Psalms or elsewhere, so as to present the reader a picture of David's life and a portraiture of his character, drawn, so to speak, by his own faithful hand, under the influence of divine inspiration. In

the English verse here given, fidelity to the original has been the great aim sought by the translator, who has followed, as far as possible, the Authorized Version. The Messianic element in these sacred songs is recognized by him very distinctly in some parts of his work; but though he disclaims the "duties of a commentator," the references in his annotations to "David's Lord" are fewer than we have a right to expect. There are some ingenious remarks on the significance of the word "Selah."

*The Birthday Memorial and Daily Text-Book.* London: Wesleyan Conference Office.

AN elegantly got up little volume, in the compilation of which much pains must have been taken. On the left-hand page is a passage of Scripture, followed by a verse of poetry for each day in the year; and on the right hand are ruled spaces, to correspond, for the insertion of names. The passages are not so limited in their range nor are the verses (about half of which are taken from the less familiar works of the brothers Wesley) so commonplace as in some other books of the same class.

*The City of Progress and the Signs of the Times.* London: Simpkin, Marshall, and Co.

IN this book, the spectator of a glorious sunrise, after having gazed upon the splendid night in silent admiration, is accosted by a mysterious stranger, who, after a few brief inquiries, gives to him a manuscript. He reads it, and then receives another written paper from the same person, who proves to be a native of the "City of Progress." These manuscripts, or a great portion of them, are supposed to be here printed. They narrate the alleged origin, history, and doom of the "City of Progress," and the adventures of certain of its inhabitants in their quest of the "Everlasting City." Many of the persons and places we here encounter will be very familiar to those who have not forgotten the immortal allegory of John Bunyan; the "City of [Worldly] Progress" itself, for example, cannot fail to remind one of the City of Destruction in "The Pilgrim's Progress;" but there are also numerous allusions to current opinions and controversies in both the world and the Church. Indeed, the book, though a small one, includes within its range topics the most multifarious and periods the most remote—beginning with the fall, and stretching through all the ages and dispensations to the Millennium. Genius only, or something akin to it, could alone fuse materials so vast into one harmonious whole, in which the execution might, in some degree, correspond to the design. The aim of the writer, however, is evidently good; and his doctrinal teaching, if we interpret it aright, appears to be scriptural.

# Evangelical Alliance.

## PROCEEDINGS OF COUNCIL.

A special meeting of Council was held on Thursday, February 27, for prayer and for the appointment of an additional Secretary. The meeting was presided over by Sir Harry Verney, Bart., one of the Vice-Presidents, who read a passage of Scripture; and prayer was offered by the Rev. Dr. Fraser and the Rev. William Arthur. Another passage of Scripture having been read, prayer was offered by the Rev. Dr. Aveling.

### THE SECRETARIAT.

The special subject for consideration at the present meeting was submitted in the terms of the minute adopted at the last ordinary meeting of the Council. Letters were read on the subject from the following members of Council: The Rev. Dr. Blackwood, Rev. A. M. W. Christopher, Rev. F. Cruse, F. Anderson, Esq., and R. A. Macfie, Esq. After long deliberation, it was agreed by a majority to proceed at once to the election.

It was then proposed by Mr. Donald Matheson, and seconded by Colonel Noble: "That Colonel Field, C.B., be appointed one of the Secretaries." This motion the Chairman declared carried.

The Council then proceeded to the transaction of ordinary business.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. John Hearnshaw, Walsall.

Colonel Duncan, Brighton.

### NEW MEMBERS OF COUNCIL.

Notice having been given at the last meeting, it was resolved: "That the Rev. John Richardson and the Rev. Clarmont Skrine be appointed members of this Council."

### PROPOSAL FOR SPECIAL PRAYER.

The Secretary read a letter from Colonel Field, suggesting that the Alliance should invite Christians in different parts of London and over the kingdom to meet for special prayer and supplication to Almighty God, in view of the calamity which has befallen our brave soldiers in South Africa, to pray for help and deliverance, commending unto the merciful protection of our gracious God the forces now standing on the defensive in presence of the enemy, and that they may be preserved till the arrival of reinforcements. It was also suggested that the success of the Afghan campaign, and the small loss of life occasioned by that war, would be

a fit subject for praise and thanksgiving—prayer also for a speedy and permanent peace, and that the progress of the Gospel in that land might follow.

The opinion was generally expressed that such action did not fall within the scope of the Alliance.

### REMITTANCE TO MR. BEN-OLIEL.

The Secretary reported the remittance of £42 to Mr. Ben-Oliel, being the sum obtained to assist him in his legal defence.

### VISIT OF DR. STOUGHTON TO EDINBURGH.

The Rev. Dr. Stoughton reported that on the occasion of a recent visit to Edinburgh he had met the Committee of the Alliance in that city. The following minute had since been forwarded by the Rev. G. D. Cullen:—

"At a meeting of Christian friends held here to-day, consisting of Lord Polwarth, Lord Balfour of Burleigh, Drs. Stoughton, Bonar, Goold, MacGill, W. Robertson, Murray Mitchell, Thomson, Sheriff Campbell, Professor Balfour, and Messrs. R. A. Macfie, Findlay Anderson, and Hoyer, it was resolved, after full consideration, to make an earnest effort to revive the interests and promote the objects of the Evangelical Alliance. It was thought desirable for this purpose to secure the advantage of the presence in Edinburgh of Dr. Stoughton, one of the Honorary Secretaries of the Alliance, who is willing to attend another meeting and give information regarding the ensuing Conference at Basle, and other movements prosecuted by the Alliance."

The second meeting had been very influentially attended, and much interest had been awakened in the Alliance.

It was resolved: "That the best thanks of this Council be presented to the Rev. Dr. Stoughton for the valuable aid which he has rendered."

A meeting of Council was held on Thursday, March 13; John Finch, Esq., and afterwards Sir Harry Verney, Bart., in the chair. After reading the Scriptures, prayer was offered by the Rev. John Richardson.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Lieut.-Colonel Beatty, R.E., Bath.

Rev. Thomas Hayes, Bath.

Miss A. E. Crawford, Bath.  
 Miss J. H. Dendney, Bath.  
 Thomas Wheeler, Esq., High Wycombe.  
 Rev. H. Webb Smith, High Wycombe.

#### PROVINCIAL VISITATION.

The Rev. J. S. Russell reported his visit to Bath as a deputation from the Evangelical Alliance. A public breakfast of the friends of the Alliance was held in that city on Friday morning, Feb. 28, presided over by Colonel Willoughby. The meeting was addressed by the Rev. Prebendary Anderson, the Rev. Mr. Layard, and the deputation. Much interest was expressed in the work of the Alliance, and several new members were obtained.

Mr. Arnold reported that, in accordance with the invitation of the Council of the Irish Branch, and also by instruction of this Council, he proceeded to Dublin immediately after the last Council meeting. He had the

pleasure of meeting a large number of the friends of the Alliance in Dublin, at drawing-room meetings held in the houses of Mr. Lambert Jones (Treasurer of the Irish Branch), General Dobbe, and Mr. Charles Gausson. He then proceeded to Belfast, where a numerous company of Alliance friends assembled at a social meeting. He also addressed a meeting in the church of the Rev. R. Vint, B.D., Portadown. Much interest was awakened by these various gatherings. The work done by the Irish Branch is a large and useful one, and they feel the necessity of occasional visits from the London Secretary, to give details of the world-wide operations of the Alliance. Mr. Arnold stated that he was everywhere most warmly welcomed, and met many old friends of the Alliance.

The Council expressed their satisfaction at the result of the visit of their Secretary to Ireland.

#### SOUTH LONDON BRANCH.

The usual monthly meeting of the Committee and friends of this branch was held on Friday evening, March 14, at the residence of J. L. Hadley, Esq., Hazelbourne, Balham Hill.

After tea and coffee had been served, the company adjourned to the drawing-room. Mr. Hadley welcomed the friends present, and, as he was suffering from indisposition, asked the Rev. John Kelly, of Streatham, to take the chair. Mr. William Morley, the Rev. Luke Tyerman, Mr. Marshall, and Mr. W. M. Smith took part in the devotional exercises. Mr. A. J. Arnold, Secretary of the parent society, was prevented by illness from being present.

The Rev. J. E. Scott, American missionary from Van, in Armenia, said he had been engaged for the last seven or eight years in Asiatic Turkey, and, though an American, felt at home in England, as the land where he had laboured has been somewhat intimately associated with England, and such relationship has been fraught with good to the American missionaries at work there. Van is about 300 miles from Trebizond, and about forty or fifty miles from Mount Ararat, on Lake Van, a city of 40,000 or 50,000 inhabitants, including those without the walls, about two-thirds of whom are Armenians. The country around is full of picturesque interest, and of great physical beauty. Murphy, in his Commentary on Genesis, contends that the Garden of Eden included Lake Van and the Lake of Oroomiah; but the district is now, as regards its in-

habitants, a fallen paradise, and it is a land in which Christian interest has always centred. About sixty years ago America sent missionaries there. Van is the centre of Armenian ecclesiasticism, and the seat of the Armenian "Catholics" and of numerous monasteries on the sides of the mountains and lake; the Armenians clinging to the thought of distinct nationality, and reckoning Van their capital. The opposition to the progress of evangelization has been much broken within the last six years. Two congregations and a church of sixteen members have been organized, temperance has been promoted, and secular schools established; but numbers do not express a true index of the effect produced by the spread of the Scriptures. The people have learned to understand the work of the missionaries, and no longer greet them with opprobrious epithets and missiles of various kinds. They were misinformed and deceived by their priests, and pronounced a standing anathema against the Protestant Testament. Public sentiment has been changed, gradually but completely. Female education used to be regarded as the height of folly, unwarranted and sacrilegious; not one in a thousand had learned to read. Now two schools for females are conducted by the Armenians themselves, taught by male teachers, and are popular. Evidences of Western civilization have reached them, and excited their desire for knowledge. Mr. Scott gave an instance in which a young female taught in their schools had influenced the whole village where she lived, conducting a Bible-class

and teaching young and old to read the Testament and to sing Christian hymns. Surrounding villages were influenced; a spirit of inquiry has extended throughout the whole land, and it is common now for the people to consult the Bible rather than their priests. They have meetings in the city for Bible-reading among themselves, and begin and end with prayer, and sing our hymns. Asia Minor is now dotted all over with Christian churches, and there is more than ever a call for evangelistic work. Doors are opened, and if the mission staff could be increased tenfold, it would not supply the need.

An interesting conversation ensued, in which the Rev. Luke Tyerman, Mr. Morris, Mr. Morley, Mr. Pocock, the Revs. J. Kelly, J. G. Rogers, and S. J. P. Dunman took part, chiefly in reference to the teaching of the Greek Church; Mr. Scott replying that the Armenian Church was the result of an early heresy, before the Church was divided into Greek and Roman.

The Chairman having expressed the thanks of the meeting to Mr. Scott for his interesting address, and wished him prosperity in his work, prayer was offered by the Rev. J. G. Rogers, and the company adjourned for refreshments.

#### NOTTINGHAM BRANCH.

The annual meeting of the Nottingham Branch of the Evangelical Alliance was held on March 17, in the Lecture-hall of the Presbyterian Chapel, Belgrave Square. The chair was taken by Mr. A. Wells, Vice-President.

After singing and prayer, the Chairman called upon the Secretary, Mr. W. B. Carter, to read the report, which contained an interesting *résumé* of the work of the Alliance during the past year.

The Rev. G. Edgcome moved the adoption of the report. He remarked that the Church of Rome boasted of her unity. He was not sure that there was so much unity in the Romish Church as she thought there was, but he did know that there was a real union among the Protestant churches of their land, and he was pleased to join, year by year, in showing to the world the Christian union existing among all the brethren in our Lord Jesus Christ.

The Rev. J. Medicraft heartily endorsed the catholic sentiment given utterance to by Mr. Edgcome. Reference had been made in the report to those passed away during the year. When that sentence was read, he said to himself, "Yes, they have gone to join the Evangelical Alliance above."

The resolution was carried unanimously.

The Rev. W. C. Van Meter next addressed the meeting. After speaking feelingly with respect to that part of the report on behalf of those imprisoned or persecuted, instancing cases of suffering for conscience' sake, he referred to the antagonism which existed between the Romish Church and the Alliance. Rome hated everything that was not Romish, but she hated the Alliance because she dreaded it and felt its power. It was no little party or denomination, but was composed of strong men, with strong hearts. No

wonder the Pope denounced and cursed them. The late Pope cursed the King and all who assisted in overthrowing his power, but they only laughed at him. The new one, finding out the result of those curses, turned instead his attention to the poor. Those who sent their children to the Protestant schools, those who set the type for their notices, were devoted wholesale to perdition; but, while a few trembled, the majority passed on with contempt. The Papacy found in the Alliance an antagonist she might well fear. Its influence was felt even where it was not seen. Some might perhaps think that, because it had no organized branch at some particular town, therefore it was doing no work there. That was where the mistake lay. The Alliance was everywhere. Speaking of the denunciations hurled at them by the Pope, Mr. Van Meter referred to the words applied by him to their places of worship—infernal halls. He occasionally heard it said, "There are divisions among you." That was true; but were there no divisions here in England? He then referred at length to the various denominations labouring at Rome, and spoke of their Sunday-schools, mentioning the manner in which these were established within a few steps of the Vatican itself. It seemed that the way was opened by a liberal thinker, occupying a residence within the wall built by Leo vi., enclosing the Vatican, St. Peter's, and other famous Roman Catholic edifices, offering to let them have rooms in his house; and now, when the Pope's windows were open, he could hear the children's songs. In conclusion, he wished to tell them how they in Italy were comforted by the prayers and support of those friends at home. The Papacy, they might be assured, would not hesitate to

spill Christian blood again, as in the past ages, if she had the power. This it was their duty to prevent.

Mr. W. B. Carter moved, and the Rev. J. Wodehouse seconded, a vote of thanks to Mr. Van Meter for having so arranged his

journey as to be present at the meeting, and also for his address.

This was carried. Mr. Van Meter replied, and a similar compliment to the Chairman, followed by the singing of the Doxology, terminated the proceedings.

# IRISH BRANCH.

## DUBLIN.

A meeting of Council was held on Tuesday, March 11; the Right Hon. William Brooke in the chair. A letter was read from the Rev. H. W. Townsend, expressing his regret that, in consequence of his removal to London, he must resign his office as one of the Honorary Secretaries. The following resolution was proposed by the Rev. Dr. Kirkpatrick, seconded by the Rev. J. S. Fletcher, and carried unanimously: "That the Council having received with much regret the resignation of the Rev. H. W. Townsend of his office as one of the Honorary Secretaries, desire to express their esteem for his Christian character and catholicity of spirit, and their appreciation of his valuable services in promoting the cause of the Evangelical Alliance."

The election of a successor to Mr. Townsend was then proceeded with, and the Rev. Dr. Craig, Incumbent of the Molyneux Church, Peter Street, Dublin, was unanimously elected. Dr. Craig, who was present, intimated his willingness to accept the office.

The Secretary reported that as the scheme for promoting the study of Christian Evidences and Protestant Theology had been adopted by a considerable number of persons throughout the country, it would be necessary to appoint examiners in connection with the examinations to be held in April. As the department of Christian Evidences is conducted in connection with the Christian Evidence Society of London, it would be only necessary to appoint examiners in connection with the department of Protestant Theology. The Rev. Hamilton Magee and the Rev. J. Dryden Smylie were then appointed.

The Secretary further reported that Mr. A. J. Arnold, one of the London Secretaries, had recently visited Dublin. Drawing-room meetings had been held at the houses of Mr. Charles Gausson, Mr. J. Lambert Jones, and Major-General Dobbs. Those present were deeply interested in the full and lucid statements presented by Mr. Arnold of the work of the Alliance during the past year. The cordial thanks of the Council were unanimously passed to those gentlemen for their

kindness in arranging those meetings for Mr. Arnold.

The Secretary reported that the arrangements for the observance of the Day of Prayer for Ireland (March 17) were now complete, and it was hoped that much blessing would result from the contemplated services.

## BELFAST.

On the evening of Tuesday, March 5, a social meeting of the members of the Alliance and friends was held in the Board-room of the Mission premises, May Street. There was a large gathering, including representatives of various denominations. After tea, Robert Thompson, Esq., the Treasurer of the Belfast Auxiliary, was called to the chair. Among the clergy who were present may be mentioned the Revs. Dr. Bryce, Dr. Knox, Dr. Donald, Dr. Wright, J. H. Deacon, W. Riddall, J. W. McKay, S. Kershaw, John Wilson, W. Sayers, D. K. Mitchell, and William Park. There were also present Josias Cunningham, Esq., J. M. Barnett, Esq., M.D., D. K. Matthewson, Esq., W. R. Nelson, Esq., James Taylor, Esq., W. R. Kea, Esq., A. Kent, Esq., A. Eakin, Esq., etc., etc. Letters of apology were received from Sir Thomas McClure, Bart., M.P., Sir John Preston, J. P. Corry, Esq., M.P., William Ewart, Esq., M.P., and many others. After prayer, the Chairman introduced Mr. A. J. Arnold, one of the Secretaries of the Alliance from London, who made a most interesting statement as to the work of the Alliance, especially its foreign operations, referring to several cases of persecution in various countries, in which the aid of the Alliance had been sought and most effectually rendered. The Rev. J. W. McKay, in a few suitable remarks, expressed the thanks of the meeting to Mr. Arnold for his admirable address. The Rev. R. Workman gave an account of the classes on Christian Evidence which are being held, under the auspices of the Alliance, this winter, again in Belfast. Afterwards some other gentlemen spoke on matters connected with the work of the Alliance, and the meeting was brought to a close with prayer by the Rev. Dr. Donald about half-past nine o'clock.



## OBSERVANCE OF THE DAY OF PRAYER FOR IRELAND.

The central meetings in Dublin were held in the new Christian Union Buildings, Lower Abbey Street, and carried out under the direction of the Council of the Irish Branch of the Evangelical Alliance, in connection with the arrangements now largely recognized for offering up special prayers for Ireland on St. Patrick's Day. The Right Hon. Wm. Brooke presided at the noon meeting. There was a good attendance.

The proceedings commenced with the singing of a hymn, after which prayer was offered by the Rev. G. A. P. Arbuthnot.

The Rev. Dr. Kirkpatrick gave an address upon "The Claims of Ireland upon the Sympathies of the Christian Church." Ireland, he remarked, claimed our sympathy in the fond recollections cherished by its people of its ancient historic fame. He referred to the well-attested celebrity of Ireland as a seat and source of religion and literature between the middle of the sixth and the middle of the eighth century, and the pardonable complacency with which the Irish people dwelt on the memory of the days when the monastic schools of Ireland attracted multitudes of students from other lands, and when missionaries went forth from that country to Britain and to the Continent to instruct the nations sitting in the darkness of ignorance and superstition; and they continued to look with fond but melancholy admiration on the ruins of churches and castles so numerous scattered over the land—on the round towers, the sculptured crosses, the illuminated manuscripts, the rich bracelets and collars occasionally disinterred from the earth; all testifying to the wealth and artistic skill which once pertained to the country, but which had long since passed away. He pointed out the peculiar difficulties with which Protestantism had to contend in Ireland, from the mode in which it had been introduced into that country, from the measures by which it had been upheld as the dominant religion in bygone years, and from the fact that there never had been, in the long lapse of 300 years, any wide-spread, well-directed, sustained, and continuous effort made to circulate the Bible over the length and breadth of the land. Ireland claimed our sympathy in the zealous attachment of Roman Catholics to their religion; Ireland claimed our sympathy in the extreme jealousy of its Roman Catholic people for the honour of their country. The Irish people were compelled to admit their inferiority, but they were extremely sensitive to any reproach or

ridicule cast upon their country, or on the condition or character of its inhabitants. He rejoiced to perceive and to acknowledge that a kindlier tone and mode of expression have of late years prevailed in the English newspaper press. Statesmen of every shade were animated by an honest and fervent desire to remedy the ills of Ireland. They had hitherto failed to conciliate loyalty and good-will. It seemed a problem impossible for legislation to solve. The Word of God alone could bring health and cure.

The Rev. Dr. Craig gave an earnest address upon "The Christian's Call to Holiness," after which a number of requests for prayer were read by the Secretary, the Rev. D. Mullan.

The Rev. James Wilson delivered an address upon "The Christian's Call to Unity." He said: The Lord's followers are called to union by the state of the world. Its sins and sorrows, and the small proportion of the human family called Christian, should constrain the whole Church to stand shoulder to shoulder to pull down the strongholds of sin and extend the Redeemer's kingdom.

The Rev. James White spoke on "Christian Effort."

At the evening meeting, John R. Fowler, Esq., presided. There was a large attendance.

The Rev. J. S. Fletcher addressed the meeting on "Ireland for Christ." This was what they ought to work for and hope for. They should seek to make Christ their King. At present there were a number of enemies of Christ who had more or less sway in Ireland. He would mention a few of these usurpers. First, there was a strong drink, on which so many millions of money were worse than wasted; second, there was impurity, which, if Ireland was to be won for Christ, they must set their face against; third, Sabbath-breaking. The fourth usurper, he mentioned, was practical infidelity—not open infidelity avowed and boasted of, but practical infidelity. Finally, there was superstition, to which Ireland was more given than any other land on the map of Christendom. Ireland was to be won for Christ by individual effort and by united effort. If they were to win Ireland for Christ, it must be by sinking sect and by working together in Christian unity.

The Rev. Wm. Nicholas addressed the meeting on "Apostolic Doctrine."

The Rev. James Stevenson briefly addressed the meeting on "The Apostolic Spirit and Power."

The meeting was concluded with prayer by the Rev. W. Campbell.

# Evangelical Christendom.

MAY, 1879.

THE MONTH.



WE believe that throughout the land there is a universal feeling of satisfaction that our beloved Sovereign has been enjoying a season of comparative repose, a period of rest from those toils and cares of public life from which a constitutional ruler cannot be exempt. From all accounts, it seems that the Queen has availed herself to the utmost of those facilities for combining quietness with change of scene and of surroundings which were so fully within her reach, and of which, after the repeated sorrows she has lately had to bear, she stood so specially in need. It is gratifying to find that she was everywhere received by the populations with such marked and cordial respect; albeit the feeling is mixed with amusement at the style in which the Ultramontane organs welcomed her to Italy. Their notion that Queen Victoria is strongly prepossessed in favour of the Roman Catholic religion, and their hope that she may one day become a daughter of "the true and only Church"—originating simply in the fact that under her reign such full religious freedom has been granted to the Romanists—shows how incomprehensible to the Ultramontane mind are the true principles on which religious liberty is based, and how impossible it is for such thinkers to believe that a Sovereign can grant toleration, still less civil equality, to the adherents of a faith which has but little in accordance with her own. At home, the Protestant sympathies of our Queen, and, as their result, her undeviating attachment to religious liberty, are clearly understood; and Englishmen are well aware that the freedom which in the British Empire Roman Catholics enjoy is due to principles directly in conflict with their own. In common with our fellow-subjects at large, we rejoice at this Royal holiday, and trust it will conduce to the promotion of Her Majesty's happiness and health. As we write, the Queen is still in a foreign land. Doubtless before these lines meet the eye of the reader, Her Majesty, under the protection of a gracious Providence, will have returned to her dominions and her home in safety.

Much indignation and alarm just now prevail throughout the Ultramontane camp. France is the country to which, at this moment, their thought; especially are turned. The bills for educational reform introduced by M. Jules Ferry into the Chamber of Deputies have naturally excited their most determined and inveterate hostility. The struggle, long foreseen, between the Papacy and the Republic—the Liberals on the one hand, and the priests and Jesuits on the other—is now evidently close at hand. Such an issue no tact or foresight could avert. It is obvious that the triumph of the Republic was not destined to be a barren victory, unproductive of results, as regards the great question whether or not the education of the next generation of Frenchmen shall or shall not be committed to the care and guidance of the priests. It was manifest that on this very point would be con-

centrated the conflict of contending parties—that the antagonistic elements in France would, on this matter, gather up their strength for a final and decisive battle. The measures introduced by M. Ferry are virtually designed to suppress the teaching of Jesuit or Ultramontane principles in every seminary or establishment maintained by or connected with the State. The conflict will doubtless be severe; but should prudence still obtain amongst the Liberal and Republican leaders, and a spirit of union, as before, animate the various sections of the Left, there can be but little question of the ultimate result.

Attempts at assassination, especially of Royal personages, often assume the aspect of an epidemic. Some such remark we have already made in reference to the personal attacks upon the Emperor of Germany and the Kings of Italy and Spain; and now the Czar of Russia supplies another illustration of its truth. The audacity of this last attempted regicide is almost without a parallel, and the loyal and right-minded subjects of the Emperor may well rejoice that their sovereign so narrowly escaped. Notwithstanding the general loyalty, it is painful to be forced to the belief that throughout great part of Russia there exists a large amount of social discontent, of which an act like this is the expression. It is even still more painful to find that the attempt has at once induced the most repressive and coercive measures, that martial law has been set up in the most important cities of the empire, that all securities for personal freedom have been withdrawn, and that every man's life and property are at the disposal of the military power. A state of things so abnormal and so galling can but aggravate the evils it professes to subdue. We may fairly concede that it is not the outcome of premeditated tyranny. The Emperor Alexander has shown himself the friend of his people; he abolished serfdom, and from that time till this he has gradually relaxed the rigours of despotic rule. The more is it to be regretted that now he should be compelled to retrace his steps, and, probably against his own inclinations, to embark for a time at least upon an oppressive and reactionary course. In a constitutional country the ordinary laws, upheld by the moral force of the community, suffice in most cases for the maintenance of order and the preservation of the public peace. With a despotism the case is widely different. Wide-spread and secret conspiracies under such a government but too frequently exist, and how to deal with these may well perplex the autocratic statesman. To be mild, is construed as weakness; to be vigorous, may fan the smouldering embers to a flame. It is now affirmed that a revolutionary spirit prevails throughout Russia, and that a gigantic conspiracy is rife. These statements may be exaggerated, and attributable largely to the panic which the attempt upon the Czar has awakened; it is clear, however, that troublous times are at hand both for the people and the Sovereign of Russia.

The suspense so long felt respecting Colonel Pearson and his beleaguered forces at Ekowe is at length removed, Lord Chelmsford having effected their relief. But, upon the whole, the news from the seat of war in South Africa is by no means encouraging. There have been repeated conflicts, desperate fighting, and considerable loss of life. On the 2nd of April there was a battle in which 1,200 Zulus were left dead upon the field. On the next day 11,000 Zulus attacked Lord Chelmsford's camp, but, after a short and sharp conflict, were repulsed with considerable loss. The day following Ekowe was relieved. The total losses in the two engagements which took place before this result was effected were estimated at 220 killed and wounded on the British side, and 2,500 on that of the Zulus. Colonel Wood's column was subsequently attacked near Luneberg by a considerable Zulu force, who were eventually

driven off, not, however, without great loss on both sides, the British casualties amounting to seven officers and about 400 men. It is obvious that our troubles in this region are very far from being at an end. The invasion of Zululand appears to have cemented and strengthened the power of the king, and to have united the people, who previously were disaffected and disorganized, in the bonds of resistance to the British forces as to a common and aggressive foe. It is satisfactory to find, however, that the loyalty of the native population of Natal remains unshaken—a fact which has largely contributed to the safety of the colony in the interval preceding the arrival of the British fleet with reinforcements. But trouble in South Africa comes not only through the Zulus. The Boers of the Transvaal show unmistakable symptoms of hostility, and seem to have well-nigh made up their minds to insurrection. Discontent in that province at the British annexation is increasing; the difficulty with Cetewayo has supplied the Boers with the fitting opportunity. They are said to be determined to regain their independence, and to have threatened to detain Sir Bartle Frere (now in the Transvaal) as a hostage until their demands shall be conceded. They are intending, as some believe, even to advance upon Pretoria. Our past policy in this matter is therefore likely to be again the theme of criticism both in and out of Parliament, and may possibly be subject even to reversal. It is now considered that the alliance of the Boers will be most important for us as against the Zulus, and that this can be assured only by yielding to their wishes. It is certainly a strange conjunction of facts that we should have annexed the Transvaal because we disapproved of the spirit and policy of the Boers towards the aborigines; that we should then be charged with having adopted the like policy, and having evinced the same spirit towards the Zulu king; and that now, as the price of an alliance with the Dutch colonists, in order to subdue the Zulus, we should be called on to forego and renounce the acquisition we had made.

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The war in Afghanistan still drags on, and with no conclusive results. The feeling in India among our fellow-countrymen appears to be in favour of an advance upon Cabul; but such a step, we apprehend, would be decidedly opposed to the public conscience and sentiment at home. No plea of necessity can be urged on its behalf; whilst against it, as we think, must be advanced the argument that it would add greatly to the complications now existing, increase enormously the expenses of the war, and place fresh difficulties in the way of a final and pacific settlement. We are glad to note that Ministers, in answer to a question put in Parliament, have stated that no advance can or will be made upon Cabul without the sanction of the Cabinet at home; and that no application for permission to push on to that city has been made to them either by the military or the civil authorities in India.

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The atrocities of which Burmah has so recently been the scene stir to their very depths our feelings of indignation and abhorrence. The young King Theebaw, under the influence of drink, seems to have become a perfect madman, and in the cruel massacre of his royal relatives and their adherents appears to have evinced the disposition of a fiend. It is impossible to read the barest outline of the outrages committed by his order without a thrill of horror and disgust. The unhappy victims, who were certainly guiltless of offence against their tormentor, but whose misfortune it was to be the objects of his jealousy, were not only put to death, but the most diabolical ingenuity was exhausted in making the mode of their death the means of inflicting upon the wretched sufferers the greatest possible amount of torture. The remonstrances of the British Resident were of no avail. He was significantly told to

mind his own business, and when the massacres were ended, was warned against presuming that they had ceased as the result of any representations of his own. They had ceased, he was informed, solely because there were no more of the royal family to kill! The King's intentions towards the British appear to be hostile, and Burmese troops, in large numbers, are being massed upon the frontier. It may be hoped, however, that we shall manage to keep clear of war. We cannot by any military or coercive measures reform an empire like this, nor can we annex to our Indian possessions the territories of the Golden Foot. While the facts above referred to impress upon us with redoubled force the declaration of Scripture, that "the dark places of the earth are full of the habitations of cruelty," they equally point to the truth that missionaries, and not soldiers, are the only instruments for their regeneration. Soldiers of the Cross, and not those who fight with carnal weapons, can alone pull down such strongholds of the evil one as these.

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What is to be done with the Khedive? That is a question which at present is anxiously discussed. Ismail Pasha has rebelled against our interference, and repudiated our counsels, in his financial and political affairs. Must we let him alone, or can anything be done to save Egypt from the crisis which apparently impends? The question, certainly, is not easy of solution. We are interested, on various grounds, in the financial prosperity of that country, but still more in its general tranquillity and good government. We cannot lightly be parties to an armed intervention in Egypt, either singly or in conjunction with France, whose interest in its affairs diverges somewhat widely from our own. Meanwhile, affairs remain in *status quo*, the Khedive being determined, apparently, to pursue his own course, be the consequences what they may. That some joint diplomatic action may be adopted by the European Powers—action of such sort as may tend to a satisfactory and pacific solution of the difficulty—is most earnestly to be desired.

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We are glad to note that Lord Shaftesbury has called the attention of Parliament and of the Ministry to the abuses connected with the employment of women and children in the factories of India. The subject is a very important one, and has long required the attention of the Legislature. We trust that the matter may receive the most thorough and searching investigation, and that should legislation be shown to be imperative, it may be warmly advocated, and carried into effect with the slightest possible delay.

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The strike of the miners in the North affects nearly the entire district of the Durham coal-fields. A few collieries, however, remain open—chiefly those whose owners do not belong to the Coalowners' Association, and who have not this month attempted to reduce their wages. One or two, however, are still at work at prices lower than the average. The collier steamers have, for the most part, departed for their coal to other districts. The damping down of most of the blast furnaces seems to indicate that the coalowners are preparing for a long and hard-fought struggle. The gloom which has so long prevailed in commercial circles has been intensified by the miners' strike, and the prospects of trade of all kinds are far indeed from indicating any marked improvement. The Budget of the Government does not impose any immediate increase of financial burdens, but excites apprehension in some quarters rather by what it omits than by what it contains—by what it defers rather than what it proposes to defray.

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, April 18, 1879.

### THE MINISTERIAL EDUCATION BILL.

The present time has weighty matter poised in the balance for France; the crisis is one upon which the deepest welfare of the nation and people hang by a thread. Education is the turning point. During the existence of the third Republic no less than fifteen Ministers have succeeded each other in the Department of Public Instruction. The interests of education have undergone all the fluctuations of parliamentary difficulties and dangers, and at present school questions are brought forward and agitated with an ardour which threatens to prolong and greatly increase the violence of conflicting passions and interests. The Minister, Jules Ferry, has brought before the Chamber the project of a law which considerably modifies that of 1875. He would restore to the State the exclusive right of conferring university degrees. This is hailed with deserved applause by the wisest as well as by the most advanced Liberals. The right granted of late to the Roman Catholic universities to confer degrees has been with no small propriety termed the "liberty of ignorance." Of course the bishops are in battle array against this change, and petitions pour in, worded in not very moderate style. They look upon it as the sword's point pressed on the very breast of Roman Catholicism. The whole clerical press is falling upon the whole Liberal press, and the clash of arms is fierce and loud. The 7th article of the projected law runs thus: "No person is allowed to direct a public or private establishment of any kind, or to teach therein, if he belongs to a non-authorized religious community." This is a blow indeed, and most men see in it something derogatory to the liberty of the citizen, as advanced Republicans thus refuse the right of freedom to what they call enslaving others. It is a delicate point, and the provision would seem as useless as to decree the abolition of the Jesuits. A change of coat and a change of title is an easy matter to those who believe that when what they consider the good of the Church is at stake the end sanctifies the means. An anecdote is told of M. Duruy, Minister of the late Empire, refusing permission to open a school to a

"Dominican." A fortnight afterwards the same man came as a "priest of the Diocese of Paris," and the authorization was granted. The *Signal* declares that "M. Jules Ferry will not have said his last word to the non-authorized bodies when he withdraws the toleration by which they are allowed. Requested to close their schools as *Jesuits*, the reverend fathers will open them shortly afterwards as *abbés*; and how can they be prevented? It is not the laws which need reforming so much as the habits of the people; the State would have no need to interfere if the citizens knew better how to defend their own interests." This is the weak point of the law. But to place all under the same regulation for examination, and to abolish the "letters of obedience" by which the most illiterate might keep a school, can encounter no reasonable objection.

### "FREETHINKING INTOLERANCE."

The *Evangeliste* asks, with but too much reason, "Are we not threatened with a freethinking intolerance after an Ultramontane one? Decidedly we are. The Protestant press needs immense wisdom if it thinks right to go on violently unmasking Romanism. The current of the *advanced* Freethinkers and *scarlet* Republicans is so strong that a man is often carried off his guard, and finds himself ranked with his Lord's enemies ere he is aware. Hatred stirred up has already led to the murder of a priest; and we solemnly declare that at the present time an *uncontroverted* Gospel can alone be the salvation of France. Prayer is intensely needed for our Protestant writers. They often forget that the sixteenth and seventeenth centuries, with their stern religious controversies—both parties being earnest believers in truth or in error—are long past; and that to-day the weary world, shaken to the core with doubt and scepticism, needs rather the rock and the anchor, in the bewilderment of shipwreck. What advantage would be derived by a Roman Catholic if he passed from his superstitions to the frozen theories of the Rationalists, who are now suggesting through the Master of Conferences of the Protestant Theological College of Paris, that sacred history should not be taught in schools until all its *miraculous parts be expunged!*"

## HOPEFUL SIGNS.

It is a most interesting fact that any number of men can be attracted by Protestant speakers just now. The seed sown by so many hands throughout France is coming up, and a spirit of inquiry is manifested. This is mentioned by all the societies and their agents. The meetings held in new localities are crowded; and cheering are the reports. It is the time vigorously to help, by means of prayer and pecuniary assistance, every agency for spreading the Gospel. The Home Mission, the Central and the Evangelical Societies, are all putting forth every energy and joining in harmonious arrangements, in consequence of the interesting meetings held in Paris lately for Christian communion and converse, and for mutual exhortation. Pastors Th. Monod, Armand Delille, Barde, Babut, Hocart, Dhombres, Appia, Recollin, etc., and M. Réveillaud, were listened to on this occasion with deep attention, and with an evident feeling of the solemnity of the present time. Christians were exhorted to be witnesses for Christ.

## THE TWO NEW PROTESTANT JOURNALS.

The *Signal* has appeared—a respectable moral weekly journal, well written, by talented and high-minded men, who are resolved to raise the tone of their readers' minds, while they rectify their judgment on men and things, and lead them insensibly onward to religious truth. No pandering to the passions; and, with the exception of a sharp rap at Rome, a calm and persuasive temper. "If," it says, "we cherish the Republic with an almost filial tenderness, and if we love the people, notwithstanding all their faults, it is not a matter of indifference to us to know by whom and how the people will be represented, and the Republic governed. We know that the best institutions may be spoiled by the men who administer them. We also willingly admit that people have always the government they deserve. Hence the evident necessity for us to improve the people and individual men, if we would see justice and liberty reign in the sphere of political power and influence. . . . We believe in the action upon the world of a Providence perfectly free, wise, and sovereign, and that notwithstanding all the manifestations, more noisy than reflecting, of the materialism of the day. . . . We believe that 'God will protect France' all the more in proportion as France shall draw nigh unto God. We shall endeavour to show the necessity of this drawing nigh, this religion which binds man to his Creator; not according to a form of worship that the

ignorance or fanaticism of past ages has allowed to prevail in our country; not according to the revolting, half pagan, and sensuous rites of the Romanish superstition; but by means of that form which has been so purified as to be made as conformable as possible to the teaching of the Master, who proclaims God to be a Spirit, and declares that those who worship Him must worship in spirit and in truth. In a word, we shall place the principles of the Reformation at the basis of our principles and our polemics. . . ."

The *Réformateur* has also appeared—a sharp, bright, catching paper, stinging, tormenting, mocking, slashing Rome—with two sensational, anti-Jesuit novels as *feuilletons*.

## THE RECEPTION OF M. RENAN

as Academician, and his address, so exquisitely perfect as to style, with its delicately-finished shafts piercing everything sacred, and the elegant reply of M. Mezières, have been everywhere the subject of remark. Of two unbelievers, the one bowing Christ and religion out of the universe, placing materialism and the spiritual on the same footing, the other using the fatal argument that the poor and the unhappy need the hope which is given by religion, we know not which blasphemes his Maker most. Well may the *Revolution Française* take up indignantly this egotistical assertion, and steeping it in bitterness, fling it in the face of the clumsy champion of a spiritual faith which he has never made his own!

## M. VILLEMESANT,

editor of the vile paper called the *Figaro*, has gone to his account. He turned to the priest, saying he had always loved priests, and was absolved and anointed by the Bishop of Monaco! What a *cortège* of hideous calumnies, blasphemies, and scandalous deeds and words follow him, is remarked upon by all the sober papers.

## A GREAT WANT.

The times are remarkable for the wonderful opportunities everywhere presented for the hearing of the Gospel. It is but repeating what we have so often said: the field is vast and ready for the sickle; the corn is dropping for want of labourers. The calls are numerous and mighty, and God is preparing labourers. Is it not the time to double every gift, to support every society, and to come over and personally help? The Young Men's Christian Associations are decidedly brightening up; activity and a definite object in view, that of promoting popular evangelical meetings, has roused them up manfully. The *Mission Intérieure* sees wonderful success attend

its itinerating agents, as well as in the circles of home influence of its members. Mr. McAll's mission is crying out for workers. The halls are enlarging their size and increasing their numbers; but oh, for able men who will not *preach*, but *talk* to the people! Strange the difficulty of escaping from academical

habits of thought and speech, to touch the heart and meet the want of these masses, who need the Gospel of Christ and the mighty application of His almighty power and love! Improvement there is in these respects, however, but we still cry, Send us labourers!

## ITALY.

### FREE CHURCH EVANGELIZATION.

The Eighth Evangelization Report of the Free Christian Church in Italy, just issued, is prefaced by a statement from the Rev. J. R. McDougall, Treasurer and Foreign Secretary, addressed to the friends of the evangelization of Italy. Mr. McDougall writes:—

"The Free Italian Church has been recently extending her influence in the way of consolidation. This has been manifested in all the reports presented at the last General Assembly, as well as in the harmony and sympathy that prevailed in all the meetings, in the energy expended on the college in Rome, with its sixteen students, in the extrusion of idle and disturbing elements, and in the Manual of Procedure, for the doing of everything throughout the Church in an orderly and effective manner. Much kindly feeling has been shown to the Free Church by the authorities of late. Not only has the Florence Town Council continued its annual grant to our schools, but in Rome the Mayor has accepted of our buildings, for the King and Queen, the Ministry, and the royal household to occupy every year, at the illumination of the Castle of St. Angelo. The Government has also granted 300fr. a-year to our evangelical schools in Rome, has suppressed the stamp duty on the bills for Gavazzi's meetings, interested itself in securing for the Free Italian Church the place of worship promised years ago by Garibaldi to Gavazzi in Naples, and offered a recognition of the Church as a corporate body. The latter is, unfortunately, more on the footing of a philanthropic than an ecclesiastical movement, but the Ministry has expressed a kindly desire to go as far as the law of the country will permit.

"The statistics of the Church are as follows: 12 ordained ministers, 13 evangelists, 37 elders, 65 deacons, 14 deaconesses, 1,635 communicants, 183 catechumens, 588 Sabbath-school children, 1,206 pupils in our day and night schools, 21 teachers in the day schools, 1,465 regular hearers of the Gospel, 1,694 additional occasional hearers, 33 churches, large and small, and 30 out-

stations more or less frequently visited. The contributions of the churches last year, for evangelization alone, amounted to 1,207fr. 12c., while for all objects the sum collected was 8,735fr. 73c.

"The antagonism between King and Pope, so favourable to evangelical work in Italy, remains unchanged, and leaves the obligation of Christians unimpaired to do what they can, in this time of great opportunity, for scattering the seed of scriptural truth far and wide, and by every means. Scattered up and down the report, there will also be found abundant proof that the death-struggle between Popery and the Gospel continues as earnest as ever all over the Italian mission-field. The superstitions and gross ignorance fostered by Popery manifest themselves, in startling examples, on every hand, and the bigotry and opposition of the legion of priests to the Bible and evangelical worship are displayed at every turn. The Evangelicals are still subjected to the liveliest persecution in their places of worship, in their worldly callings, in the bosom of their families, on their death-bed at home or in the hospital, and even at the cemetery, except where the popular feeling is sufficiently enlightened or the Gospel cause is sufficiently strong to prevent such occurrences.

"Cheering progress is being made, both as regards the direct and the indirect effects of Gospel work. The newspapers are rapidly becoming more outspoken, influential men are not afraid to applaud the Evangelical movement, popular prejudices are fast passing away, and the Gospel leaven is gradually evidencing its assimilative and diffusive power.

"I feel it right to mention that, in presence of so much commercial embarrassment and enforced economy in home-lands, we have sought to cut down our expenses to a minimum, without dismissing any of our devoted and energetic evangelists. We feel, therefore, as we live from day to day in the maintenance of this mission, that we can honestly and earnestly look up to God, and ask Him in



simplicity and faith to send all the help that is needed for their support."

We subjoin a few extracts from the report:—

#### ALBANO.

Here the priest is very powerful, and the Society for Catholic Interests flourishes. The priest visits the families of the landowners to get them to drive away our evangelical workmen from their employ. He introduces himself to the families of our members to induce them to desert their faith, either through flattering promises or threatening Papal excommunications, so that the weak of the flock stumble. They oust the evangelist and the church from their hall, and leave no stone unturned to exterminate the good cause. Yet a still better place of worship is found. An average attendance of forty is maintained. Twenty-three men and women join in the Lord's Supper. Two whole families are converted. And so the struggle goes on.

#### BOLOGNA.

The "learned" Bologna, at whose university so many foreign students three centuries ago received such an impetus in the direction of free thought and liberty of conscience, is now peculiarly a bigoted city, one of the headquarters of the modern jesuitical faction, and with a strong reactionary archbishop. The church meetings are frequently disturbed with stones thrown, rockets exploded, the noise of fire-arms, and the blaze of artificial lights in the entrance. Perhaps this accounts for the large number of members, and particularly for their ardent love of Christ. Every member must needs be an out-and-out Christian, like the Christians in the naval and military services of Protestant lands. So we are not surprised to hear that the preaching of the Gospel is not limited to the four walls of their place of worship. Wherever an opportunity is offered these brethren testify for Christ. At the railway station, amid much scorn, and in the families of unbelievers and Papists, the Bible is read and commented on, despite many difficulties.

#### BRESCIA.

Who could have believed that the "patriotic" Brescia, whose inhabitants struggled so gloriously—men, women, and children—in 1847 for liberty against an enemy which had possession of the very castle within the gates, would become priest-ridden? Yet so it is. A statue of their famous Reformer Arnaldo was made, but no place could be found in which to place it. The Liberal Club refuses by a large majority to let to the Evangelicals an old drill hall, in disuse. A medical

man takes a Bible from the hands of an evangelical patient in the hospital and tears it in pieces. Even Bible-burning and assaults upon places of evangelical worship are not unknown. Our readers will not therefore be astonished to hear of the immense difficulties experienced by the church in finding any kind of hall to contain the crowds who thronged to hear the sermons and addresses on the history of the Popes of the popular Evangelist Bernatto. Time after time, last summer, we were assured that a theatre or other large building had been obtained, and as often we were disappointed by the bigoted refusals of the owners and occupiers to have any dealings with Protestants! But this long series of trials, which weighed heavily on the spirits of members of the church and of the Evangelization Committee, as well as of many friends whom God has raised up for the work in Brescia, has all been forgotten in the joy of acquiring, on a lease of three years, and repairing for evangelical uses, and opening on 1st of January, 1879, the old Roman Catholic Church of St. Erasmus, holding 150 persons. Since then a great blessing has been experienced by pastor and people. The meetings are undisturbed; new members are being added every month to the communion roll; a number of women regularly frequent the church; several persons of culture and standing, both male and female, have joined the cause.

#### FARA-NOVARESE.

"The History of the Gospel in Fara-Novarese; Episode of the Reform in the Nineteenth Century," is the title of an interesting work which is now being printed, from the pen of the Milan evangelist, Damiano Borgia. As this is Borgia's birth-place, and as his excellent father still labours as a colporteur in the district, for the Scottish National Bible Society, he is intimately acquainted with all the details of a movement extending from 1854 onwards, and which he has done wisely to rescue from possible oblivion.

The death of Maria Rolandi, a convert of 1865, took place lately. At the time of her conversion, her parents persecuted her with all the fanaticism which is bred in the Church of Rome. They prohibited the visits of the Evangelist Contini at that time to her sick-bed, and when he one day obtained entrance along with Signor Borgia, her brother fell upon them with a huge blade, and God in His gracious providence alone saved their lives in the scuffle that ensued. The girl was thereafter driven from her home. When lately

she fell seriously ill, she was removed to the hospital in Novara. There she was plagued by priests, friars, and nuns, who urged her to confess, but her noble reply was, "Do not trouble yourselves, gentlemen. I have no need of your services. I have already found my confessor, and for fourteen years I have confessed to Him." "Who is he?" asked the priest. "He is Jesus Christ, my Saviour," she answered. Even the bishop of the diocese went to see Maria, who said to him, "I have no need of your lordship." "Well," said the bishop in a gentle tone, "though you have no need of me, I have need of you and of the salvation of your soul." To this Maria replied, "Yes, but even the devil these fourteen years has been saying to me that he had need of my soul, and I have always told him to go away. So say I to you, monsignore. Leave me, and do not torment me any more." At the request of Signor Borgia, who frequently saw her, the director of the hospital put a stop to these annoyances, by removing the confessional card above Maria's head, so that she was allowed to die in peace, resting on the merits of her Saviour.

#### FLORENCE.

Beautiful Florence is now bankrupt Florence. The city is full of misery, there being few strangers and little trade this winter. And the future is not at all bright. The evangelization has not partaken of the general dullness. The new Protestant cemetery is now admirably managed, and the united missionary meetings, held weekly from one Italian church to another, are a great success. The withdrawal of the annual grant of 70,000fr. by the municipality from the Jesuit schools of the Padri Scolopi is a vast gain. Twenty-five members have been added during the year to the Via dei Renci Church, and a large number of catechumens attend the Wednesday evening class.

#### MILAN.

The evangelical work here continues to prosper and develop on a grand scale. It is the most important mission under the care of the committee, and has given abundant cause for thankfulness to God during the last year. The old Roman Catholic Church of San Simone, to the chagrin of the priests, is always crowded. So many of the members and adherents live at the opposite end of the town, that the committee could not but hire a large hall, capable of containing about 300 persons, near the Corso Garibaldi, the brethren in Milan spending 800fr. in fitting it up suitably for church service. Here, too, the meetings are very large, and the Evangelist

Contini has removed from Treviglio, which, however, he regularly visits, in order to superintend this new and promising centre. In aid of the two evangelists in Milan, a godly elder acts as a town missionary. Every branch of church work is in an active and healthy condition; the collections rose above 1,800fr. last year. There are now two Sunday-schools, and an increased staff of deacons, who have organized a methodical system of collecting money, and coming in aid, in these trying times, of the Evangelization Committee. Nineteen persons were admitted to fellowship in 1878, and many more are numbered as catechumens. The older members have been greatly revived and encouraged, and peace and order characterize the whole movement under the able ministry of Signor Borgia.

The priests have been alarmed lest the municipality of Milan should imitate the example of Bologna, Genoa, and Turin, and abolish the teaching of the Romish Catechism in the schools. Against any such movement they have lustily declaimed. Their philippics have been in vain, however, for the democratic societies have decided to urge the Government everywhere to establish lay teaching in the public schools. Signor Borgia only fears that the suppression of the catechism, which proclaims an erring man infallible as God, will be succeeded by a not less dangerous catechism of Darwin and Buchner, which teaches that man is a perfected monkey, who, ridding himself of his hairy skin and tail, and leaving his native woods, has joined with his fellows in building houses and cities, and setting up schools and libraries! Hence the duty of all earnest Christians to circulate the Word of the living God, and make known the blessed Gospel, in this time of transition and intellectual questioning in Italy.

#### NAPLES.

The Evangelist Bracchetto mourns over the fact that less progress is made here in the preaching of the Gospel than in other provinces, on account of the moral degradation of a noble people under the government of the Bourbons, and the boastful ignorance and religious fanaticism which prevail. Still, the Lord has graciously manifested Himself at the meetings in the new and central place of worship on the Toledo. The meetings are largely attended, and the *Roma*, one of the leading newspapers of Naples, advertises gratuitously the themes of discourse of Signori Bracchetto and Cocchi. Even priests drop in to the service. One of these, after listen-

ing to an exposure of the "Catholic purgatory," took Signor Cocchi aside, and said, "You Evangelicals reason with unanswerable logic, but be courteous and never give way to insulting expressions towards your opponents, as we priests are in the habit of doing."

#### ROCCA IMPERIALE.

Rapid and continuous progress of the Gospel cause; several baptisms every month of children belonging to new families who have joined the church; great demand for Bibles and Protestant works, which now take the place, in the hands and homes of the people, of rosaries and scapularies; crowded audiences to hear the Gospel preached by Vitale, always beloved by the people, and sympathized with in every step he has taken since he preached his farewell sermon in the parish church in January, 1875; empty condition of the once crowded parish church; such an enthusiasm of faith, that every member of the church may be said to be an evangelist; great good from the spread of the four German treatises translated by the Rev. Karl Roenneke;—these are some of the notes of this flourishing mission. Our Treasurer paid a visit here in December last, and was received with overflowing affection. From morning to night his lips were in motion, the Rocca Christians having formed themselves into a permanent assembly. Signor Vitale's large house could not contain the people, who were of every rank. The civic and governmental authorities were all present, and expressed their joy in seeing a member of the Evangelization Committee, which had benefited the town so much. They hoped the spacious new church would soon be ready, for the whole town and countryside were in favour of the Gospel movement. On his arrival and departure, the escort of mounted guards and guides with torches, of willing helpers and sympathetic friends, formed quite an Oriental scene.

#### CITY OF ROME.

The Gospel is making wonderful advances in the city of Rome. This is all the more remarkable when the religious ignorance of the people and the abundant means at the disposal of the Papacy are taken into account. The Free Italian Church stands in a most prominent position on the St. Angelo Square, where martyrs have shed their blood for the cause of Christ. It is under the eyes of cardinals and prelates, who all come and go by the St. Angelo Bridge to the Vatican. A few years ago the galleys or the Inquisition would have been the fate of the membership of the church, which is now always crowded

with above 200 persons, even when the eloquent Gavazzi is not preaching. Twenty-two converts were admitted to the communion in 1878, and nine joined the ranks of catechumens. And, despite all Papal enmity and opposition, the church is sympathized with by all the liberal and good citizens; it is protected by the authorities; so that not the slightest disturbance, nay, the loudest applause, takes place when Gavazzi, on Wednesday evenings, is thundering his truthful blasts against the Papacy across the way. We may well exclaim, "What hath God wrought! This is the Lord's doing; it is marvellous in our eyes." The monthly reports furnish ample evidence of really spiritual success.

#### THEOLOGICAL COLLEGE AT ROME.

The session was solemnly inaugurated in November last, with sixteen students, other three studying under one of the evangelists in the South. There are four teachers in the theological and three in the undergraduate department. Signor Gavazzi gave a splendid address to the students on the object, importance, and manner of their studies. All the heads of Italian missions resident in Rome—the Revs. Drs. Vernon and Taylor, Messrs. Wall and Piggott—took part in the proceedings, as well as Dr. Murray Mitchell and other strangers. The Rev. Mr. McDougall, of Florence, was in the chair. The college has cost us much money and energy, but it is worth them all, for here is the future of our work, and of much more than the work of the Free Italian Church.

Signor Gavazzi writes: "The college has already the look and the on-going of an old institution, and advances to perfection. The students are of considerable promise, and some of them, in both departments, display superior talent, and, if it please God, will turn out excellent ministers of the Word."

#### TARANTO.

The Evangelist Colalti has needed to arm himself with patience. The priests are furious at the steady progress of the Gospel. Every kind of opposition is brought to bear. Stones are constantly thrown at the church door. Evangelical servants are turned out of their places, and labourers are deprived of work. Here, as at Albano and Bari, and elsewhere, the greatest difficulties have been encountered in finding suitable places of worship and houses for the evangelists. The local churches and the committee have been caused much anxiety in this matter, for the clerical party has sought to influence the minds of landlords, so as to cast the Gospel work forth

from these towns. After long waiting and much praying, however, these petty yet powerful artifices have failed. One of the members of committee has lately visited Taranto, and been witness of the success of the evangelist and the number of young men who have embraced the truth.

#### UDINE.

Here the church has grown in numbers and improved in regularity of attendance, very much on account of the greater attention of Signor Zucchi to pastoral work, and the limiting of his extraordinary evangelistic gifts in the mountains of Friuli, to week-days. It is not possible to exaggerate the value of his preaching tours. His house is daily visited by peasants from the hills, earnest and stout-hearted, who carry away Bibles and tracts. One of the members of committee was lately witness of the strength and unity of the church, as well as of the frequent visits of strangers from a distance. Two of these happened to be at the meeting during this visit. One was a hale old man of seventy from Porchetto, who was so moved that he could not speak, but grasping the visitor's hand in one of his, and raising his eyes, swimming with tears, to heaven, he pointed with the other hand in the same direction.

Signor Zucchi was lately visited by some of the most influential inhabitants of a certain town, who, with much simplicity and sincere conviction, expressed their nausea of Catholicism and their hearty faith in the Gospel. They begged the evangelist to establish a church in their city, and promised to cover all the expenses.

#### PROTESTANT SCHOOLS.

A letter has been published from the Cardinal Vicar of Rome, in which his Eminence complains bitterly of the existence in Rome of Protestant schools, supported chiefly by foreign money. He reproaches the enemies of the Church with wishing to spread the false principles of Protestantism in Rome, and to make Rome the centre of heterodox propaganda in Italy. While, proceeds the letter, great liberty is thus conceded to a heterodox church, it is sought to prevent the development of the Catholic Church. The Cardinal adds that the Pope has appointed a Vigilance Committee for the purpose of increasing and improving the Catholic schools, and appeals to the clergy and nobility to give subscriptions for this object. The Pope has made a donation of 100,000fr. to the fund for ex-

tending and improving the Roman Catholic schools in Rome.

#### "TAKING THE VEIL" PROHIBITED.

At Sulmona the police authorities have interfered and prevented a young Siennese lady, named Amalia Frati, from entering the Order of the Celestines under the name of Sister Maria of the Cross at the moment the ceremony of taking the veil was about to be consummated. It appears that a few months ago some French Celestine monks and nuns had established themselves at Sulmona, with the view of reviving the veneration for the spot where the founder of their order, the hermit Pietro da Morrone, afterwards Pope Celestine v., had his cave, and where the ancient abbey is now a penitentiary. As both the monks and nuns appeared to limit their work to educational matters, they were in no way interfered with; but, presuming on the liberty accorded them, the nuns ventured not only on adding a new votress to their number, but sent out semi-public invitations to the ceremony. The great hall in Palazzo Sardi they had rented was filled with spectators. The celebration of mass had terminated, and the ceremony of taking the veil had just commenced, when the Procurator del Rè, accompanied by his secretary, a carbineer, and a delegate of police, interrupted the proceedings. Ascending the altar-steps, the Procurator del Rè declared the function to be at an end, and that, the religious order being prohibited in Italy, he dissolved the assembly in the name of the law. No resistance was offered. It is stated that these French monks and nuns have been ordered to leave Sulmona.

#### BUYING CONVERTS.

There are institutions in Rome which pay a fixed sum to proselytes. The following facts, related in a letter from that city, show how they work: "A poor family pressed by want was tempted by the three or four hundred dollars they would receive from the Conservatory of the 'Catecumeni' to enter it. But before receiving baptism they repented and desired to leave it, but their request was denied, and it was only by the intervention of the *Questura* that they were liberated. A father had been converted in the same way, but afterwards returned to his first religion—probably the Jewish, although the account of this fact does not say so. He had left two little girls of three and seven years of age with the sisters of this Conservatory, the children having also been converted for twenty dollars each. In consequence of his

own change of opinion, this man wished to reclaim his children, but the sisters refused to give them up. They refused the order of

the police, and also of the courts, and it was only when threatened by the public force that they resigned them."

## GERMANY.

[From our own Correspondent.]

—, Prussia, April 15, 1879.

### JOY AND SORROW IN THE ROYAL FAMILY.

Since my last letter our Emperor has celebrated his eighty-second birthday, and received again numerous testimonies of the love and esteem with which he is regarded throughout Germany. On the 11th of June the Emperor and Empress will celebrate their golden wedding; and as the Emperor feared that numerous presents might be offered for his acceptance, he has expressed his desire that nothing whatever should be given to him personally on the occasion, but that all those who wish to give something should give the same to some benevolent object. All our religious and other charitable institutions are consequently trying to make the best of the occasion, and are seeking to obtain special gifts on the 11th of June. Soon after the Imperial birthday and the other happy day which united once more members of the Royal Families of England and Prussia by the closest ties, our nation shared with our Royal Family in a great sorrow. Prince Waldemar, third son of the Crown Prince and Crown Princess, a boy gifted with many promising qualities, died at the age of eleven.

### OUR PARLIAMENT

has taken four weeks' holidays for the Easter recess. Before leaving the capital, Mr. Windthorst, the leader of the Ultramontanes, had, at his request, an interview with Prince Bismarck. The object was, as is said, to make arrangements for the dowry of the Queen of Hanover. The mere meeting of the two antagonists, the first interview after eight years, is an interesting fact, and as such it has been regarded by the whole press. It would be premature to draw the conclusion that any peace with Rome is near at hand, yet one cannot believe that the two statesmen may not have touched other questions during their conference than that on which they met.

### ST. JAMES'S PAROCHIAL COUNCIL

has now elected Mr. Werner, hitherto at Guben, as their pastor. He is a member of the Protestanten-Verein, but prudent withal, and not so directly antagonistic to orthodox views as some others. So it remains to be seen whether the protest again entered by the

believing members of the congregation will have the same effect as on the two former occasions.

### MR. KALTHOFF

has now entered on another line of policy since the State Tribunal for Ecclesiastical Affairs has rejected his complaint. He now preaches separation from the Church. This little agrees with the views generally held by "Liberal" Protestants. They know but too well that belief in the Bible may sustain an independent church, but that mere negation will never enable a congregation to make the sacrifice necessary to render it self-supporting. The local committee of the Protestanten-Verein at Berlin has found it necessary to declare publicly that the association, as such, does not approve of Mr. Kalthoff's action.

### THE "MIRACLES" OF MARPINGEN

have been the subject of a long legal investigation at Saarbrücken. Not less than 170 witnesses were examined. The accused were all acquitted, because it could not be proved that the fraud was committed with the intention of obtaining money. Yet the proceedings left no doubt that the appearance of the Virgin and all the other miracles were not even visions, but a direct fraud. The matter certainly throws a wonderful light on the "enlightened Catholicism" of Germany.

### COUNT ROON,

who was at the head of the War Department of Prussia from 1859 to 1873, died last month. That the man who reorganized the Prussian army, and enabled it to win the great victories of 1866 and 1870, will always maintain a prominent place in our national history, is but natural; but his death is noticed by all our religious papers. He was not only a man of the sword, but had also a knowledge of the sword of God's Word. St. Matthew's Church, in Berlin, knew him as one of the most regular attendants on public worship; and it is of unquestionable importance when men in high places show that they are not ashamed to be known as servants of God.

### RELIGIOUS WORK.

The attempt has been made this winter, at Stuttgart, to deliver public lectures on the fundamental principles of religion, for those outside spiritual influences. "Is the soul

immortal?" "Is it reasonable to pray?" and similar themes were selected. The unusually large attendance proves that the idea is a good one. In Berlin some Christian friends are opening a "Christian public-house," in which no liquors are sold, but tea

and coffee only. The undertaking is yet too new to judge of its success.

The Sunday Association at Ducherow, in Pomerania, has again forwarded a petition to the Government to diminish the Sunday traffic on railways.

## AUSTRIA.

### SUPPRESSION OF FREE PROTESTANT CONGREGATIONS.\*

[From a Correspondent.]

—, Austria, April 5, 1879.

Those who are hoping to hear of the progress of religious liberty in Austria will be saddened by the perusal of the following facts. Small gatherings of the people to read the Bible, sing, and pray together, have, as a general rule, till quite recently, been tacitly allowed. The exceptions to this rule have been supposed to be due to arbitrary decisions of local authorities. The laws on the subject are, indeed, ambiguous, but can, without forcing, be interpreted in favour of such gatherings; and as the police have had more than one proof that evenings thus spent produce far better fruits than the almost universal carousing and dissipation in public-houses, it was hoped that no general interference would take place. All at once this hope has been bitterly disappointed. The blow fell first in Prague. In this city, for more than a year, public meetings of a religious character have been held under the "Meeting Law," so called, which provides that every meeting shall be announced three days before it is to take place, and that nothing in the progress of the meeting shall offend against morality nor the public order. At each one of these meetings a police commissioner was present, who was required to make his report to the Governor as soon as the meeting closed. During all this time not the least exception has been taken by the authorities to anything done or said at these meetings. On the contrary, more than one official has testified that if such meetings could be multiplied, crime would proportionally decrease. These meetings are now prohibited. There have also been held in various parts of the city, for about five years, smaller gatherings of a similar character. These were held in private dwellings, and those attending were personally invited. Different members of the police force have, from time to time, visited them, but never

found reason for objecting to their character or tendency. So anxious were those attending the meetings to avoid all cause of complaint, that in the public meetings never, and in the private ones very seldom, were children of a school age allowed to be present, though it was, and is still, believed that the law does not sanction any restriction of this character. These gatherings have all been prohibited, and the strictest orders given to the police not to allow anything of the kind within their respective departments. The ground on which these prohibitions rest is a late decision of the Governor of Bohemia, which declares that freedom of conscience and worship—which, in so many words, the fundamental law of Austria grants to every person—is to be understood, in the case of such as belong to a church not recognized in Austria, simply as the right of family worship; and that the law is violated when a single person from outside the family, invited or uninvited, chances to be present at family prayers, as well as when the police allow a public meeting in which there are singing, prayer, reading the Bible, and religious addresses. Whether a religious lecture without singing and prayer would be allowed has not yet been tested. It is said that the object of this step is to force all religious societies to present their creed to the Government, that it may know what is taking place and make the necessary regulations. But some peasants in a neighbouring village presented their articles of faith to the Ministry about a year ago, with a request to be allowed to meet, and no answer has yet been given them. These peasants have been persecuted during the whole time; their meetings, though consisting nearly always of less than fifteen persons, have been broken up every Sabbath, and they have suffered other serious trials.

The same thing that has been done in Prague and vicinity has been done in Vienna, and perhaps in other places. When one considers

[\* Some of the facts stated above have already found a place in our pages. The communication which we now give, however, and which comes to us direct from an eye-witness, will be found not only to confirm the accuracy of what has already appeared on the authority of a contemporary, but to present the whole case under its latest phase.]

these facts, and that the circulation of the Bible and religious literature by colportage is virtually prohibited, at least in Bohemia, some idea will be gained of the real amount of religious freedom enjoyed in Austria. And as these late orders seem to have had their origin with the central Government, the hope of those who had appealed against former oppression, and of those who will now appeal against the new oppression, is rendered faint indeed.

There is in Austria a large and constantly-increasing number of persons who cannot conscientiously remain in connection with the Roman Catholic Church, and who shrink, for good reasons, from entering the recognized Protestant churches. No way is left open to them but to worship God according

to the dictates of their own consciences, outside of the recognized churches. These are generally persons of little wealth, and of little or no political influence. Is it not possible for Christians in other lands to set in operation forces by which a moral pressure shall be brought to bear upon the Austrian Government, so as to induce it to give its citizens those rights granted them by their own Constitution, and by the enjoyment of which they will become better citizens and better men? Certain it is that, in this their time of need, these poor people are looking with anxiety to their more favoured brethren in other lands for all the help they are able to render, and especially that they will remember them constantly at the throne of grace. Let their case not be forgotten.

## TURKEY.

### AMONG THE TAURUS MOUNTAINS.

In a large missionary field like that of which Harpoot, in Eastern Turkey, is the centre, with sixty or seventy out-stations, the best interests of the work require that a good deal of time be spent in making tours, although, during the last two or three years, the country has been in such an unsettled state that visits to some of the more distant parts of the field, which lie among the Koords, have been rather infrequent. Towards the close of last year, however, Dr. H. N. Barnum, of Harpoot, who had been planning a visit to some of the towns south of the Taurus, was informed by the Pasha that he would give him a soldier, and that the journey could be safely made. Miss Bush, one of the teachers in the Female Seminary, courageously decided to accompany him. We quote from a letter by Dr. Barnum in the *New York Observer* an account of his journey.

Our road lay across four ranges of mountains. At the tops of the mountains we would rise above the clouds and get a glimpse of the bright, warm sun; then again for two or three hours we would grope our way through the dense, damp fog, and then on descending into a deep valley we would seem to be shut up in a bowl, with the mountains closing us in on every side, and the clouds above for a cover. The sides of the mountains are very steep and rocky, and although our horses were very sure-footed, and accustomed to rough roads, we often dismounted and walked, for in many places a mis-step would hurl the rider a long way upon the rocks below. I once saw a poor horse on this road, which had just fallen from the

road into the valley below, in his death struggles.

These mountains are studded over with little Koordish villages, although there is very little arable land. Some of these villages are almost inaccessible. The Koords very much prefer the mountains to the plains. With a flock of goats, a little coarse grain like corn and millet, and a plenty of wood, with a chance to rob a traveller now and then, they are contented and happy. We saw here and there bare-footed women, bowed down under great loads of brush and wood which they were carrying to their low, rude huts, which they call home.

After a two days' ride, we reached Choonkoosh, where we remained three days. This is a town of some 4,000 Armenians and 2,000 Turks. A Protestant church was organized here nine years ago. It is the gem of these mountains. The first pastor died about three years ago. During the past summer they secured another pastor, a young man of energy and promise. The people are now scattered a good deal among the villages; and yet on the Sabbath there was a congregation of 250. In the winter it is more than 400. About 100 women were drawn to the meetings which Miss Bush held. It was the first opportunity they had enjoyed of being addressed by an American lady.

We happened to be in Choonkoosh at the time when most of the weddings occur. These take place at night, after midnight. The Turks manifest their joy by firing guns. The Armenians are not allowed to do this,

but as they pass along the street with lighted torches, they beat tambourines, shout and sing songs. The procession is led by a boy on a horse, carrying an immense bouquet made of bushes and artificial flowers. Next comes the bridegroom, followed by the bride and her mother-in-law, all mounted. The bride is nearly smothered by a thick piece of silk or a shawl thrown over her head, and she is supported on her horse by a young man on either side. Two Protestant weddings took place the last night we were there, very quietly; but Pastor Sarkis informed his people that as they professed to be children of the light, he should henceforth insist that their weddings should not come off in the dark. Children are engaged by their parents while very young, even in infancy. Such engagements are sometimes conditionally made before the children are born! The Gospel, however, is a great regulator, and it is sure to set right social customs. But there is no law so rigid, no evil so difficult to overcome in this country, as "custom."

Our next stage was to Chermook, a distance of fifteen miles. The population is about the same as Choonkoosh, only the great majority are Turks. There are about fifty families of Jews also. During the last few days a new feud had sprung up among the Koords in the region through which we passed. The road was considered very unsafe. At Choonkoosh I applied for a guard. The Governor was absent, and his agent had been arrested and taken to Maden for insulting the Catholic bishop, and his agent said that there was not a single soldier or policeman in town. So the place was practically without any government. Fortunately, a large company, the most of them armed, joined our party. We were informed that a party of hostile Koords were lying in ambush, watching for Choonkoosh people; so in the most dangerous parts of the way two or three stalwart men went before us, scouring the hill-tops as skirmishers. We met a good many armed Koords, but no one offered us any violence. A party of Koordish women whom we met stared at us, and said, "These people have bright eyes; they must be Russians. Where are our husbands and our sons, from whom we have heard nothing since they went to the war?" Poor women! You will doubtless watch and wait in vain. Thousands of hearts like yours, weary with watching, will never greet their absent ones—will never even hear when or how they died. There is a small Protestant congregation in Chermook. A few years ago there

was a good degree of life and activity, but a "son of Belial," who belonged to the congregation, because he could not "rule," seeks to "ruin."

Our next station was Argani, a town built upon the steep side of a mountain, overlooking the great plain of Mesopotamia and surmounted by a celebrated monastery of the "Holy Virgin." The town was originally built in this singular place as a protection against the Arabs. The place is so steep that accidents sometimes occur by children falling from the street upon the houses below. We rode up to the monastery and received a cordial welcome from the simple-minded old Armenian bishop, who has lived there about thirty years. His servant sprinkled us profusely with rose-water. He read to us a record which he had made in an old Bible from an ancient history, that this monastery was built by Thaddeus the Apostle, who built a thousand monasteries in Armenia! This saint, if tradition is true, was a mighty builder, for every old church in all this region is ascribed to him, and if he built a thousand monasteries, the churches will amount to several thousand. The uniformity of the traditions respecting this apostle, however, makes it probable that he laboured in this part of Armenia.

At Maden the mountains are full of copper. There is great wealth stored up in all these mountains, which, under any other government, would be a source of large revenue; but the Turkish Government is afraid lest somebody will make something out of their mines if leased or sold, so it retains the monopoly, and they are practically unworked. As an illustration of this principle, I have heard that in Northern Syria, where the liquorice plant abounds, to the great detriment of the soil, a French company, by the payment of an annual subsidy to the Turkish Government, obtained the privilege of establishing a factory for the liquorice balls. Employment was furnished to a large number of men, women, and children; money became abundant, large tracts of land were redeemed and fitted for cultivation, all of which was a benefit indirectly to the Government itself, in addition to the money paid directly by the company; but the Government learned that the company was making money, and so they suppressed it!

While we were in Maden a regiment of soldiers came into town, and this side of the town we met another regiment. They have been through the farce of disciplining the Koords to the north of us; but it is a question



which received the rougher treatment—the Koords or the soldiers. These poor men were miserably clad. I learn from various quarters where soldiers are stationed to protect the people from the Koords, that the people pray to be delivered from the soldiers and left to the tender mercies of the Koords!

Of "reform" we have heard a good deal—through the papers—but hereabouts no sign of such a happy change is visible. The one cheering thing is that the leaven of the Gospel is quietly working and preparing a few here and there to appreciate and help on a change for the better, when it shall come.

## AMERICA.

### ITALIAN CONVERTS.

Forty Italians were recently confirmed by the Bishop of New York at St. Ambrose Church, in that city, the latest fruit of the Italian Mission in connection with the Protestant Episcopal Church which was established six years ago. It is said that the mission is about to be given up for lack of support.

### MR. MOODY'S WORK IN BALTIMORE.

The Baltimore *American* speaks of Mr. Moody's work in the capital of Maryland as follows: "Mr. Moody has helped very much to popularize the Gospel in Baltimore since he came here, and in that degree has helped to bring about the larger attendance which is noticed in almost all the churches. On the occasion of giving out the tickets for the farewell converts' meeting at Monument Street Methodist Church, those given tickets who had lately joined churches or had been in membership some time were asked to write the names of their churches on their tickets. These tickets, when collected, showed that in that one meeting eighty-nine different churches were represented, with an average of ten persons from each. Since he came to Baltimore, Mr. Moody has held between 3,000 and 4,000 meetings, and if at each of these he reached representatives of fifty churches, it is easy to see how far-reaching has been his influence."

### A PROTEST.

A large number of the Episcopalian clergy of Baltimore and the vicinity have published a protest in respect of the "mission" recently conducted in Mount Calvary Episcopal Church, Baltimore, by Fathers Maturin and Torbert, of the Order of St. John the Evangelist. The protestants say that the Bishop, though too sick to entertain questions involving anxiety or responsibility, has "expressed his sympathy with the main purpose of this paper and his respect for the motives which have prompted it." They add: "We believe that persons teaching these doctrines and practices of the Church of Rome should not be allowed to hold orders and to teach and to minister in the Protestant Episcopal Church."

### FELLOWSHIP MEETINGS.

During the last two winters many of the Evangelical churches in Hampshire and Franklin Counties, Massachusetts, have practised the holding of what are called fellowship meetings. The ministers and members of the various churches in several of the adjoining towns come together once in two weeks for this purpose. They meet at half-past ten o'clock in the morning, and adjourn about three o'clock in the afternoon, with an intermission of an hour for lunch and social converse. Those from a distance bring their own refreshments, except tea and coffee, which are provided by the people in the place where the meeting is held. The meeting commences with a service of prayer and praise and Scripture, accompanied with brief remarks by the leader. Then follows a sermon on some appropriate theme, which, with the remarks of the leader, usually give the keynote to the meeting. Occasionally, previously announced topics are discussed, but for the most part there is no fixed and formal order. There is the utmost freedom, ministers and laymen alike taking part; prayer and praise throughout the meeting being largely intermingled. The time is all fully occupied, and the hour of adjournment arrives all too soon, all feeling that it has been good for them to be there. These gatherings have been found to be greatly conducive to the spiritual refreshment of those who have attended upon them, and to the promotion of brotherly love. Members of different churches and denominations thus become acquainted, and form friendships which death will only consummate. People flock to these meetings over rough and hilly roads, and in all weather.—*New York Observer.*

### RUINED BY A PRIEST.

The American papers give the result of a law-suit which has been decided at Holyoke, Massachusetts. It appears that in the year 1866 the Rev. Mr. Chiniquy, a converted priest, whose name is familiar to the religious public, preached in Holyoke, and attracted much attention. He drew large audiences, and many French Roman Catholics went to hear him. Father Dufresne forbade his con-

gregation from doing so, and threatened to excommunicate whoever disobeyed his order. One man who kept a livery-stable (his name was Parker,) went to hear Chiniquy, and on the following Sunday Father Dufresne cautioned his people to hire no horses and carriages of him, declaring that he would refuse the Communion to all who continued to do any business with the offending liveryman. The priest subsequently refused to officiate for those wedding and funeral parties that rode in Parker's vehicles. The consequence was the ruin of Parker's business. Parker brought a suit against the priest, claiming damages. The facts, as here stated, were conceded by the priest, but it was argued that the priest had simply exercised his right to guide his congregation, without assailing Parker's character or doing anything unlawful. The judge instructed the jury to find a verdict for the priest, and he therefore escaped punishment.

#### MIRACULOUS GIFTS.

In the State of Texas, where the Cumberland Presbyterian Church has many members, several of its ministers have lately determined upon the organization of a new church. The *Cumberland Presbyterian* says: "These brethren have all been advocating, as we understand, the doctrine of perfection

and the higher life, and we have in this fanatical development an instance of the danger of extreme views in anything. Many of our brethren have been inclined to accept this doctrine, but these sad results should be sufficient to cause all to consider well the old paths, and to hesitate before they decide to give up the doctrines of God for the traditions of men. During their meetings visions were seen and powers of healing the sick were conferred, etc. They have issued a pamphlet containing an account of their fanatical movements, in which they wholly exonerate their church from any responsibility in the matter. The outshoot of their erratic course is another church organization."

DR. JAMES DE KOVEN,

Warden of Racine College, Wisconsin, died recently, at the age of forty-six. He was the leader of the ultra High Churchmen in the Protestant Episcopal Church; and his views on the subject of the presence of Christ in the consecrated elements and on eucharistic adoration were, in the judgment of the House of Bishops, so questionable, that that House refused to permit his elevation to the episcopate, when, in 1875, he was chosen to the bishopric of Illinois; and for no other reason he failed of an election to the bishopric of Massachusetts about two years before.

## Home Intelligence.

#### PRESBYTERIAN CHURCH OF ENGLAND.

On the evening of the 21st ult., the opening meeting of the Synod of the English Presbyterian Church was held at the Rev. Dr. Dykes's Church, Regent Square. The sermon was preached by the Rev. Dr. Chalmers. The new Moderator for the year, the Rev. Dr. W. Graham, of Liverpool, then took the chair, and was cordially received. In his address from the chair he reviewed the spread of Presbyterianism in England during the last half-century. In speaking of the relation of Presbyterians to other bodies, he said they rejoiced to be fellow-pilgrims with the Baptist and Congregationalist Bunyan. As Calvinists, they would be rebuked by the Arminian Wesley, with his unquenchable love of souls; as Protestants, the tender devotion of the High Church Keble would calm them; and they would not behold unmoved, and without kindling sympathy, the Papist Newman's heroic self-sacrifice and spiritual passion. They would feel to be infinitely more brethren of such men than of some arid

disputer, or of some lifeless dogmatist, even though an English Presbyterian. The following day was devoted to the reception of reports on home and foreign missions. With regard to church extension, the committee spoke more of the consolidation of work already begun than of aggressive effort. Mr. H. M. Matheson presented encouraging reports with regard to China. The Synod continued its meetings daily until the evening of the 25th ult., when its proceedings closed.

#### THE CONFESSIONAL.

An important decision has been given in the Consistory Court of Chester. The Vicar of St. Margaret's, Liverpool, applied at the beginning of the year for a faculty in respect of some alterations. It was objected that two confessionals and a side altar had been erected in the church without a faculty. The attention of the Bishop having been called to the subject in granting the faculty applied for, their removal was at the same time formally decreed by Chancellor Espin.

**THE MORE PERVERSIONS.**

A Brighton contemporary says: "We are informed that the Superintendent of the Sunday-schools attached to the Church of the Annunciation, Washington Street, together with the sacristan, several choirmen, and ladies, have just submitted to the Roman Catholic Church, and their conversion is said to be mainly attributable to the very extreme doctrines taught in the above-mentioned church. Since the defection of the St. Bartholomew clergy and lay people, the priests of the Roman Catholic Church in Brighton have been fully employed with instruction for candidates for reception. The Rev. N. Broder, of St. Joseph's, has been so hard-worked that he has been obliged to give up duty for a short time to recruit his health. Rumour states that several other conversions may be expected shortly. Where will all this end?"

**UNITED RELIGIOUS SERVICES.**

A very remarkable series of meetings have lately taken place in the Guildhall, Plymouth. They were held every Sunday evening from Christmas till the end of March by a committee composed of members of all Evangelical bodies and Nonconformist ministers. They were specially designed for persons who do not ordinarily attend places of worship, and in this respect have been signally successful. The Guildhall has been densely crowded, never less than 3,000 persons being present, and many hundreds have always vainly sought admittance. The Bishop of the diocese has expressed sympathy, and the chief clergy and ministers of the town have been present on the platform. One service was for soldiers, presided over by the chief officer commanding the garrison, and another for sailors and fishermen, the port admiral being chairman, and many officers being present. The sight has been very impressive, and the singing, accompanied by the magnificent organ, has been inspiring and attractive. The cost has been defrayed by a subscription, for which funds were freely forthcoming.

**"THE EVANGELICAL SUCCESSION."**

One of the few parishes in the kingdom possessing the privilege—in this case the gift of Queen Elizabeth—of appointing its own pastor, is that of St. Stephen's, Coleman Street, in the City of London. The election by the parishioners, a few weeks ago, of a new Vicar, presents some features which suggest that it may be regarded as of more than merely local importance, and invest it with a significance all its own. The gentle-

man thus elected is the third clergyman of the same family, in a direct line of descent, who has been called to fill the post which he now occupies. If we couple with the fact here stated the additional fact, equally certain, that grandfather, father, and son have been all known as men holding and teaching Evangelical principles in their integrity, the case will probably be regarded as not a little remarkable, and as affording some indication that those principles have not wholly lost the sway which they are admitted to have exerted in the past. On the 12th of last month it was eighty years since the formation of the Church Missionary Society. One of its founders, and for twenty-one years its Secretary, was the Rev. Josiah Pratt, who, in 1823, was elected Vicar of St. Stephen's, Coleman Street. The election was, however, a contested one, and, at the instance of a disappointed candidate, was followed by a suit in Chancery, which involved the necessity of a second election. A second time Mr. Pratt was chosen. He died in 1844; and a few days after his death his son, bearing the same name—the Rev. Josiah Pratt—was unanimously elected to succeed his venerated father. This successor has been Vicar from that date, until within a few weeks ago, when he resigned, and the vacancy thus created was filled by the unanimous election of his son, the Rev. James Weston Pratt. Thus, in this case at least, in the person of one whose name recalls the memories of Thomas Scott, Richard Cecil, and Bishop Daniel Wilson, is "the Evangelical succession" maintained, and its principles transmitted unimpaired to the third generation.

**JEWS' CONVERSIONS.**

Within the walls of the Episcopal Jews' Chapel, Palestine Place, since 1860, upwards of six hundred Jews publicly professed their faith in Christ crucified. Since December twenty-five adults and children were added to that number, and again, on a recent Sunday evening, nine candidates stood around the baptismal font of that widely-known centre of Jewish missionary operations. It was a solemn and impressive sight to see these descendants of Abraham, all men of mature age, one after another bending their knees and vowing love and fealty to the Saviour whose name they once hated, and even dreaded to pronounce. The ordinance of baptism was administered by the Rev. H. A. Stern.

**OBITUARY.**

Archdeacon Garbett, who had been seriously ill for some time past, died recently at

his residence at Hurstpierpoint, at the age of seventy-seven. He had been in orders for upwards of fifty years, having been ordained deacon in 1827. He had held the Rectory of Clayton-with-Keymer, in the diocese of Chichester, and he was appointed Archdeacon of Chichester in 1851. He was Bampton Lecturer in 1842, and Professor of Poetry at Oxford from 1842 to 1852. Another death, lately announced (in his eightieth year), is that of the Rev. J. W. Worthington, D.D., for forty-two years Rector of Holy Trinity, Gray's Inn Road. He was many years ago the editor of the *Foreign Quarterly* and also of the *Foreign and Colonial Review*. We have also (in addition to those whose names appear below) to record the decease of the Right Rev. Francis Russell Nixon, D.D., for upwards of twenty years Bishop of Tasmania, which took place near Lago Maggiore, Italy; of the Rev. Richard Waldo Sibthorpe, who sixty years ago was known as an eloquent Evangelical preacher, was for some time associated with the late Rev. Baptist Noel, but who seceded to the Church of Rome in 1841, afterwards returning to the Anglican communion, and again seceding to the Church of Rome; and of the Rev. William Palmer, the well-known deacon of Magdalen College, Oxford, at the time of the Oxford movement (brother of Lord Selborne), who also seceded to the Church of Rome.

The Rev. Dr. Harper, Principal of the Divinity Hall of the United Presbyterian Church, died at his residence in Leith on the 13th ult. Dr. Harper was ordained at North Leith in 1819. He was appointed Professor of Church History and Pastoral Theology by the Secession Synod in 1843, and on the union of the Relief and Secession Churches in 1847 was selected to fill the chair of Systematic and Pastoral Theology in the United Presbyterian Theological Hall. Dr. Harper was afterwards appointed to the position of Principal. He retained his connection with North Leith congregation up to the last, but another clergyman was associated with him in the pastorate in 1864. He was appointed Moderator of the United Presbyterian Synod in 1860. He had attained the age of eighty-five, and was the oldest ordained minister of the United Presbyterian Church. Ever a warm friend of Presbyterian union, Dr. Harper witnessed two such movements among the Seceders, and subsequently was actively concerned in bringing together the Secession and Relief bodies under the name they have since borne of the United Presbyterian Church. Indeed, he took part in all

the more important proceedings of the Church Courts with which he was connected. Dr. Harper repeatedly appeared before the public as an author. As a theologian, he held strongly by the accepted teaching of the Secession and Relief Fathers.

The death is announced of the Rev. Mr. Tasker, Senior Pastor of West Port Church, Edinburgh. Mr. Tasker was selected by the late Dr. Chalmers to conduct the grand scheme of territorial work initiated by him in the West Port. For some time Mr. Tasker acted as missionary. In 1846 he was ordained, and the church was opened the following year. Mr. Tasker had been in infirm health for some years, and the work of the charge had been undertaken by his colleague, the Rev. Mr. Jolly. A few notes with reference to Dr. Chalmers' great experiment and Mr. Tasker's work may be interesting at the present time. A tan-loft in the West Port district was shortly after the disruption opened for public worship, and here Mr. Tasker began his missionary labours. Under his ministry numbers were drawn to hear the Word preached, and by the end of the year the nucleus of a good congregation had been obtained. The establishment of a library, a savings' bank, a washing-house, and a female industrial was followed by success. The scheme, which up to this time had been looked on with comparative coldness by many, now began to triumph. Funds were provided so liberally that there was sufficient not only to build a church and school-room, but also to purchase and fit up a tenement of houses as model houses for working men. The building of the church was hastened on, and on Friday, the 19th of February, 1847, it was opened for public worship by Dr. Chalmers. The impulse given to the scheme by Dr. Chalmers during his life was sustained after his death, and under Mr. Tasker each year witnessed an advance. The day and evening schools were well attended, and the habit of church attendance among the denizens of the West Port became general and regular. The church was filled to overflowing, and the fruits of the frugality formerly pressed on the people began to appear in the shape of contributions by the congregation to missionary and educational purposes. Mr. Tasker in every particular carried out the scheme of Dr. Chambers, and the result is now seen in one of the largest congregations in the city.

The consecration of Dr. Lightfoot as Bishop of Durham took place on the 25th ult., in

Westminster Abbey, by the Archbishop of York and other prelates. The sermon was preached by Canon Westcott.

The Rev. Dr. Vaughan, of the Temple, London, was on the 1st ult. installed as Dean of Llandaff, at the Cathedral, in presence of the largest congregation which has assembled since the reopening of the building, and which comprised the leading inhabitants and clergy from all parts of the diocese.

The Home Reunion Society has offered a prize for the best essay on "Eirenicon for the Wesleyans, with prospects for present co-operation and a future scheme for future reunion with the Church of England." Three out of the four adjudicators are High Churchmen, and the fourth is not a Wesleyan.

At the annual meeting of the educational institutions connected with the Wesleyan Conference, held in Exeter Hall last month,

the report that was read stated that the Sunday-schools contained 760,000 scholars, and 11,750 teachers and officers. The President congratulated the meeting on the favourable position of Methodism with regard to education, as shown by the large increase in the number of scholars within the past few years.

The following contributions towards the Sustentation Fund of the Protestant Church of Ireland have now been subscribed, according to the Journal of the Session of 1878, published by the authority of the General Synod: Contributions for 1870, £229,753; for 1871, £214,709; for 1872, £248,445; for 1873, £230,179; for 1874, £257,021; for 1875, £218,499; for 1876, £212,095; for 1877, £197,732. Total, £1,808,442. The figures for 1878 are not yet known, but they will probably raise the fund to £2,000,000.

## Monthly Survey of Missions.

### TURKEY.

A Presbyterian missionary at Monastir, writes that there are numerous signs of an awakening in the vicinity of that station. At Periepe, where preaching was begun last summer, large numbers have broken with the "orthodox" faith, though not openly, and are diligently studying the Bible. "Most of the Bulgarians in Macedonia," he says, "who can read possess the Word of God in some form, and many of the Greeks and Wallachians have the Testament in their own tongue. Hundreds of hearts have been pierced by the sword of the Spirit, and are not only convinced of the errors of their Church, but know the way of salvation. To many of these we have never had the opportunity to speak one word; but they have heard that there were American missionaries who hold to a so-called Protestant faith, and, curious to know what we believe, they have studied for themselves. Sometimes I have had callers, or met men in shops, who have been Protestants for a year or two, who had never had an opportunity to speak to us; and on questioning them, I had found that they had formed a correct judgment on fundamental truths."

### SYRIA.

Miss Taylor, who conducts the Moslem Girls' School in Beyrout, has sent a letter to the Edinburgh friends of that mission, stating that she had had a visit from Midhat Pasha's wife on the occasion of his Excellency's recent visit to Beyrout to begin his reforms. The Pasha's wife told Miss Taylor that Midhat meant to compel all Mohammedan parents to send their children to school—a proposal which, Miss Taylor considered, would be a great service to his people. The railway to Damascus was another idea that seemed to be uppermost in Midhat Pasha's thoughts.

### INDIA.

The caste prejudices of the native Christian community of Krishnager have greatly interfered with the work there. The Rev. J. Vaughan, of the Church Missionary Society, is now able to report that these prejudices are being overcome, and he narrates some remarkable examples of the power of divine grace in this respect. Romish priests have been attempting to make converts among the native Protestants, but with very little success. In one out-station—Joginda—they have failed to gain even a temporary footing. "When, some two months ago," writes Mr. Vaughan, "the priest presented himself there, these good men at once confronted him. 'Sahib,' said they, 'pray, what has led you to invade our fold?' 'I have come,' said he, 'to make Christians.' 'What!' said they, 'are we not Christians? are we not disciples of Christ? have we not been baptized in His name? We

have got a pastor and a church of our own; we don't want you, and we won't have you; but if you really want to make Christians, go to the thousands of heathen around, who have never heard the Saviour's name.' Hereupon the priest set off to another of our villages, but he found these faithful brethren at his heels; he tried another village, but wherever he went, there they were to tackle and baffle him. At last, in disgust, he beat a retreat."

We have intelligence of the ordination, by Bishop Sargent, at Palamcottah, of nine native deacons and eight native priests. Thirty-five native clergy and 1,450 people were present on the occasion.

The reports presented at the annual meeting of Wesleyan missionaries belonging to the Madras district showed an increase on last year of 103 fully accredited church members. During the year 190 adult heathens received baptism, and, at its close, 179 remained under instruction for baptism. The increase to the number of Tamil-speaking Christians is the largest the Wesleyan mission have ever registered in any single year. All the schools show an increase in the number of scholars. These Sabbath scholars come without any compulsion for the study of the Bible alone, and thus the increase shows that the opposition on the part of heathen parents to their children being taught the truths of Christianity is gradually becoming less. The same fact is brought out very strikingly in the report of the Madras Auxiliary Bible Society, just issued, where we learn that in the district over which the operations of the society are spread there are forty-two schools, conducted by heathen managers, in which the Bible is used as a text-book. Closely connected with its school work is the Madras Christian College, in the support of which the Wesleyan mission joins with other missionary societies. While every society which enters into higher education at all feels the desirability of being able to educate at least up to their Bachelor's degree such of its students as may wish to proceed so far, it feels also that to establish and support a fully-equipped college for this purpose is beyond its means. If each society had its own college, there would be a vast waste of both men and women which would of necessity curtail mission work in other directions. If, on the other hand, there were no missionary college, all students in mission schools would have to be handed over, as soon as they had matriculated, to Government colleges in which there is no religious instruction whatever. As the burden of carrying on such a missionary college cannot be thrown upon any one society, minor differences are waived, and it is undertaken jointly. The college now existing was established about fourteen years ago by the Free Church of Scotland Mission. It has steadily increased in size and importance, and is now considerably the largest college in South India. About three years ago the Free Church was joined in its support and management by the Church Missionary and the Wesleyan Missionary Societies. More recently it has been joined by the Church of Scotland Mission, and it is hoped that during the present year the other evangelical missionary societies represented in South India will give it their support. A scheme for its more perfect development as a united college is now before the various societies concerned. The Madras Wesleyan district meeting most heartily approved of this scheme, and recommended it to the favourable consideration of the Missionary Society's committee at home. The importance of this work can hardly be exaggerated.

One of the most interesting subjects that came before the Madras Wesleyan district meeting was the proposed extension of the work into the Nizam's dominions. Until a few years back this part of India was closed to mission work of every kind by a hostile government; and thus it happens that while on every side of it missionary societies of all denominations are at work, this great tract of country, having an area four and a-half times that of Ceylon, and containing five times the population, is almost destitute of mission agencies. The Revs. Henry Little and W. Burgess recently visited Secunderabad and neighbourhood, that they might see what openings for mission work were presented. Their report was one of great interest. They were received most cordially by Sir R. Meade, the British Resident at the Nizam's Court, who thought it not likely that missions of any kind would encounter much opposition so long as a man of such enlightenment and wide sympathies as Sir Salar Jung should be at the head of affairs. In the whole of the Nizam's dominions there are only two missionaries at work. These belong to the American Baptist Mission. To the west and north-west of Secunderabad there is a population of between 6,000,000 and 7,000,000 purely Telugu people, who are totally neglected. After a good deal of discussion, the district meeting unanimously agreed that, providing the home committee would sanction the extension, a missionary should be set free from other work, and should proceed at once to Secunderabad.

## CEYLON.

The annual reports from Ceylon show that the number of native Christians is now 6,370, and the communicants 1,512. The baptisms last year were—adults, 194; children, 217. There are 373 native agents, 222 schools, and 9,500 scholars; also 140 Sunday-schools, with 2,666 scholars. The native Christians contributed to religious purposes last year Rs.13,321, and from European friends there was received Rs.45,081, making some £2,500 raised in the island. One-half of the adult baptisms were in the Kandy Singhalese Mission, and 89 of these in connection with the Itinerancy, respecting which the Rev. S. Coles writes: "I doubt if ever there were before such a promising mission, whose progress and development was retarded from lack of men."—*Church Missionary Gleaner*.

## CHINA.

Not long since intelligence was received of the safe arrival in China of two vessels, each containing additions to the staff of the China Inland Mission. A third party, consisting of Mr. Taylor, the head of the mission, and six other missionaries, is now on its way to China. One of these not only goes out at his own charges, but assists in defraying the expenses of his fellow-labourers.

Dr. Russell, Missionary Bishop of North China, in his annual report to the committee of the Church Missionary Society, dated from Ningpo, relates as follows an incident which occurred on a visit to a place in the Vong-hwô Hills:—

Here I was brought into contact with an old gentleman, over seventy years of age, six feet high, very large in proportion, and deaf as a poker. After trying in vain to communicate to him Christian truth, by means of speaking, or rather shouting it as loud as I could into his deaf ears, I laid before him a copy of the New Testament, and asked him if he could read. "I should like to know," he answered, "what book I couldn't read! Why, I have been a schoolmaster half my days; and the rest I have been a physician, when I also read much. I can read anything." I turned to the story of the Prodigal Son, and asked him to read it to me. He did so, freely commenting upon it as he went along, somewhat as follows:—

"A certain man had two sons'—well, that's just my case—'and the younger of them said to his father, Father, give me the portion of goods that falleth to me.' Now, that is queer; why, that is exactly what my younger son has done! 'And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.' " Here he put down the book, looked at me, and said "This story exactly fits my case; this is just what that scamp of a younger son of mine has done. He has just gone and spent all I gave him on opium-smoking. Oh! how is it that you foreigners have brought us that dreadful thing which brings such misery and ruin upon us?" "We deserve to be beaten," I replied; "but go on with the story." He read on until he came to the words, "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants,"—when he again put down the book, and told a bystander to go at once and call his younger son to him, that he too might hear the story. The messenger went, and after a short time returned, saying that his son could not come now, as he was engaged in opium-smoking. "Oh," said the old man, staring me again in the face—and this time with tears trickling down his cheeks, presenting one of the most affecting sights I have ever witnessed in China—"oh, tell me how it is that you foreigners have brought to us such a thing as this opium, which has ruined my son and millions of others too?"

"We do indeed deserve to be beaten," I replied; "we are altogether inexcusable. But pray finish the story."

He went on: "'And he arose and went to his father. But when he was a great way off, his father saw him, and had compassion on him, and ran and fell on his neck [here, to illustrate it, he threw his brawny arms round my neck] and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him.' Well, now, if that wretched son of mine would only act in this way, I too would treat him well. I wouldn't long leave him in his present ragged, half-naked condition. I would gladly give him a good suit of clothes to wear, and good food to eat."

"Finish the story," I said. He continued, "'and put a ring on his hand.' Oh, no! I wouldn't do that—that would be treating him with too much courtesy; with good clothes and good food the scamp ought to be well satisfied."

He then read the remainder of this wonderful story without much additional comment, when I attempted to lead him from its earthly to its heavenly meaning. Some months afterwards the old man succeeded in inducing his prodigal son to come to Ningpo, where he was cured of opium-smoking by Dr. Barchet, of the American Baptist Mission; and our earnest hope and prayer is that both father and son may be cured of the still greater plague of sin by the great Physician of souls.

#### MADAGASCAR.

A son of Canon Gregory has opened a college for native catechists and clergy, thirteen miles from Antananarivo, the capital of Madagascar, and has seventeen postulants.

#### EASTERN AFRICA.

The Church Missionary Society's expedition, proceeding to the Victoria Nyanza by way of the Nile, reached Lado, nearly opposite Gondokoro, on October 10, and after three weeks' stay there, arrived at Regiaf about November 7; consequently they were hardly expected to reach King M'tesa's country till early this year. The cause of delay has been that the Nile has been unusually high, and the immense quantity of water loosened great masses of reeds and papyrus, which formed floating islands and blocked up the river; besides which, through want of fuel, the steamer between Khartum and Lado was detained during the whole of September in the midst of marshes some distance south of Sobat.

The London Missionary Society has just sent out another party of missionaries to reinforce its mission on Lake Tanganyika.

#### WESTERN AFRICA.

The Rev. Cornelius De Heer, missionary of the American Presbyterian Board for twenty-three years at Corisco (an island on the West Coast of Africa, about fifteen miles from the mainland, and directly on the Equator), has returned to the United States, and has been addressing meetings in Connecticut. In trying circumstances, and in a most dangerous climate, where the average life of a missionary is only four years, this gentleman, his wife, and a few co-labourers have so faithfully and hopefully laboured that they now have one church on the island of 139 members, another on the mainland equally large, and still another now forming. In one of Mr. De Heer's addresses his subject was cannibalism, and as he told the story of his visit to one of these man-eating tribes, he held his audience spell-bound. When the cannibals first saw him they ran away and hid in their huts, for they had never seen a white man, and supposed he was a spirit risen from the ocean. When at last he succeeded in coaxing them around him, they, noticing his shoes, said he could not be a human being because he had no toes. He removed his shoes and convinced them of that mistake; but when he took off his hat they all scampered away again, saying he had the power to take his body to pieces. Finally, he managed to get a tent full of them, to whom he preached the Gospel. This tribe smelt iron ore and make knives, axes, razors, etc.

The Rev. T. J. Comber, accompanied by three other missionaries, have been appointed by the Baptist Missionary Society to the Congo mission, and are now on their way to San Salvador. Mr. Comber and his colleagues took leave of the friends and supporters of the society at large meetings which were held for the purpose towards the close of last month.

#### SOUTH AFRICA.

The Natal district meeting of the Wesleyan societies and mission in that colony (held annually) began its sittings at Pietermaritzburg on January 15, and continued in session until the 23rd. A correspondent of the *Watchman*, who was present, writes:—

The year has been one of great anxiety and some trouble. Political agitations and war among some of the native peoples have interfered with our work. Yet the meeting felt it had abundant reason to thank God our brethren have been preserved in seasons of peril; our people on the whole have been faithful, and in some cases progress has been made. The number of members in the district is 2,469, being an increase on the year of 152, with 482 on trial. The district missionary meeting was a great success. The Rev. J. R. Cameron, from Pondo Land, told that at one time he feared he would have to leave his station, and the country plunged in war; but the Lord kept them in peace, and the country had been taken over by the British, without bloodshed. During the progress of the meeting his Excellency Sir Bartle Frere, High Commissioner of South Africa, arrived, attended by the Hon. W. Littleton (private secretary) and the Rev. W. Stegman. Sir Bartle Frere acknowledged his



kind reception, and said that, though a member of the Church of England, he felt it his duty to show his sympathy with the Wesleyan body in their great work of leading men to the Saviour. He knew something of the operations of our Church in India and England, and was very glad to find us working with such vigour in South Africa. From what he had himself seen in Kaffirland and Natal, he could testify that our labours were of the greatest benefit to the country. The Rev. Mr. Stegman, of Capetown, on behalf of the Dutch Reformed Church, assured us of sympathy in our work, and of joy in our success.

During the sittings of the district meeting the Chairman received a kind letter from Sir Bartle Frere, saying he would be glad to see the ministers, if they could spare the time to wait upon him. A time having been appointed, all the ministers waited upon him at Government House. After each minister had been introduced by the Chairman, his Excellency said he had been anxious to meet all the ministers from the various parts of the district, that he might assure them of the deep interest he took in their work. No work could be more important than theirs; civilization without Christianity was a mistake, and he heartily acknowledged the great and blessed work done by the agents of the Wesleyan Missionary Society in South Africa. He then went on to speak of Pondo Land, and of the devoted labours of Mr. and Mrs. Jenkins; the latter of whom still survives, devoting herself to the Pondo people. He sent (through the Rev. J. B. Cameron) a most kind message to Mrs. Jenkins. He also sent a message to the Great Chief, requesting him to aid the missionary in female education. Then his Excellency spoke of the Transvaal—of the people in and around its border. He said he was very anxious to see a vigorous Wesleyan mission in this new province, as, in his opinion, the peculiar organization of Methodism was specially adapted to meet the wants of a large new country with a scattered population. He said good had been done, especially on the west of the Transvaal, by the London Missionary Society, but many thousands of natives on the east and north-eastern border were quite uncared for, and he felt we could have a fine field of labour, without any fear of interfering with the operations of any other church. Then he referred to Zululand. At present we were unfortunately at war with the Zulus, but he trusted that at no distant period peace might be proclaimed. When that time came, he hoped the Churches would endeavour to give this fine race of people the Gospel. Some Churches had already entered the land, but had been driven forth by the king. He hoped, by-and-by, to be able to guarantee safety for life and property, when those missionaries might return; and he begged to express his fervent hope that the agents of the Wesleyan Missionary Society might also enter. He asked the ministers to urge upon the Missionary Committee at home the importance of this new field. The Rev. Frederick Mason, Chairman, thanked his Excellency for the words of good cheer he had been pleased to address to them, and for the high appreciation of Wesleyan missions in South Africa which he had expressed. The Rev. Owen Watkins, Secretary, informed his Excellency that the committee at home was already deeply impressed with the needs of the Transvaal, and had resolved on beginning a new mission there. He (Mr. Watkins) would probably be devoted to this mission, and one of his efforts would be to enter the Swazie country, on the east of the Transvaal, where there were no missionaries. Sir Bartle Frere said, in reply, that it gave him peculiar pleasure to learn that immediate action in the Transvaal was contemplated. As he was about to visit the Transvaal, he would be happy to bespeak a kind reception by the officers of Government for any agents we might send. He requested Mr. Watkins, on his arrival in the country, to write to him at Capetown, to report the prospects of the new mission, and suggest any way in which assistance could be rendered. He assured Mr. Watkins that any help in his power, both personal and official, should most cheerfully be given. The ministers, after thanking his Excellency for his kindness, then withdrew.

The subject of the new mission to the Transvaal was very fully discussed, and the brethren rejoiced greatly that the committee at home had resolved to begin this new mission. The district meeting had to be brought to a close rather hurriedly in consequence of alarming reports published respecting the Zulus. Some of the brethren had to leave for their stations at once, in order to provide for the safety of their families. The very next morning the awful news of our defeat at Isandula, Zululand, was received, filling many homes with mourning, and all hearts with grief.

#### WEST INDIES.

We learn from the accounts given by the Moravian missionaries of the disturbance in the Danish colony of St. Croix, that fifty-one estates there have been wrecked and the

property upon them destroyed. Letters have been received from each of the three stations on the island. Mr. Franze writes from Friedensthal, close to Christianstadt, on the north coast; Mr. Bartels, from Friedensberg, on the west coast, which may almost be described as a suburb of Frederickstadt, the scene of the first outbreak of the riot; and Mrs. Klesel, from Friedensfeld, almost in the centre of the island. The brethren passed through a week of very great anxiety, and no doubt not a little danger, in spite of the reported assurance of the rioters that they did not intend to injure the person or property of ministers of the Gospel. Mrs. Klesel, a missionary's wife, after describing the alarm created at Friedensfeld by the sight all along the horizon of one column of smoke after another arising, and drawing nearer and nearer as the day advanced; by the sight of carriages and horsemen hurrying past the station in hasty flight; and by all kinds of dreadful reports being brought in by passers-by, goes on to say: "It was awful, to see the rapidity with which the conflagration advanced over the wide plain between here and West End, which is thickly sprinkled over with beautiful estates, proprietors' houses, and groves of trees. There are few soldiers in the island, and no militia; so the Governor telegraphed to St. Thomas and other islands for help, and until its arrival we were at the mercy of lawless men. On every estate the mob was increasing, for they compelled any they met on the road or in the works to join them. If they refused or offered to expostulate with them, or defend their master's property, they were knocked down. The rebels carried kerosine in carts from the plundered stores in West End, and dipping pieces of cane or cloths and rags in it, threw them burning on the roofs and elsewhere, thereby greatly expediting the incendiary's work. As night closed in, the conflagrations presented a terrible aspect, as they gradually approached us; our nearest estate, not ten minutes' walk from us, was set on fire about ten o'clock, and the booming of the shells, the yells of the people, who behaved like infuriated demons, the bursting of the rum puncheons as the fire caught the stores, the crackling and crashing of falling timbers, were awful! They went off to the south, burning as fast as possible one place after the other, so that our station was lighted up as if by daylight. When the three estates facing us to the south were burnt, and all was quiet, we got a little sleep; but in the morning red sky and smoke behind the church indicated more distant conflagrations. This was on Thursday. By Friday judgment was beginning, for soldiers had arrived from elsewhere, and they and the volunteers arrested and shot people on so large a scale that no one dared to venture on the road. Sad to say, several of our people are implicated in these dreadful scenes, some of them even communicants, of whom we should not have expected it. There seems to be but little real stability of Christian character in these people; to pay their money to the church seems to some all that can be required of them! One young man, whom my husband was called to visit, said, when asked if he was prepared for death, 'I have always paid my collections,' and seemed to think that that sufficed."

#### SURINAM.

The Rev. C. T. Dahl, Moravian missionary, expresses his thankfulness for the numerous attendance at his religious meetings, but adds: "The general impression of the congregation was not encouraging. Many of the negroes exhibit not only carelessness in their external affairs, but a similar deplorable indolence and indifference as to their spiritual concerns. To see this tendency increasing is a very trying experience. Hence proceeds the general falling-off in the ordinary attendance at church and speaking. Materialism prevails among the negroes, as among the Europeans; and, in spite of their innate laziness, they show a great desire for making money, and not only on week-days, but also on Sundays. After a few years, when they have attained their end and gained a sum of money, they bid farewell to the troublesome work on the plantations and the religious supervision of the church, which to some is no less burdensome, and invest it in the purchase of some land, either in the rapidly increasing environs of Paramaribo, or on an abandoned estate in an unknown district of the country, inaccessible to Christian influences. In this way the number of persons in my charge on nine estates has during the last eighteen months decreased by one hundred." Mr. Dahl gives the following account of one of his visits (which are at intervals of six weeks) to an "out-of-the-way plantation": "Resolutie is one of the largest sugar estates, and lies on the right bank of the River Surinam, close to its mouth. After one hour's sail in the boat in pouring rain, I recently arrived there soon after 8 A.M., and was politely welcomed by the manager. At the great house I was, as usual, accommodated with a comfortable room, where I could change my clothes, while the tin box containing the books, etc., for divine service was con-

veyed to the rather remote place of meeting. After waiting some time in the empty church, I was able to commence the meeting about half-past nine o'clock. It consisted in a portion of Scripture, hymn, prayer, and sermon, followed by conversation on spiritual subjects, the examination of the church-books, the collection of the contributions of the congregation, and, finally, confidential conversation with the communicants. After dinner I catechized the people, and then continued the reading of the history of our Lord's Passion, concluding with singing and prayer. Even on this large and thriving plantation the congregation, formerly large and flourishing, has dwindled down in numbers, and the few are sadly cumbered with the affairs of this life and the deceitfulness of riches. As the negroes leave the plantation, the labour-supply is recruited by Chinamen and coolies, who are unfortunately very inaccessible to the Gospel."

#### NEW GUINEA.

On January 9, the London Missionary Society's steamer Ellangowan arrived at Thursday Island, in Torres Straits, with an English boy and a Chinaman, the only survivors of a party of seven, the rest of whom had been murdered by the natives on the south-east coast of New Guinea. This party had been trading and prospecting along the coast for some six months, and are said to have been the original gold-prospecting party from Cooktown. The natives in question announced their intention of killing and eating all the white men who landed in their district.

#### AUSTRALIA.

The Maloga Aboriginal Mission, New South Wales, is prospering. The Superintendent writes, under date of January 21: "Yesterday a Christian minister, who is labouring for the Master in the far interior, accompanied me to the Movia Lakes. About fifty blacks are encamped here. They received us with words of welcome, and hearty shaking of the hand. After conducting a service among them, and questioning the believers as to their faith and trust in Jesus, our visitor baptized fourteen of them. It was a season of great solemnity. Numbers of white people and old blacks from the camp stood by astonished at the strange sight."

The Government of Victoria, evidently recognizing the advantages of a mission station for the natives, are taking steps to induce all the blacks who have not hitherto done so to settle down under the influence of the Moravian missionaries. With this view, the brethren Hagenauer and Kramer have been requested to undertake a journey in the district through which the River Murray passes, and do all they can to attract the natives to the stations. This journey has probably been accomplished in the month of January. In the report of the congregation at Ramahyuck for the past year, received from Mr. Hagenauer, we read: "It is very remarkable that whilst the total aboriginal population of Victoria has decreased by one-half since Ramahyuck was established, the number belonging to this station has nearly remained the same; this has likewise been the case at Lake Tyers, the other mission station in Gippeland. The number of our church members has increased during the year, so that there are now fifty-five baptized people, of whom twenty-one are communicants, and thirty-four children. Our missionary labours may be classified under three different heads. First, the preaching of the Gospel, which is the main object of the mission. This is done in the regular ministration, at public services, both on Sunday and at morning and evening meetings of each day during the year. The effect of Christian teaching has been very marked in the whole native population brought into contact with it, but, of course, more especially with those who have been converted through the Gospel. The second branch of missionary operations is the training and education of the children. Besides the religious teaching, the children receive four hours' daily secular instruction. The boys work in garden and field, when out of school, and the girls learn housework. The third and also very important branch of our work is the outward management of the station in connection with the Aboriginal Board, including the employment of all the natives in useful and remunerative labour. They are trained to habits of industry and cleanliness, and taught to put their religion into practice, so that they may from their own experience know that 'godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' It need scarcely be observed that much of our time has to be devoted to the temporal affairs of the station; but without this arrangement no permanent good could be effected with and for the blacks. We feel thankful for this opportunity of assisting their advance in civilization, in the hope that some day they will become independent of Government aid, and be able to manage their own affairs. Very considerable progress has been made with the cultivation

of arrowroot, hops, and other products. The whole settlement has a pleasing appearance, with its two rows of cottages, the church, school, orphan-house, and missionary's residence in the centre. Another great improvement, it is expected, will soon be accomplished by sinking several water-tanks and irrigating by steam machinery the arrowroot and hop grounds. The land belonging to the station is substantially fenced and stocked with cattle; it promises soon to give a good return, and already supplies the natives with fresh meat for their households. As another example of progress in the right direction, I may mention that already three of the native women have supplied themselves with sewing machines, and one family has even advanced so far as to purchase a nice cottage harmonium; many an evening their tidy homes are enlivened by music and singing,—a striking testimony of the great change from their former miserable, wandering life to the enjoyment of civilization and practical religion."

## Miscellaneous.

M. LOYSON, better known as Father Hyacinthe, has just brought out a *brochure* setting forth the doctrines of the New Catholic persuasion. This little work is divided into five parts, comprising—first, Rejection of Papal Infallibility; second, Election of Bishops by the Clergy and their Congregations; third, Celebration of the Liturgical Offices and Reading of the Bible in the National Tongue; fourth, Marriage allowed to Priests; and fifth, Liberty and Morality of Confession. M. Loyson's new church, in the Rue Rochechouart, continues to be well frequented.

EVANGELICAL SOCIETY OF GENEVA.—A recent circular of this institution states that the Theological College has sustained a loss of a profoundly sorrowful description in the person of Monsieur E. Binder, one of its oldest professors. Born at Geneva in 1849, Eberhardt Binder prosecuted his studies in the College of the Evangelical Society, and, after he had been ordained to the ministry, left, in 1844, for Florence, where, for seven years, he divided his energies between the pastorate of the Swiss Church and the direction of the Institute of *Pères de Famille*, a kind of Protestant seminary. On his return to Geneva, in 1851, he was almost immediately called upon to fulfil the functions of Professor, and was afterwards appointed Principal in the Preparatory College. At the same time he commenced in the Theological College a course of exegesis on the New Testament. Exegetic Professor of the New Testament, and of sacred writings, he continued to instruct in Latin, Greek, and temporarily in philosophy, in the Preparatory College. M. Binder's instruction was characterized no less by integrity than zeal. Notwithstanding the strictness of his orthodoxy, it did not interfere with his liberality towards views opposed to his own. Long will the

remembrance of the hours passed in the modest study of the learned Professor remain graven on the hearts of those who went there in quest of counsel and salutary direction. "His loss," says the circular before us, "leaves a void in the Theological College which cannot be filled. Another may take his place, but no one can replace him. The qualities in the heart of M. Binder proved him to be one of those rare men sometimes lent to us by God, but of whom the number is, alas! too limited." Referring to the departments of evangelization and colportage, the circular says: "It is no longer a question of doubt. The present moment is exceptionally favourable in France for the preaching of the Gospel and the dissemination of the Holy Scriptures. Such is the impression produced from the report of M. Dardier, the director of our colportage, after a journey made in the West of France in company with M. Réveillaud." This statement is corroborated by copious extracts from correspondence. The forty-eighth annual meeting of the society is announced for the 19th of June, in the Chapel of the Oratoire, Geneva.

PROFESSOR HUBER, who led the Old Catholic movement in Bavaria, has just died, at the comparatively early age of forty-nine. He was one of the authors of the renowned "Janus," the most effective bolt launched at the Vatican Council which decreed the infallibility of the Pope. His "Johannes Scotus Erigena" was a valuable contribution to the mediæval theology and philosophy; and one of his latest works was an able refutation of the teaching of Darwin. In 1873 he published his final attack upon the Order of the Jesuits. He will be much missed by that party of Continental Reformers in which he was one of the two most learned and illustrious leaders.

THE BISHOPRIC OF MONTREAL.—Archdeacon Sweatman, a highly respected representative of the Evangelical school, has been elected to the important Bishopric of Toronto—a fact the more noticeable as it occurs immediately after the election of another leading Evangelical, Dr. Bond, to the see of Montreal, in succession to Bishop Oxenden. For past years Toronto has been under High Church rule. The former Bishop, Dr. Strachan, is described as an “old-fashioned High Churchman, with a determined will which nothing could withstand.” The diocese was then High Church. He set over his new Trinity College as Provost a Dr. Whitaker. From that time troubles began. There was a threatened extinction of Evangelical teaching, while Romanizing doctrine and Romanizing practices were distinctly gaining ground. In this emergency the laity, with a few of the more faithful of the clergy, took the matter into their own hands, and a Church Association was formed, comprising many of the most eminent laymen in the diocese. The result is that not only has Romanizing and Ritualistic practices been checked, but Dr. Whitaker, the High Church dignitary named above, who was put forward as a candidate for the vacant bishopric, with the support of four-fifths of the clergy, was compelled to retire from the field, in consequence of the determined opposition of the laity. A protracted struggle has ended in Archdeacon Sweatman being elected Bishop of Montreal, and thus one more Evangelical Churchman adorns the order of bishops in “the largest and wealthiest of our Canadian cities, and the most English—the seat of the Legislature, and, in point of intelligence and culture, the first city in Canada.”

“AN EXAMPLE OF BROTHERLY UNITY.”—The Rev. James Bickford, a Wesleyan minister returning to Australia, writes from Ceylon, on his way thither, that he had had, as fellow-passengers, on board the Peninsular and Oriental Company's steamer, Dr. Stanton, Bishop of North Queensland, and the Rev. Mr. Plume, his Chaplain. After the Bishop joined the vessel at Suez, the services were divided between himself, his chaplain, and the Wesleyan minister. “At first,” says Mr. Bickford, “I politely declined to take any public part in these sacred exercises, because of the precedence which I know the Peninsular and Oriental Company give to Anglican ministers over those of other Christian denominations. But the Bishop would not accept a refusal, saying that it was of the greatest importance that we should show to the passengers an ex-

ample of brotherly unity in conducting these services. So that, since then, each of us in turn has preached and read the lessons or prayers as arranged beforehand. On Sunday last it fell to my lot to preach, which I did to an attentive audience. At the close of the sermon the Bishop gave out an appropriate hymn and pronounced the Benediction.”

THE RUSSIAN SYNOD has presented a petition to the Czar, calling his attention to the “alarming” increase of Dissent in South Russia, and particularly of the Protestant Evangelical sects. One of the latter, the Stundists, has recently asked permission to hold a congress at Mariopol this spring, 150 delegates from various districts expressing themselves in readiness to attend it.

THE RUSSIAN CLERGY.—The *European Messenger* of St. Petersburg, in an article on the Russian clergy, says that the total number of persons in holy orders in the Russian Empire is about 100,000. Assuming that each clergyman has a family of three persons, the total number of persons belonging to the clergy (exclusive of the members of monastic institutions, who are not allowed to marry) is 400,000. The writer expresses surprise that, although it appears from the Report of the Procurator-General of the Holy Synod that the receipts of the Synod amounted on the 1st of January, 1878, to about 26,000,000 roubles yearly, nothing has been done to ameliorate the condition of the poor clergy in the rural districts. Of the above sum 10,000,000 roubles is contributed by the State. There are now in Russia 420 cathedrals, 38,302 churches, and 12,408 chapels; and the *European Messenger* suggests that it would be better to do something for the poorer clergy than to build 423 new churches a-year, as has been hitherto the case. “In order that the immense revenues of the Russian Church might be more equitably distributed and applied in a rational manner, it would be necessary to separate the Church from the State, and to give the former entire independence, from an administrative point of view. Under the present organization one can hardly expect any improvement in the condition of the clergy, any extension of the moral influence on society, or any strengthening of their authority over the people.” Passing to the other portions of the report, the writer says that it shows the translation of the Bible into Russian was only begun in 1856, and that it was not completed until the beginning of the year 1877. The first edition of 24,000 copies has been exhausted, and a second is now being published. The total

number of persons who entered the Orthodox Russian Church in 1877 was 11,299, including 653 Protestants and 1,339 Roman Catholics. The national schools attached to churches and monasteries in 1877 were 6,321 in number, and there were 532 monasteries and convents; while the number of universities, gymnasia, and scientific schools in Russia is only 363 in all. In the monastic institutions there are 10,500 monks and 16,000 nuns.

A SINGULAR MOVEMENT IN CHINA is an Imperial order closing the Buddhistic nunneries. The Rev. George F. Fitch, an American missionary at Soochow, writes: "Day before yesterday quite a little stir was created in this city, and, indeed, I suppose throughout the whole country, by an order from Peking closing all the Buddhistic nunneries through-

out the whole land. For just what reason we have not definitely learned. Just across the way from our house are two nunneries, and on that day the occupants moved out. The younger will marry, and the elder will be sent to widows' asylums." Miss Safford, of the same mission, gives this account of these institutions: "There are fifty in Soochow, averaging six or eight nuns to a house. Women are the chief supporters of these nunneries, especially wealthy women whom the nuns have deluded into believing that great merit is to be acquired by founding and supporting such establishments. Individuals buy an interest in the private prayers of these nuns, at a price ranging from a few cash to several dollars, according to the wealth and liberality of the woman who solicits them."

## Literature.

*The History of the Religious Movement of the Eighteenth Century called Methodism.* By ABEL STEVENS, LL.D. Three Vols. London: Wesleyan Conference Office.

THIS is a reprint of an American work, which has deservedly obtained a wide circulation on the other side of the Atlantic, and of which the reputation as an able and thoroughly reliable production has preceded its present issue from the official publishing-house of British Methodism. It is at once a history of the origin of the Wesleyan Church and its first century of existence, and of the great religious revival of which that church is the offspring. While the author does not attempt to conceal his convictions as a Wesleyan Methodist, he yet writes in a catholic spirit, steadily avoiding the temptation presented by his subject to indulge in mere sectarianism, and ever bearing in mind, as a historian, that the import of the word "Methodism" was much wider at one time than it is now, when it is exclusively identified with certain ecclesiastical organizations. The narrative is thus more varied and interesting, as well as more full and complete, than if written from a denominational standpoint. The leading spirits on both sides of the Calvinistic controversy which rent Methodism in twain—Whitefield, Harris, Berridge, Venn, Romaine, and Madan, not less than the Wesleys, Grimshaw, Fletcher, and Nelson,—are all claimed by him as "workers together with God;" and they and the more eminent of their associates and followers receive in common the place in his history which their lives and labours entitle them to occupy. "Marking distinctly the contrasts of the Calvinistic and Arminian sections of Methodism," he writes, "I have nevertheless

been able to show that much more harmony existed between them through most of their history than has usually been supposed; that, in fact, the essential unity of the movement was maintained, with but incidental and salutary variations, down to the death of Whitefield." This event occurred in 1770, and it closes the first volume, which is chiefly occupied with the origin and rise of Methodism and the personal labours of its founders and earliest representatives. The second volume opens with a narrative of the Calvinistic controversy, and closes with an account of the last days and death of Wesley, and with a sketch of the doctrines, discipline, literature, and other characteristics of the Church which bears his name. In the third volume, the great founders having disappeared, their successors—among whom were Benson, Bunting, Newton, Clarke, Watson, and others—appear on the arena; and the history ends with an account of the celebration of the centenary jubilee of Methodism in 1839.

The late Archbishop Sumner, speaking of a deservedly popular book, in which a well-known missionary recounted the triumphs he had been privileged to witness of Gospel truth over heathen superstition, observed that it appeared to him as though he had been reading a supplement to the Acts of the Apostles. We can imagine a similar impression being produced by the perusal of these volumes upon a devout mind unacquainted with the facts which they record. The pictures here presented of the godly and self-denying lives and heroic achievements of the early Methodists; the narratives given of the spiritual and moral transformations which they were honoured to become the means of effecting;

the records of the manifest tokens of divine approval which crowned their work;—these and much more in this history must make it of surpassing interest to every Christian, to whatever religious body he may belong. The author's style is admirably clear and finished. His materials were abundant, and he has known how to make the best use of them. He has furnished in these pages not only the most reliable and complete narrative of the origin and development of the Methodist movement; but, in doing this, he has written one of the most instructive and attractive chapters ever penned in the moral and religious history of England.

*The Church Missionary Atlas.* New Edition. London: Seeley, Jackson, and Halliday.

THE first edition of the "Church Missionary Atlas" appeared twenty-two years ago, and contained sixteen pages of letterpress and thirteen small maps. The present, the sixth edition, has one hundred and thirty-six pages of letterpress and thirty-one maps. The present Atlas is as superior to its predecessors in the style in which it is executed as it surpasses them in the amount of its information. The maps have been drawn and engraved with much care and skill, and are beautifully coloured. Being designed to illustrate the missions of the Church Missionary Society, they of course represent only those countries in which the society's operations are being carried on; and the only stations distinctively marked are those of the Church Missionary Society; but "in the letterpress," as the preface explains, "the work of other missions is not ignored, especially where it is or has been carried on in immediate contiguity with that of the C. M. S.; e.g., the S. P. G. Mission in Tinnevely, that of the London Society in Madagascar, that of the Wesleyans in West Africa and New Zealand, the Basle Mission on the Gold Coast, the various agencies on the East Coast of Africa, the American Missions in Turkey, North India, Japan, etc."

Among the earlier pages of the volume is a "Chronological Chart" of the society's progress from its origin to last year, accompanied by a paper which presents a brief summary of the society's history. A map of the world, coloured so as to represent its religious divisions, is followed by an article on the classification of mankind, linguistically and religiously, and by a valuable note on Mohammedanism, prepared by General Lake and carefully revised by Sir William Muir. In like manner, a "Language Map of India" and a tabular statement of the languages of India and Ceylon, with their geographical distribution, population, etc., appears in connection with an article on the races, religions, and languages of those countries. The letterpress also supplies an historical sketch, with statistics, and other information, of each of

the society's missions, in connection with a map of the particular country in which such mission is situated. A complete Index of the society's stations and out-stations, and a copious General Index, render the contents of both maps and letterpress readily available. The majority of the maps in the present edition were completed under the direction of the late General Lake, who also wrote a large part of the letterpress. Every friend of missions, to whatever society he may belong or whatever agency he may support, should have this Atlas upon his shelves as a book of reference.

*Le Comte Agénor de Gasparin.* Par TH. BORREL. Troisième Edition. Paris: J. Bonhomme et Cie.

THE author of this memoir was an intimate friend of the Christian nobleman whose life and character are sketched in his book, and every year he was accustomed to spend some days beneath his roof. He tells of a man who, being in frequent personal communication with Count Agénor de Gasparin, said one day to the Count's brother-in-law, M. Ed. Bossier: "But do you not know any failing which he has?" "I have never yet discovered it," replied the latter, "and it is now upwards of thirty years since I first lived with him." M. Borrel himself adds: "Having arrived at the end of a long career, after having looked well into many interiors, and explored the depths of many souls, I affirm, in my turn, that I have known but one other Christian—J. L. Micheli, and he no longer dwells on earth—who so nearly approached perfection." As we read these pages we cannot wonder that the late Count was so greatly admired in the circle amid which he moved, and especially by those to whom he was best known. M. Borrel depicts him as a child, in the happy home of Christian parents; as a youth at college; in his public career, as a member of the Chamber of Deputies; in his summer-house (he loved to read and write in the open air) at work as an author; in a hall, filled with people in humble circumstances whom he delighted to instruct, as a lecturer; in the pulpit, as a lay preacher; and in domestic and social life, where he was seen to the best advantage as a happy, devoted, and consistent Christian and loving companion and friend. Look at him in whatever stage of his career we may, he wins our good opinion. He appears to have adorned every relation in life which he sustained, and not least that of a French citizen. The evidences of his patriotism are scattered throughout his writings, but are especially apparent in those which he issued during the war with Germany. And his death was that of a patriot. He expired in his sixty-first year, as the result of disease communicated by the fugitive French soldiery, whom, after Bourbaki's defeat had compelled them to quit

France, he had sheltered and succoured at his manor-house of Valleyres, in Vaud, at the foot of the Jura.

We translate from these attractive pages M. Borrel's account of Count Agénor de Gasparin's views on religious liberty :—

Intolerance, wherever it appeared, was to him odious: when he encountered it in Protestant countries, it exasperated him. In conflict with it perpetually, he assailed it in Sweden, in Prussia, in England, more vigorously than at Rome or at Madrid. In France, the battle never ceased for a moment; and it raged the more fiercely that Gasparin had not only to vindicate the rights of liberty before a hostile government, but to defend them against timorous Protestants who were frightened by his utterances, against imperfectly enlightened Protestants who compromised the cause by persisting to ask for an *authorisation*, when they ought to have anticipated authority by giving a notice (*avertissement*). Nothing could surpass the eloquence of his peroration in his last speech in the Chamber of Deputies, April 6, 1846.

After having laid before the Ministers the legal proceedings threatened against the evangelists, and the sentences passed on the colporteurs, and the petitions of the churches of France, he exclaimed, accompanying his language with an expressive action: "Beware! I say it with calmness and seriousness, because I now declare a well-considered resolution: if you refuse us the liberty which we ask—if you place new fetters on the exercise of a necessary right—well then, we will take upon our back the colporteur's pack, we will go and sell Bibles, we will defy your legal proceedings, and we

will go to prison!" For some moments there was a dead silence, followed by thunders of applause.

In Count Agénor de Gasparin, the man of thought was doubled by the man of action. When, in 1852, the *Madiai* were cast into prison by the Grand Ducal Government of Tuscany, for the crime of reading the Bible with some friends, Count de Gasparin was chosen with one voice to form one of the Christian embassy to Florence to ask for the liberation of these valiant witnesses for Jesus Christ.

The affair presented grave difficulties: it might be settled either in a diplomatic way, or on the authority of principle. It was this latter method, as might be supposed, that Count de Gasparin was anxious to employ. Diplomatic intervention, had it succeeded in opening the doors of the prison for the *Madiai*, would have compromised the rights of religious liberty. As a matter of principle, the cause would have been lost.

The deputation was to have arrived on a certain day at Florence, and to agree immediately on the course to be pursued. Some of the delegates being delayed on the road, were not present at the appointed time. Lord Roden, president of the deputation, Count de Gasparin, M. de Mimont, and M. de Borin, having met on the day appointed, opened the negotiations without losing a moment. It was important to act promptly, in order to anticipate all diplomatic intrigue and to avoid all official patronage. By his energy, by the able direction which he knew how to give to the discussion, Count de Gasparin kept the question on its true ground. Not one representative of the Protestant Powers mixed himself up with the affair, and in the region of ideas, in which true battles are lost and won, religious liberty gained one victory more.

## Evangelical Alliance.

### CONVERSAZIONE, MAY 20.

Arrangements have been made for the annual *Conversazione* to be held in Regent's Park College, on Tuesday, May 20. Lord Polwarth, the President, is expected to preside.

One of the subjects for consideration will be the approaching General Conference in Basle. The Rev. Dr. Stoughton will give one of the addresses, and it is expected that a special delegate from the Basle Committee will be present and take part in the proceedings. Further particulars will be duly published. Members of the Alliance and friends of Christian union generally are earnestly invited to be present. Cards of invitation will be sent on application to the Secretaries.

### PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, April 10; John Finch, Esq., afterwards Sir Harry Verney, Bart., in the chair. After reading the Scriptures, prayer was offered by Colonel Sandwith.

#### NEW MEMBERS.

Mr. Archibald Reed Peel and Mrs. Peel, of Bathford, Bath, were unanimously admitted to membership.

#### ANNUAL CONVERSAZIONE.

The Secretary reported arrangements for the usual May meeting. The Rev. Dr. Angus had kindly consented to allow the use of Regent's Park College for the occasion. Tuesday, May 20, had been agreed upon as the most

suitable date. Lord Polwarth, the President, hopes to preside over the meeting. One of the subjects for consideration will be the approaching Conference in Basle, and a special deputation from the Committee in Basle is expected to be present.

#### BASLE CONFERENCE.

The Secretary reported that arrangements were being made for special sessions in the English language; one to be conducted by the American Branch, and the other by the British Branch.

#### GERMANY.

A letter was read from the Rev. Dr. Erdmann, reporting the formation of a new Branch of the Alliance for Western Germany,



of which the Rev. Dr. Christlieb was the President.

#### AUSTRIA.

A communication was read on the subject

of the restriction of religious liberty in Austria. The Council directed that further inquiries be made on the subject.

### BASLE CONFERENCE: AUGUST 31—SEPTEMBER 7, 1879.

In addition to the programme published in the March number of *Evangelical Christendom*, arrangements have been made for special meetings in the English language on two days during the week, to be conducted by the British and American Branches. Further particulars will be announced hereafter.

#### TRAVELLING ARRANGEMENTS.

The Great Eastern Railway Company have kindly consented to issue return tickets at a single fare (so far as their line is concerned), to persons attending the Conference, upon presentation of a card from the Secretaries. Return tickets from London to Basle: first class, £5 14s. 8d.; second class, £4 0s. 3d.

N.B.—(1) Tickets are available for one month. (2) Berths on board the steamer from Harwich to Antwerp will be reserved for members on their notifying to the Continental Department of the Great Eastern Railway the date when they intend to cross. (3) Passengers by second class can avail themselves of the saloon of the steamer on payment of 6s. for the single journey, or 9s. return. (4) The route by which these tickets are available is by way of Harwich, Antwerp, Brussels, and Metz. The journey may be broken at any of these places, and at Namur, Jemelle,

Arlon, Luxembourg, and Strasburg. (5) The route indicated above is the cheapest, but the Great Eastern Company also book to Basle *via* Rotterdam, Cologne, and Heidelberg; also *via* Antwerp, Cologne, and Heidelberg. Persons taking these routes will still receive the advantage of the Great Eastern reduction.

#### SPECIAL FUND.

Contributions have already been received or promised from R. C. L. Bevan, Esq., Sir Harry Verney, Bart., Jas. E. Mathieson, Esq., John Finch, Esq., Robert Baxter, Esq., F. A. Bevan, Esq., A. M'Arthur, Esq., M.P., H. J. Atkinson, Esq., T. J. Croggon, Esq., J. Kemp Welch, Esq., J. Braithwaite, Esq., Robert Johnston, Esq., and Mr. Alderman Fowler.

The Council earnestly appeal to members and friends of the Alliance to contribute towards the amount (about £700) required to meet the expenses.

Contributions by cheque, or Post-office order, or in any other form, may be forwarded either to the Treasurers, or to one of the Secretaries, at No. 7, Adam Street, Strand, London, W.C.; or may be paid into the Bank of Messrs. Barclay, Bevan, and Co., 54, Lombard Street, London, E.C., to the account of the Evangelical Alliance.

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Alliance House, 7, Adam Street, Strand, London, W.C.

# Evangelical Christendom.

JUNE, 1879.

## THE MONTH.

It appears at length that the war in Afghanistan has closed. The negotiations with Yakooob Khan, it is stated, have led to a definite and satisfactory result. The line of the new frontier has, of course, to be determined, but the Ameer consents to Cabul becoming the seat of a British Resident, and to the foreign affairs of Afghanistan being transferred to the care of the Government of India. It may, however, be yet some time ere the details of the anticipated treaty can be officially communicated to the British Parliament and people. Meanwhile, it is unsatisfactory to find that the cost of the war will probably for some time, if not permanently, form an increased charge upon Indian revenue. That the war has practically ended will, or should, be a source of universal satisfaction; but it is far from satisfactory to know that either the British taxpayer must bear the burden of the recent strife, or that it must be laid upon the shoulders of a people taxed already nearly to the uttermost, and to whom it is of vital moment that a portion of their public revenue should be reserved yearly as a provision against the too probable contingency of periodical and grievous famine. Considering the tremendous responsibilities which already devolve upon us in relation to our Indian rule, few thoughtful men will deem this a time when the extension of our territory or the increase of the populations subject to us in the East should be the chief aims or objects of British statesmen, or that such ends can be attained without risks and perils which, having due regard to the future, it were wiser and better to avoid.

In South Africa all possible preparations are being made for a vigorous and wholesale prosecution of the Zulu War. The demand from the Cape for reinforcements, and the response made by the Home Government to that demand, show that in the estimation both of the colonial authorities and the English Cabinet, much remains to be done ere peace can be concluded or any permanent settlement achieved. Sir Bartle Frere, indeed, in his elaborate vindication of his own policy, lately to hand, seems to think that other wars besides this may be needful, and other expeditions indispensable, ere the safety and welfare of our South African possessions can be placed on any lasting basis. In those colonies themselves public opinion is nearly unanimous in favour both of the policy adopted and the course pursued by our energetic High Commissioner. The censure passed upon Sir Bartle Frere by the Cabinet seems but to have intensified the approval and sympathy with which, by most of the colonists, his acts have been endorsed. At home, however, and amongst ourselves, far from the dangers and unaffected by the prejudices of our colonial brethren, a wide diversity of sentiment prevails. On the one hand, some contend that the rule of the Zulu King is to his own subjects an intolerable tyranny, and to our colonies a standing menace, and that, in the interests of civilization and humanity,

it ought to be put down. On the other, it is argued that, be his power what it may, we have no right to endeavour to effect its destruction; and that as Cetewayo, notwithstanding our invasion of his dominions, has not retaliated by invading ours, and seems himself desirous to come to terms, we ought at once to renew negotiations, which would probably succeed, without previously seeking, at the cost of a further sacrifice of life, to vindicate what is styled "the honour of the British arms." Of the military measures taken we are not, of course, competent to judge, but we note that several authorities criticise the plan of the projected campaign as in itself unwise, and as likely to increase the peril of the war to the colony and people of Natal. Meanwhile, the Zulus have been completely routed at Kambula, where they attacked the forces under Colonel Wood, and where their own loss amounted to above 3,000 of Cetewayo's most effective troops. It is now officially announced that Sir Garnet Wolseley has been appointed to the supreme civil and military command in South Africa.

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Whatever the opinion entertained of Sir Bartle Frere's policy in relation to the Zulus, there is no question that he has proceeded cautiously, yet decisively, and with considerable tact, in his intercourse and negotiations with the Boers. Unmoved by reports designed to deter him from prosecuting his journey to Pretoria, he went thither with a view to propitiate, and even to secure the friendship of the Boers, alone, and unattended even by his ordinary escort. Notwithstanding threatening rumours, no overt acts of hostility had been committed by the Boers, nor did the High Commissioner suppose that they would venture, by any act of treachery or violence, to provoke an open rupture between themselves and the British power in South Africa. The result seemed to justify his anticipations. He addressed the Boers with frankness, plainly intimating that if any thought the Transvaal would be restored to them, they were certainly mistaken; that no territory over which the British flag had once waved would ever be abandoned, but that he had visited them to allay discontent, to secure, if possible, their good-will, to see that existing laws were observed, and, by consulting with the wisest amongst them, to make provision for their future government; satisfied that if but such men would come forward to assist him, the Transvaal might and would soon enjoy, equally with the Cape Colony, perfect independence and self-government under British rule, and ere long, moreover, realize the blessings of order, prosperity, and peace. The response made to these overtures by the Boers in conference assembled seemed at first to afford reason to believe that their hostility had been disarmed; but by recent advices we learn that the Boers, having issued an address denouncing annexation, a battery of artillery was about to be sent, by Sir Bartle Frere's direction, into the Transvaal, to overawe them.

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The subject of Indian finance has once more been brought before Parliament, and we have at length the assurance of Ministers that they are determined to initiate a thorough reform in the fiscal administration of our Oriental Empire. The Government admit that the demand for such reform is justified by very grave and serious facts. They allow that India is in a position of great financial difficulty, and that a large reduction, both in her civil and military expenditure, must at once be set on foot. By this concession they have disarmed for the present the hostility of the Opposition on the question; and Mr. Fawcett, on the appeal of Mr. Gladstone, satisfied with the promises of Government immediately to commence such reduction, withdrew not only his motion declaring that the House viewed with apprehension the present state of the finances of India, but even an amended one to

the effect that the House approved the resolve of the Government to reduce the expenditure accordingly.

The other proceedings in Parliament present no very striking or memorable features. We note, however, that in the debate on Mr. Dillwyn's motion in reference to the Royal prerogative, Mr. Gladstone performed what might be deemed by some a work of supererogation by fully vindicating Her Majesty from the utterly unfounded charge of any undue exercise or extension of that prerogative—a charge which some thought was implied in the resolution then under discussion, although both Mr. Dillwyn and Mr. Fawcett repudiated any such construction of its terms. It is satisfactory to find, at a time when Ministers have been accused of a desire so to extend the power of the Crown as to curtail the rights and powers of the Parliament, that both parties in the State concur in exonerating the Queen herself from any such desire or intent. No monarch has ever so unvaryingly striven to conform her conduct in all respects to constitutional propriety and precedent as our present gracious Sovereign, and men of all parties gladly accord to her this praise. The debate in the Lords' House on the Habitual Drunkards Bill shows that our legislators are increasingly convinced of the necessity of some external restraint being placed upon inebriates who may be regarded as incorrigible. The fact that in the same House the Bill for the Sunday Opening of Museums was defeated only by a majority of eight, shows that a strong and growing opinion exists in its favour, and that if the Lord's-day is to be preserved to the entire community as a day of rest, the advocates for its observance must bestir themselves, and vigorous efforts must be brought to bear upon the people's representatives at the approaching general election.

The long and gloomy winter we have had has at length given place to finer and more genial weather, and we seem likely to pass into summer without the intervention of a spring. The lengthened season of political and commercial depression, from which, as yet, we are hardly beginning to emerge, has been aptly symbolized by the dull and leaden hues which for many months have obscured the glories of the sun and covered the natural heavens with a sombre and melancholy pall. Dulness of trade and dulness of the skies have gone together; and now that the latter have become more bright, the former may, with some reason, be expected to revive. It is true that the political horizon is, as yet, beclouded; still, tokens may be found that it has but just begun to clear, if indeed symptoms of clearance are as yet to be seen. Yet, apart from all political causes of disquiet, the change of seasons and of weather is certain to give stimulus to at least some branches both of trade and manufacture. As regards home industries, the state of our northern collieries affords, perhaps, the gravest causes for anxiety. Should we, however, have a favourable summer and an early and abundant harvest, the distress from which so many thousands have so long and so severely suffered will materially abate; and should these blessings concur with more bright and cheering prospects in relation to international affairs, commerce may once more lift up her head. We regret much that at this crisis, under the inspiration of Prince Bismarck, Germany seems bent upon adopting a thoroughly Protectionist course of commercial legislation. We are glad, however, to be assured on good authority that, notwithstanding the agitation recently going on amongst ourselves on the subject of "reciprocity," there is no danger of any similar policy being initiated by the British Government.

An impression seems to have arisen in some quarters that the anniversaries of our great religious and philanthropic institutions have this year been somewhat wanting in their usual interest and life. That some, and some only, of the meetings

may have been less numerously attended than usual, and may therefore have lacked some of the warmth evinced at them in former years, we can readily believe. The dulness of trade, the commercial depression, the diminished resources of numbers of the middle class—the class by whom our Christian and benevolent societies are chiefly promoted and sustained—may sufficiently account for this. But that there is any material falling off in the income of the more prominent of these societies, their own statistics abundantly disprove. There is, therefore, no ground for the apprehension that our interest, as a people, in these noblest efforts of religious enterprise is on the wane, or that the truly Christian people of this country are less sensible than formerly of the obligation devolving on them to mitigate the sufferings and sorrows of humanity, and to point the weary pilgrims of earth to the rest and happiness of heaven. Indeed, as regards some of the leading societies, their income actually exceeds that of last year; whilst their operations, far from being relaxed, are carried on upon a more extended scale. All things considered, therefore, we hold that there is no ground for discouragement, and that England will continue to show that the attachment of her Christian inhabitants to the cause of God and of humanity throughout the world has suffered no abatement, but rather has increased in both intensity and force.

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The entire circumstances attending the reception by John Henry Newman of the dignity and honours of a Cardinal will have for every thoughtful Protestant, every believer in scriptural Christianity, a melancholy interest. It is truly sad to see a soul so noble and sincere, an intellect so naturally keen, and talents so diversified and eminent, prostrated in willing subjection to the unfounded assumptions and the usurped authority of the pretended successor of St. Peter. The argument of Dr. Newman's address on this occasion proves to demonstration that this gifted man thoroughly misunderstands the Protestant doctrine of the right of private judgment. He fails to perceive that for a man to be free to believe the truth of God, he must be untrammelled by the fetters of human authority; he does not see that if conscience is to reign, it must move and act in every man unshackled by the dictates or commands of others. He confounds the exercise of individual conscience with that of fancy or of feeling, and imagines that because Protestants repudiate the authority of the Church in matters of religious faith, they regard themselves as at liberty to believe and practise whatever they may please. He comprehends not that private—or rather, individual—judgment is viewed by those who recognize God's exclusive authority over the consciences of men, as a sacred obligation no less than an inviolable right. It is an old mistake; but it is one which Dr. Newman, educated amongst Protestants, and living all his life in a Protestant country, had he but availed himself of information ever ready to his hand, might have corrected for himself. But the dominion of the Church of Rome rests, and ever must rest, on misapprehension and ignorance, and it consists emphatically in pretensions and claims which are alike an invasion of the rights of man and an encroachment on the prerogatives of God.

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Dr. Samuel Gobat, second Bishop of Jerusalem, has just been removed from his labours by the hand of death. Many of our readers will be reminded by the fact how this bishopric arose, and the doubts and controversies which attended on its first formation. Originating in the warm interest taken in the Jews by the late truly Christian King of Prussia, and his desire to promote in the East the progress and influence of scriptural religion, its establishment was effected through the agency of the Chevalier Bunsen, who employed his influence in England for that purpose. The

bishopric was thus created by the combined action of Prussia and of England. Bunsen addressed himself to the present Earl of Shaftesbury, President of the Society for Promoting Christianity amongst the Jews; and Lord Ashley (as he then was) brought to bear his influence upon Lord Palmerston, who himself afterwards introduced the Bill. By the Act in question, the Queen of England and the King of Prussia were alternately to have the nomination of the Bishop; a stipend of £1,200 was fixed, of which the Prussian monarch guaranteed the payment of one-half, whilst the other was raised by contributions secured by the English society, and invested to endow the see. Dr. Alexander, the first Bishop, himself a converted Jew, was appointed by the Queen, and on his death, Dr. Gobat, the late Bishop, was nominated by the King of Prussia. The Ritualists of that day strenuously opposed the "intrusion," as they considered it, of a Protestant bishop into a country subject to the Greek Church, whilst the Evangelical party were warm supporters of the scheme. Dr. Gobat was an earnest and devoted man. Born in Switzerland, and originally in Lutheran orders, he was, more than half a century ago, sent out by the Church Missionary Society as one of its missionaries, in which capacity he laboured for many years. He had just attained his eightieth year.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, May 17, 1879.

#### MUSIC, MORALS, AND RELIGION.

We find in a witty contemporary the following assertion: "What stuff it is for Shakespeare to declare that the man who has *not* music in his soul is fit for treason, stratagems, and spoils! Look at Peace; he murdered as he fiddled—as Nero fiddled while gazing upon burning Rome!" And we would add that doubtless the last strains of the "dulcimer and all kinds of music" were yet lingering over the plains of Dura when the Babylonian tyrant cast the three faithful Israelites into the burning fiery furnace! It is not without anxiety that we notice music performed by artists, and often by theatrical singers, creeping into the customs of Parisian Protestants when seeking to enlist friends for religious and philanthropic efforts. The name under which these "concerts" are now given is that of "*Audition*!" Does this sound less worldly to those who would object to a "concert" in a church? Some rejoice that certain of the annual meetings were more numerously attended than usual, or than others, because people were attracted by a well-disciplined choir! Let music by all means be cultivated, but let the singers sing in their hearts to the Lord; let the sweet sounds be the genuine expression of holy joy or sorrow, of holy love or compassion for souls, overflowing from

hearts renewed by the Holy Ghost; and let the people join and learn the life-giving truths of the Gospel while they sing "with the understanding also." Every "*Audition*" in favour of the poor, the blind, the sick, or any other religious enterprise, makes one anxious lest it should be the outcome of a lack of faith, hope, love, among those who profess to have a Heavenly Father, unknown to that world whose devices they unwittingly imitate.

#### THE PROTESTANT DAILY PAPER.

The financial disaster which has cut short the career of the *Réformateur* will only be thoroughly explained at the meeting of the shareholders on the 20th inst. The long-expected journal appeared on the 16th of April; astonished almost all its subscribers by political views, articles, and novels which they considered unfit for family reading; and on the 6th of May *stopped*. Dr. E. de Presensé and Professor Jules Bonnet had already withdrawn from all responsibility in connection with it. The alliance of Christian writers with parties insufficiently known, was disastrous to the editorship; and the disastrous issues of the commercial part of the concern will, we doubt not, be regarded by most as a providential hindrance to the prosecution of the enterprise in the spirit in which it was begun. One of the chief shareholders and warm promoters writes to the Protestant

papers a letter, in which he says: "We are called together in Paris for the 20th, and have a question before us much more important than the agreement with the printer (however important this may be). What threatens the existence of our paper, what has compromised its future career, is the *very spirit of its direction*. As to this, I think I can state that from north to south there is but one feeling . . . either the journal must be edited in a different and better spirit, or it will not live, and the money will be spent in vain.—P. Pasquet (Pastor)." The sum obtained for the enterprise was 200,000 franca.

This appears to be one of the most fatal blows that French Protestantism has received for years. Inasmuch as Red Republicanism was advocated, intense hatred was inspired against adversaries, and some of the immoralities of the day, as well as those inherent in the system of Rome, were given in such detail as to defeat its own purpose of moral improvement. Naturally, the Romanists, who were aware how interested almost the whole of the French Protestants were in the enterprise, find it easy enough to hold all responsible for the deed of a few, who, after all, were their mandates. "Decidedly," said the Lutheran *Témoignage* before the *Réformateur* stopped, "we shall never give in to this novel mode of *evangelization* which has just been started among us. To throw the delicate and frail plant of French Protestantism into the daily perils of political strife between parties incessantly contending for power—to hope that, in the impure arena upon which every bad passion fights for the mastery, it could preserve its dignity as a church and its salutary influence upon men's souls,—what is it but the blindness of infatuation? We would cry aloud to all who, deceived by this delusion, still hope in this way to gain over our people to the Gospel, and to make a breach in the fortunes of Romanism, Friends, remember that Jesus said, 'My kingdom is not of this world. God calls us to other strifes, other perils, and other victories. Behold, the most elementary truths, and the most necessary to the existence of human society, are in our day denied and blasphemed. A world without God rushes up to the assault of all we love and all we worship; a generation is rising which believes in nought else but the gross enjoyment of sensual appetites. You are face to face with an immoral epidemic such as our age has not previously seen; and you choose the very time when this terrific and gigantic power of darkness starts up, to throw Protestantism into the very storms of political

contention. . . . Neither Protestantism nor the Gospel nor the Christian Church can accept any kind of union with a political party. In presence of this general delusion and inconceivable seduction, there *must* be men who refuse to swim with the torrent, and who point out the perils into which Protestantism is throwing itself headlong in trying such adventurous experiments." Other journals have merely published shareholders' letters, and await the result.

#### RATIONALISTIC THEOLOGIANS.

Another fearful blow which has fallen on French Protestantism is the nomination by Government of Rationalistic professors in the Faculty of Theology in Paris. The Liberal party is jubilant. "In Paris," cries the *Renaissance*, "the Liberals will find in the nomination of Pastor Viguié the commencement of the end of their lengthened sufferings (!); and in the whole of France our churches will congratulate themselves as on the rising of the dawn after a long dark night." Of course, the Orthodox regard the event as a black pall descending on the Church for generations to come; for if the seat of learning, so hardly fought for and obtained, in the Paris University is to be filled with Rationalism, what is to be expected from the pastors trained there? The candidate whom the party has put forward for the vacant professorship at Montauban, is Pastor Goy, who has so clearly stated his unbelief, that at any rate, if the churches nominate him, it will not this time be in ignorance of his teachings. The Orthodox candidate is Pastor Doumergue (editor of the *Christianisme*), and the candidate representing a policy of conciliation is Pastor Jundt, of Strasburg.

#### THE MAY MEETINGS

were somewhat more lively than usual, especially those of the Evangelical Society and the Société Centrale, which had to tell of the state of hopeful inquiry found almost universally by their agents throughout France. The Society for the Encouragement of Primary Instruction celebrated its fiftieth anniversary in the Oratoire. During the period of its existence it has given 1,200 schoolmasters and schoolmistresses to France. Within the last twelve months it has opened ten new schools and aided 187. The Sunday-school Society states that 1,100 Sunday-schools are now in activity in France. The Deaconesses' Institution is prosperous, and sees its building debts discharged by several generous gifts and legacies. The Missionary Society gave an interesting account of the advance of the French missionaries on the Zambesi. Large

sums are needed for pioneering, as well as for the settlement of stations. Several handsome donations have been promised conditionally on other sums being contributed to extinguish the debt of 50,000 francs. The Bassutos have collected and sent 100 francs for the Rev. R. W. McAll's work in France. The Protestant Historical Society drew a large audience by the promise of an "Audition"—the performance of some of the Psalms, the glorious martyr-songs and war-songs of our Huguenot ancestors. The Paris Tract Society has reprinted many old tracts and brought out a few new ones; its *Almanach des Bons Conseils* alone circulates 100,000 copies. It has kept within its receipts, which amount to 66,000 francs. The Protestant Sou Society has collected 19,130 francs, which (deducting 3,000 francs for expenses) left 14,000 francs—divided, as usual, between needy societies.

#### THE PASTORAL CONFERENCES

had much before them. The subject for the General Conference was "The Gospel and our Youths." Pastor Recolin gave the address, which was followed up by others from M.M. Dupinde d'André, Amphoux, Molines, Seitte, Fourneau, G. Meyer, E. de Pressensé, Byse, Hollard, etc. A vote was given to hasten the organization of the prisons in France, so

that Protestant offenders may be all brought under one roof, instead of being scattered over all the prisons. The Reformed Church Conference, presided over by Pastor Malon, discussed the protest against the decrees nominating M. Vigué and M. Bonet-Maury to the Professorship of the Faculty, and the question of organizing synodical circumscriptions. On the first, the majority decided that there should be no capitulation; and on the second, that each of the twenty-one circumscriptions should constitute a legal delegation to send deputies to a General Assembly of the Synodical Reformed Church of France in November next. The Lutheran Conference discussed the question of "Eternal Punishment." The Independent Conference had for its subject the "Conditions of Efficacious Preaching and the Present Crisis of the State Churches." Very deep sympathy filled all hearts respecting the intense and manifold difficulties of these; and the conclusion was, *prayer, more prayer*, for the brethren fighting for a good cause in the midst of such great difficulties.

Dr. Somerville is in Paris with his son, holding meetings for the English-speaking population.

The *Signal* holds on its way honourably, improving every week, and bids fair for success.

## GERMANY.

[From our own Correspondent.]

—, Prussia, May 14.

#### PRINCE BISMARCK AND MR. WINDTHORST.

The meeting of Prince Bismarck and Mr. Windthorst, which I mentioned in my last letter, and which had the object of arranging as to the dowry of the Queen of Hanover, has not been the only meeting of these two antagonists. Mr. Windthorst left cards at Prince Bismarck's house on the 1st of April, the great statesman's birthday; was subsequently invited to a large party on the 3rd of May; and really went to it. The Customs' Tariff, which now occupies our Parliament, finds on the whole the approbation of the Ultramontane party; but this alone would hardly be a sufficient reason for the friendly approaches which have been lately made. The leader of the party, which is accustomed to follow blindly the precepts given from the Vatican, would not enter Prince Bismarck's house, if the struggle between our Government and Rome was still in its old vigour. Let us hope that the peace which seems to be at hand will not compromise the cause of our

own Church and the honour and liberty of our country.

The numerous petitions addressed to the German Parliament for the abolition of

#### CIVIL MARRIAGE

in its present form, and for making it optional, have been at present discussed only in the committee. The latter resolved, by 13 votes against 10, to reject the petitions. As the committees are composed of members of the different parties in proportion to their strength, the petitions will have the same fate in Parliament.

When the operation of the Customs' tariff shall have furnished additional supplies, the Bill on

#### ELEMENTARY EDUCATION

is to be brought before the Prussian Chambers. The Minister of Finance, Mr. Holbrecht, seems to be less disinclined to give the necessary funds than his predecessor, Mr. Camphausen, was, though it is desirable that this matter should be regulated with especial reference to outward matters, such as buildings, the pay of schoolmasters, etc. The great





wish in religious circles is that the Bill should not become law just yet. If the Bill should become law, as long as Dr. Falk is in office, and the struggle with Rome still continues, the principle of secular schools will gain too much ground. These schools will be considered a weapon against Rome, while in reality they do less harm to Rome than to the Protestant Church. Throughout the whole of our Church there is a unanimous wish to maintain the denominational character of our elementary schools. The number of schools in which Protestants and Catholics are educated together have greatly increased through Dr. Falk's influence.

#### A CLERICAL ELECTION.

In Berlin another "Liberal" clergyman, Mr. Kirmas, of Jena, has been elected, this time by the parochial council of St. Thomas's Church. It seems as if these conflicts were destined to occur in every congregation. In one of its recent numbers the *Neue Evangelische Gemeindebote* makes an observation to the effect that there are only two or three pastors in Berlin to minister to the wants of half a million of "Liberal" Protestants! It is certainly a remarkable idea to put in this claim for help from the whole number of inhabitants of our metropolis for the cause of the Protestanten-Verein. The attendance on the services of those two or three pastors does not seem to prove that the Liberal Protestants are so numerous.

Since the beginning of this year there has been issued a

#### NEW "LIBERAL" PERIODICAL

of practical theology. It seems, however, to be of little value and importance at present; yet our believing theologians should not leave it unnoticed; and in that case we can only be satisfied if the great questions of theology are duly examined. The cause of the Gospel will not suffer by such investigations. It is worse for the welfare of our population when "religious impartiality," as it is called, shows itself in practical neglect of spiritual wants.

#### "RELIGIOUS EQUALITY" (?).

Two great charitable institutions have been founded recently in Berlin—a hospital and a new lunatic asylum at Dalldorf, close to Berlin. In both cases our municipal authorities have declined to appoint a chaplain. If we consider that the clergy of Berlin are more than sufficiently occupied already, it must be acknowledged that the minister of the parish will scarcely be able to attend to the numerous sick persons in these establish-

ments. Is it right to leave the dying without the Gospel, in order to satisfy a principle of religious equality?

#### THE DOMCANDIDATEN STIFT,

an institution created by the munificence of King Frederick William IV., celebrated its twenty-fifth anniversary on the 7th of last month. It was the wish of the King to provide in our Church against a scarcity of clergymen. He regretted, too, that students in theology are compelled to spend their time between leaving the university and their entry into the ministry in a way not directly profitable for their future work in order to obtain the means of living. Twenty-four divinity students can receive admission into this institution. One of the Court chaplains, now Dr. Kögel, is at the head of it, and a professor of theology acts as inspector. The students receive one room each for themselves. The meals and daily prayers are in common. The young men are trained in practical work. They act as curates to the Court chaplains, and are sent about to do spiritual work among the great masses of our metropolis. At the same time, opportunity is afforded to them to continue theological studies. Our Establishment has received many faithful and efficient ministers from this institution.

#### AN AUSTRIAN EFFORT.

The Home Mission Society in Austria is working now at the establishment of a Protestant hospital at Wels, near Linz, in Upper Austria. Wels is about in the centre of the scattered Protestant congregations. Mr. Kötschy, pastor at Attensee, who publishes the only periodical on home missions in Austria, is now on a tour through Germany to collect funds for this object. He recently gave an interesting address in Berlin.

#### SABBATH OBSERVANCE.

The societies for Promoting the Better Observance of the Lord's-day seem to be increasing. The anniversary meeting of the Berlin society, on the 23rd of March, was very well attended. A similar society has been started at Bremen. In Cassel a number of Christians have united themselves to write to the Post-office, stating that they did not wish to receive their letters on Sundays. This self-help would be more efficient than all the petitions to the Postmaster-General, if it was adopted in larger circles. For the present, only few people will make up their minds to follow the example, but it will always have the value of a testimony.

## Home Intelligence.

### THE MAY MEETINGS.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The Earl of Shaftesbury filled the chair in Exeter Hall at the seventy-fifth anniversary of the Bible Society, this being, as his lordship said he believed, the thirtieth year on which he had discharged that duty as the society's President. The report was read by the Rev. C. E. B. Reed. It stated that there had been an increased sale of the Scriptures in both France and Germany. In the former of those countries the existence of flourishing churches could be traced to the labours of the society's colporteurs, and the sales had been 98,000. In the latter the sales had risen to the very large total of 354,000, of which 100,000 had been entire Bibles. The Austrian agency had spread among the troops in Roumania and Bulgaria, from the beginning of the war to January last, 242,000 copies, and among the army of the Caucasus 194,000 more, making a total of almost half a million, principally Testaments. In Austria and Bohemia the ordinary work had been beset with difficulties raised by the Government. The Italian issues showed a small increase on the year before. Instances were cited of the rise of Protestant communities through Bible-reading in Apulia and other parts of the Italian Peninsula. In Spain, in spite of the frowns of the laws and the magistracy, the circulation of the Scriptures had not diminished. In Portugal new legislation crippling the power of the priests had goaded them into revenge, of which a colporteur had been a victim, by being sentenced to twelve months' imprisonment. After a month's incarceration his liberty was bought by friendly help. Through the North Russian agency the circulation had risen to 253,000, and much had been done for the Turkish prisoners; but it was in the south of Russia that the progress of the work had taken a fresh start in the most unprecedented manner. In Persia an agent had been prospecting. In Turkey, owing to the war, the issues had fallen from 21,000 to 17,000. An agent had been sent out to Cyprus, and the archbishop of the island had issued a commendatory letter to remind his flock of the duty of searching the Scriptures. The account of the society's foreign work finished with the review of its operations in Africa, India, China, and Australia. The free income of the society for the year amounted to £96,426, while the

sum received for Scriptures sold, both at home and abroad, reached £106,168, which, with special funds, made a total of £213,811. The expenditure amounted to £223,476. The issues of the society for the year were as follows: From the depôt at home, 1,415,214; from depôts abroad, 1,925,781; making altogether 3,340,995 copies of Bibles, Testaments, and portions. The total issues of the society from its commencement now amount to 85,388,057 copies.

In the unavoidable absence of the Archbishop of Canterbury, the adoption of the report was moved by the Bishop of Gloucester and Bristol, who spoke with all the appreciation of a scholar of the very arduous and difficult task of translation, and of the noble work of many devoted and learned men who have done such incalculable service in that way. The resolution was seconded by the Hon. Mr. Welsh, the United States Minister, who briefly referred to the cordial relations of his own country with England, and remarked that in nothing were the two more in harmony than in the great work of Bible circulation.—A motion expressive of gratitude to God for the blessings of another year, and appealing for enlarged sympathy and support, was proposed by the Rev. Canon Tristram in an inspiring address. He raised an eloquent protest against the Romish perversions of Scripture, and dealt at some length with the two opposing forces of the present day—materialism and the "higher criticism." The corroboration given by recently discovered remains of antiquity to the statements of Scripture was forcibly set forth, and the labours of the Palestine Exploration Fund and the Biblical Archaeological Society met with Dr. Tristram's warm and hearty commendation. The Rev. J. Sibree, jun., followed. As a representative of the London Missionary Society and a labourer in the interesting field of Madagascar, he offered some very stimulating remarks on the success attending the distribution of God's Word in that island. After tracing the course of early missionary efforts there—first on the part of the Jesuits, and more recently by the agents of Protestant societies—he spoke of the Bible as a real power and rule of action in Madagascar: a Book by means of which purer morals and habits of life were being there disseminated.—The Rev. F. W. Macdonald said he con-

sidered that of all the fields of Christian labour none were more attractive than that which was presented by Europe itself. In the three great countries of France, Germany, and Italy there were two immense powers in conflict—superstition and scepticism; the two old powers which had irritated and nerved one another, but which were unable to conquer one another. They were now engaged in a contest for dominion and mastery, but he did not think that those who watched that conflict could pray for the victory to be given to either. The truth of the Gospel could and would prevail against both.—A vote of thanks to the noble Chairman was moved by the Rev. E. Carr Glyn, Vicar of Kensington. It was seconded by the veteran missionary and translator of the Scriptures into Sechuana, Dr. Moffat, to whom in the earlier part of the proceedings a graceful reference had been made by the Bishop of Gloucester and Bristol. Dr. Moffat narrated some remarkable instances which he had witnessed in Africa of the beneficial and civilizing influences of the Bible. The Word of God was a power amongst the savages as well as among civilized people.—In briefly acknowledging the vote of thanks, the noble Chairman expressed his unabated attachment to this, "the most interesting and blessed society ever instituted by the grace of God."

#### CHURCH MISSIONARY SOCIETY.

Notwithstanding unfavourable weather, Exeter Hall was filled by the friends of this society on occasion of its eightieth anniversary. The Earl of Chichester, the President, filled his accustomed place in the chair. "There have in former years been meetings of a more emotional character," remarks the *Record*, "but we can hardly recall an occasion on which there was manifest a more profound sense of responsibility and a more earnest spirit of devotion. When in the midst of the addresses there was a summons to special prayer, all hearts seemed to be ready attuned for approach to the throne of grace, the solemn silence which pervaded the hall while prayer was offered testifying, if not audibly, yet unmistakably to the deeply religious feeling animating the souls of the assembly. From first to last earnestness in the best sense of that much-abused word was conspicuous in the proceedings." The Rev. Henry Wright, Honorary Secretary (who had just been appointed by the Bishop of London to a prebend in St. Paul's Cathedral, in recognition of his services to the cause of missions), read the report. It stated that the income of the society from all sources, during

the year, had been £232,836. Inasmuch, however, as it is not the practice of the Church Missionary Society to include gifts for special objects in their annual income, this, deducting such appropriations, was stated at £187,235. This, it was stated, was the amount with which the general work of the society would have to be carried on during the present year, and hence originated a deficiency of £24,757 which had to be encountered. The committee appealed for special gifts, not only to restore to the working capital of the society that amount, but to add to it. The survey of the mission fields occupied by the society began with West Africa, where the native church at Sierra Leone was putting forth efforts to spread the Gospel to the regions beyond, and where Bishop Crowther had been successfully labouring on the Niger. From East Africa an advance was reported, but on the Nyanza the work had been that of preparation. Palestine and Persia were next referred to. The survey then traversed the Indian Peninsula from north to south, special attention being given to the Tinnevely movement. From a community of no fewer than 40,000 baptized persons 300 unpaid workers, some of them women, had voluntarily come forward to labour among their inquiring and still heathen countrymen. The Ceylon mission had not been set free from its ecclesiastical difficulties, but the Archbishop of Canterbury was exerting his influence to bring about a satisfactory arrangement with the Bishop. In the Mauritius the society's missionaries had baptized 100 converts during the year. From China slow but steady increase was reported, and from Japan tidings came of a great change which was taking place in the popular mind in reference to the Christian religion. The report referred also to the hopeful condition of the work in the society's stations in New Zealand, North-west America, and the North Pacific. The whole tone of the report was encouraging in no ordinary degree. From the statistics of the missions it appeared that there were now 185 stations; 404 clergymen (204 European and 200 native and country-born); 61 European laymen (schoolmasters, lay agents, and female teachers); 2,786 native and country-born Christian catechists and teachers of all classes, not sent from home; and 27,488 communicants. In past years, the society had withdrawn from 82 stations, chiefly transferred to the native church in Sierra Leone, or added to parochial establishments in the West Indies, containing at the time of the

transfer 13 native clergy, 5,576 communicants, and 13,898 scholars.

The noble Chairman, after expressing his pleasure at the grateful tone of the report, remarked that the Evangelical principles of the Church Missionary Society remained the same as when it was first founded, some eighty years ago. Whilst a Church of England society, and ready to submit to lawful episcopal authority, it would not yield to any unlawful extension of that authority—a statement which was heartily applauded.—The Bishop of Rochester, who moved the adoption of the report, said that he had been a warm friend of the society ever since he sent in his first contribution to its funds, nearly forty years ago. The report was Christian, cheery, instructive, and plucky. It had been said that Evangelical religion was on the decline, but that did not trouble him, as he knew better; but he would say this, that when the Church Missionary Society was in a financial difficulty, Evangelical religion was on its trial.—The Rev. Canon Hoare, of Tunbridge Wells, seconded the resolution. In the course of a very able speech, which dealt mainly with the financial position of the society, the reverend gentleman remarked that the society had really not gone into debt. He did not consider it right for any society to get into debt any more than for a private individual to do so. What the committee had done—having been obliged to expend more than they had received for ordinary purposes—was, they had drawn upon the working capital, and that had naturally greatly crippled their operations. They had been led, he said, by the guidance of the pillar and cloud into the expenditure which they had now to make up. Applications had come and were coming in from all parts of the globe for assistance, and he did not think that the society's friends would desire the committee to refuse the assistance asked of them. Could they have left Mr. Wilson to toil on alone at Uganda? They were compelled to send reinforcements to him. He had observed in the report that the contributions from associations were by no means in proportion to the wealth and magnitude of the congregations which supply them. He impressed upon them the necessity of individual effort, and said that much responsibility rested upon the clergy.—The second resolution, expressing gratitude to God for the manifest presence of the Holy Ghost upon the mission fields during the past year, was moved by the Bishop of Rupertland. After remarking that he owed a personal debt of

gratitude to the society for the help afforded to him during the fourteen years of his episcopate, the Bishop proceeded to give an interesting account of the work for the evangelization of the Indians in North America, which was being carried on in the four dioceses of which he was metropolitan. The resolution was briefly seconded by the Earl of Aberdeen, who said that, although they had men and means and energy, they could not hope for success unless God was with them. The Rev. J. Buckley Wood, from West Africa, followed in support of the resolution. Having vividly described the low intellectual, moral, and spiritual state of the natives among whom he had laboured, Mr. Wood went on to show that much had been already accomplished for their improvement. Primary schools—some vernacular, and some Anglo-vernacular—had been opened in several places. They had also now a native bishop, two native archdeacons, and forty native clergy. The last resolution, which recommended the throwing of native churches, as far as possible, on their own resources, and the occupation of other fields by the society, was moved in a very effective speech by the Rev. W. Ridley, Bishop-Designate of Columbia. As a former Indian missionary, he said he would speak, not of the country to which he was going, but of that which he had left. The progress of Christianity in Calcutta, and in the North-western provinces, was, he stated, highly encouraging. If they had 25,000 converts to Hinduism in London, it would about represent the conversions to Christianity in Calcutta. The Bishop concluded by narrating several interesting anecdotes, the last of which we subjoin: "Sir Herbert Edwardes once had a faithful servant who became much attached to the missionaries at Peshawar. One day, on going out of the gate, I found his place inside the door vacant. That man was then a sort of judge in a very small court, where he had twenty or thirty retainers around him. On my inquiring about him, people merely said that he was away. He had the disease, they said. They were afraid to speak of it as cholera. I went to the house and found him with some native Christians who had gone there to comfort him in his dying hours. For some months he had been under preparation for baptism, and he gave me to understand that before passing away he would like to be baptised. As I was looking round for water to baptize him, there came from a corner of the room the only Afghan woman I had ever seen in my life. A very beautiful woman she was, with

fine black hair and a good figure ; and, for the first time in her life, probably, she then gazed in the face of a white man. She came up to me and asked me whether her husband would die, and when I gave her to understand that he was passing away she gave a shriek, which I shall never forget, and seizing her hair with her hands, tore out two handfuls of it in her grief. I baptized that man about half an hour before he passed away from the Church militant to the Church triumphant, and I hope to meet him in heaven." The meeting was brought to a close by an earnest speech from the Rev. Dr. Storrs, a missionary lately returned from the Santal district.

#### WESLEYAN MISSIONARY SOCIETY.

Exeter Hall was crowded, as it always is, on occasion of this anniversary. R. Haworth, Esq., of Manchester, presided. The report, which was read by the Rev. Dr. W. Morley Punshon, stated that the total home receipts had been £124,359, and the foreign receipts £8,974. The total expenditure had been, during the year, £157,217. A general summary of the missions, under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies, stated that there were 378 central stations, 2,549 chapels and other preaching places, 431 ministers and assistant missionaries, 1,858 catechists, interpreters, day-school teachers, and other paid agents, 7,334 unpaid agents, 85,500 full and accredited members, 10,315 on trial for church membership, 86,787 scholars, and 3 printing establishments. The report in reference to the South African Mission spoke of the grave issues involved in the conflict going on in that part of the world. "The prayers of God's people," it added, "were never more needed than now, that God may give wisdom to our rulers, and to the Executive Government in the colony, that our armies may war a good warfare ; that in the hour of success they may be moderate, as they have been brave in the hour of repulse and surprise ; and that there may soon come a welcome and permanent peace, a peace which shall be founded upon truth and justice, and which shall therefore tend to a brotherhood of love ; a peace by which the natives and colonists shall be advantaged, the one by being taught that there are higher truths than that of war, and more compassionate and satisfying faiths than that of their pagan fathers ; the other, by the assurance that they can hereafter dwell in safety and be quiet from fear of evil." In all respects but the

financial one, the report was no less encouraging than in former years.

The Chairman having briefly addressed the meeting, the Rev. Dr. Rigg, President of the Conference, moved the first resolution adopting the report. He said, that if they thought that missionaries abroad were doing their work slowly, let them consider how many centuries Christianity had been in this country, and yet how much, even now, remained to be done. Dr. Rigg then spoke of the financial state of the society, and expressed his opinion that the time had come for a new departure in regard to giving, and remarked that a very similar state of affairs existed in 1841, when the debt was £40,000, and when, notwithstanding it was a time of great commercial depression, the appeal was answered and the debt paid.—The Rev. John Scott, twenty-five years missionary in Ceylon, seconded the resolution, and contrasting the condition of the Cingalese in 1865 and in 1878, said they had added to their church members 999 persons, to their native ministers 18, and to their scholars 5,800.—Sir Arthur Gordon stated that in his official capacity as Governor of Fiji he had had every kind of accusation brought before him as to the missions, but he had formed the opinion that too strong language could not be used as to the wonderful services and results, both religiously and socially, which had attended the Wesleyan missions in the Pacific. When missions were first undertaken there by the Wesleyans, tribal wars, cannibalism, infanticide, murder of widows, and every kind of wickedness were perpetrated ; but the condition of the people was now very different. Out of a population of about 120,000 there were more than 102,000 regular attendants at Wesleyan churches, and the whole of the remainder, with the exception of a few old men, were members of other churches. About 800 churches had been built by the people, and there was no house in Fiji in which family prayer was not carried on daily. As to the secular results of the mission, they were quite as satisfactory as were the religious results ; and the greatest result, secularly, was that which had been done in the spread of education, there being now about 1,500 day-schools in Fiji ; indeed, there was a school in nearly every village. The education, it was true, was not of the best, though it was education of some kind. In addition to those elementary schools, there were a few others of a higher grade, and there was also one college. He regretted that industrial education had not been spread more than it

had been, and he hoped attention would be given in that direction. He had no sympathy with the sneers and attacks made upon missions. Those sneers were for the most part flippant, and the attacks ungrounded and ungenerous. Throughout the Pacific great good had been done by the Wesleyan missions. Some missionaries seemed to think that Christianity must be associated with coats and trousers. He could bear witness that the very opposite course was taken by the missionaries in Fiji, for there had not been any interference with the harmless native customs. Their games and dress had not been interfered with, and they continued the ancient custom of prostrating themselves in prayer. The state of society there might be said to resemble that of Europe in the Middle Ages. The missionary was the most intelligent and most instructed person amongst them, and there was something of the old superstitious reverence of the priest which then prevailed, though there was danger in that. Sir Arthur concluded by urging those present not to let the missions, which had done so vast an amount of good, suffer through want of adequate support.—The Rev. Marmaduke C. Osborn, Secretary of the Conference, who has recently returned from an official missionary tour in the West Indies, gave a brief statement as to the results of his observations, assuring the friends of the society that the work in those islands had paid, and would well pay, for all that had been done there. There were now 50,000 members in those churches, 150,000 hearers, and 50,000 children in the day and Sunday schools.—The Rev. James Nance, of Manchester, Mr. S. Rathbone Edge, M.P., the Rev. William Gorman, of Limerick, and the Rev. Edward Rigg, from Ceylon, having addressed the meeting, the Rev. W. O. Simpson, on coming forward to make what is known as the "collection speech," was loudly cheered. He addressed himself to the financial aspect of the question, and put in an eloquent plea from his double standpoint as the home advocate and the ex-missionary for the "impoverished chancellors of the exchequer"—the missionary secretaries. He pathetically showed what retrenchment meant upon the mission stations, and appealed to the meeting to give nobly. The collection having been made, the moving and seconding of a series of votes of thanks brought the proceedings, which lasted five hours, to a close.

LONDON MISSIONARY SOCIETY.

There was a large attendance in Exeter Hall to celebrate the eighty-fifth anniversary

of this society, which was held under the presidency of Sir William Muir, K.C.S.I. The report, which was read by the Rev. J. O. Whitehouse, acting Foreign Secretary, stated that at no period of its history had the society enjoyed a wider range of usefulness, a more efficient group of agencies, or higher tokens of divine blessing, than those which it possessed at the present time. In Madagascar, the extension of the mission, commenced in 1870, had been completed and consolidated. Only ten years have passed since the idols were burnt, and there are now upwards of 67,000 church members, 386 native pastors, and more than 3,000 native preachers. There had been an extension of the work in China, India, New Guinea, and South Africa. In a number of instances in South Africa the enmity of the natives had been specially directed against English missionaries, and attacks had been made on the mission premises by certain Kaffirs living on the banks of the Orange River. Details were also given of the society's missions in Central Africa and the South Seas. The former—the important mission to Lake Tanganyika—had been commenced, and the first stage of its experience passed through. Reference was also made to the circumstances under which Dr. Mullens had gone forth to Eastern Africa, with the missionaries proceeding thither, to aid them by his counsel, before they commenced their labours in the interior. The present number of missionaries on the roll was 141, and that of female missionaries 12. The total income of the year was £101,100. Notwithstanding the proceeds of stock which it had been necessary to sell to the amount of upwards of £12,000, there was a balance against the society of £5,235, in consequence of the excess of expenditure over receipts.

The Chairman said that it was now forty years since he gladly welcomed four of the society's missionaries when he was in India. He bore his testimony to the meeting that the society's agents were doing a good work. In places which he had visited, both officially and privately, the missionaries were all going on well, doing the work of God. It was the custom and the fashion often to say that there were no real conversions to Christianity, and they were talked of as hypocritical; but really that was a most flagrant misstatement of the fact. He had seen amongst the people the most brilliant examples of Christian truth, sincerity, and faithfulness, and amongst them he could mention cases in which persons had been greatly tried, and in which many of them were offered strong inducements to give

up the Christianity which they had embraced, but they had adhered faithfully and nobly to the cause of Christ, which they had adopted. —The adoption of the report was moved by the Rev. W. F. Clarkson, who urged on the friends of the society more earnest effort in the cause of missions. Referring to the society's latest enterprise, he remarked: "I think nothing can exaggerate the seriousness of the enterprise to which we, as a society, have committed ourselves in connection with Central Africa. To have travelled 600 or 700 miles, every mile of it measured out by the weary tread of human feet, to be accompanied with 200 or 300 porters, not simply to carry your luggage, but even to carry the very money with which you have to pay your way, is no holiday excursion; and to have to deal with native chiefs of difficult and capricious tempers, with differing and oftentimes opposing interests, demands qualities of the highest statesmanship. To establish a mission like that of Lake Tanganyika, the lake itself being of the length of the distance, say, from London to Carlisle—twenty miles broad, with all its shores lined with populous villages—to establish a mission in such a centre of such a district, demands an energy and a zeal and a patience equal to those of the greatest missionaries that have ever lived; and to do this, with the certain loss of the comforts and conveniences of civilized life, and with the equally certain risk of losing life itself, demands a heroism equal to that of the ancient martyr." —The Rev. W. G. Lawes, of the New Guinea mission, gave a most interesting account of that island and its inhabitants. He then went on to speak of the mission which had been planted there five years ago by the society. "For the evangelization of New Guinea," he remarked, "we have a noble band of native men." These were from Savage Island, which had for many years taken her share in the evangelization of the world. "Our young men in Savage Island," he added, "esteem it the greatest honour to be chosen for this work, and those who are chosen are envied by their brethren; and now, sir, six of these men have been added to the noble army of martyrs. Just now the tidings have come that three of our South-east Island brethren, with their wives and children, have been poisoned by the natives of New Guinea. What shall I say for these? My heart is sore, and weeps for them. Four of them were from Savage Island—my own children in the faith. I conversed with them as inquirers, I baptized them and admitted them into the Church, and rejoiced in the

prospect of their work. The wife of one of them wrote a little while ago to me, saying, 'We are looking forward with great expectation of meeting you in New Guinea; but if our lives should be shortened, and we do not meet there, there is a kingdom above where we hope to meet.' And, sir, they have gone there. While I mourn for them with sincere grief, I am thankful that they have been accounted worthy, and that they have been faithful—'faithful unto death.' The principles of peace are spreading in New Guinea. There has been no departure from the traditions of our fathers in the mission-field in the South Pacific. When I visited a large village on the banks of a newly-discovered river in Hood Bay, with some natives from an adjoining village, I was surprised at one of them shouting out, as we went through the village, 'This is the peace man, who brings peace, and who makes peace.' I was a subject that day of a strange ceremony. I had given a small present to one of the chiefs, and got him to accompany me in my little boat up a river. He asked me to stay and taste some food which his wives were cooking. Presently five ladies appeared in succession, each carrying a portion of food, and on the top there was a small cocoa-nut shell, containing something greasy. As soon as this was deposited, my host took the shell in order to pour the contents over me. I declined the honour. I saw he looked disappointed and surprised. I was told this was a sign of friendship and peace—that it was only done on the first visit of a chief, and that henceforth he had the freedom of the city. I soon gave my friends to understand that I was willing to be anointed as much as he liked in the interests of peace. I took off my shirt, and a shout—of admiration probably—followed, on their seeing my white skin. I received the oil, and it trickled down in streams as I sat in his house, and partook of his hospitality. I would be willing—and I am sure all of you would—to be anointed for the sake of peace in every heathen village in New Guinea. That day, at any rate, there was a conjunction of 'peace with honour.' We are known all along the coasts as the men who bring and who make peace. What more honourable distinction than this could be given, or what more honourable distinction could we deserve? Would that our countrymen in every part of the world were known by the same designation, and bore the same character! We have twenty-five stations on the mainland of New Guinea itself. From Port Moresby our mission has extended eastward, and at the eastern

extremity of the island new ground has been taken up; and my colleague, Mr. Macfarlane, has made an investment for the London Missionary Society. Some years ago he bought an island, well watered and wooded, for three shillings and sixpence, and on it a central station is being formed, from which to work the islands in China Straits, and the large villages around Milne Bay. There has been sometimes a question raised as to the annexation of New Guinea, and we may wake up some fine morning to find that it is part of the British Empire; but be that as it may, sir, we have already annexed it to the kingdom of our Lord Jesus Christ. We have taken possession of it in the name of the King of kings; we have raised on its shores the standard of Christ, and shall that royal banner suffer loss—shall we retreat from this land of which we have taken possession, and abandon it to the uncontrolled powers of the Prince of Darkness? I leave that with confidence to this assembly, certain that you will strengthen our hands to go on with the work until He come, whose right it is to reign.”—The Rev. R. Robinson stated that Dr. Mullens, in going out to Africa on the special mission entrusted to him, had insisted on sacrificing £300 of his stipend.—After an eloquent speech from Mr. W. Willis, q.c., the Rev. Fleming Stevenson, of the Irish Presbyterian Church, gave an interesting account of some recent visits paid by him to various mission stations in different parts of the world.—The other speakers were Mr. H. Wright and Mr. J. Kemp-Welch.

#### BAPTIST MISSIONARY SOCIETY.

There was a crowded audience at Exeter Hall on occasion of the eighty-seventh anniversary of the Baptist Missionary Society. The Earl of Northbrook, late Governor-General of India, presided. The report, which was read by Mr. A. H. Baynes, presented details of the society's work in India, Ceylon, China, Africa, Norway, France, Italy, and the West Indies. It stated that about 200 persons had been baptized at the society's stations in India during the previous year. In China the missionaries had been mainly engaged in distributing relief to the sufferers from famine. The mission to Congo afforded a hopeful prospect of evangelizing the interior of Africa. From Brittany, Norway, and Italy came encouraging reports of progress. Whilst in Trinidad many members had been lost through death, the churches in Jamaica were described as being, on the whole, in a prosperous condition. The report concluded by stating that a debt of £2,364 had been incurred, but that

it was entirely due to an increase of expenditure. The legacies amounted to £3,894 less than last year; but from all other sources, the income of the society, notwithstanding the depression of trade, had been only £81 18s. less than that of last year. The total receipts amounted to £46,092.

The noble Chairman remarked, in his opening address, that one thing which had greatly struck him in India was the insignificance of the differences of dogma between Christians when they are face to face with the great Hindu and Mohammedan religions. In respect of the general position of missionary work in India, he could say that no jealousy of missionaries is now felt by the natives. “I have come in contact with many missionaries in India,” said his lordship, “and I have talked with them upon the condition of the people, and I am satisfied that many missionaries, by not being connected with the Government, have more of the confidence of the people in India than is given to the officers of the Government; and I have, on several occasions, found advantage from obtaining from sensible missionaries their opinion of the feelings of the people with respect to the measures of the Government. There are two men, both of them well known to all here present, whom I may mention as instances of men who, being connected with missions, possessed very extensive knowledge of the feelings of the natives of India of every class; and one of them, at least, possessed their confidence in an especial degree. One was Alexander Duff, and the other was Dr. Wilson, of Bombay; and I am satisfied that there are men now living in India who are worthily filling the positions of those excellent and earnest men. I say, then, to you supporters of this great mission who are here present, that, to the best of my knowledge and belief, you may feel that the men whom you are supporting in India are doing a really good work, and that you may place confidence in them.” The society had done wisely in sending learned missionaries to India, for only such men could effectually argue against the subtle reasoning of the Hindus and the Arabic learning of the Mohammedans. What precise form of Church government, or even of dogmatic theology, the Indian Church might assume, he could not say. Dogmatic differences at home had arisen very much from the history of Europe and of England; and it seemed to him that it was some advantage to the Christians of India that they could go, if they pleased, to the first truths of the Gospel,



without guarding themselves at every point against what people are pleased to call the heresy of their neighbours. It was their business, each as far as he could, to further this work of missions—the work for which, if one dared to look into the providence of the Almighty, the British nation were allowed to be in India. They must further that work, and leave the results to Almighty God.—The first resolution, expressing the pleasure with which the meeting learnt that, amidst universal depression, the operations of the society had been carried on steadfastly and successfully, was moved in a speech of considerable power by the Rev. J. A. Spurgeon, of Croydon. The resolution was seconded by the Rev. W. Sampson, who gave an interesting account of his recent visit to India, and bore testimony, in the strongest terms, to the genuineness of Mr. Smith's work at Delhi.—A resolution making special reference to the Congo mission was moved by the Rev. Dr. W. Morley Punshon. He congratulated them that they were really going to try, as a society, to do justice to Africa. They had gone on to the Congo, and the Wesleyans had gone on to the Gambia, and other churches were meeting them from Zanzibar on the other side, and by-and-by they might have a grand Evangelical Alliance meeting in the interior. Why should they despair of the conversion of Africa? Was it not pledged to the Lord Jesus Christ? Was it not pledged in the solemn hour of His passion, when, on the way to the place of His fate, Simon the Cyrenian was compelled to bear the cross—type of his countrymen in future time, who not by constraint, but willingly, shall take upon themselves the precious burden? Surely it was not for them to doubt that the Africa that once was taught by a Cyprian, and that once gave birth to an Augustine, may yet have other teachers and other rulers to testify in their midst to the Gospel of the grace of God. After referring to the work of the missionaries in India and China, the eloquent speaker continued: Well, they might say, after all, the world was not converted. True, if they looked at the matter in its human aspect, at the rebellious mind working everywhere, they might well be disheartened. If they looked at the other side of the question, they might find, he thought, a sense in which even in false systems there was a good deal to encourage them. The consciousness of sin, of unrest, was struck into the universal heart of man, in spite of sceptics, in all ages of the world. All the records of the old philosophies, what were

they but records of mourned feebleness, frantic efforts to regain an ancient but a forfeited moral power? Christianity, notwithstanding every effort to strangle it, was, however, still alive, and, in spite of all the sceptics, the mightiest of moral forces in the world. He did not wonder that those who were so anxiously looking out for the palpable triumphs of missions did not see them. "The kingdom of God cometh not with observation." The whirlwind of political excitement, and the earthquake that shakes the nations, and the fire consuming all wrong, and all encumbering circumstances, may be the couriers of the coming of the Lord; but He speaks in the "still, small voice," that marvellous whisper that always makes a silence for itself, however loud and rude the clamour—that does not strive, that does not cry, but, without striving and without crying, makes its way into the consciences of the world. All were wanted to take part in this great work of missions. Manhood, with its sublimity of enterprise and devotedness of consecration—every man's tribute of manliness, every woman's spikenard in alabaster, every child's hosanna of ardent praise; the rich with their large benefactions, the poor with their cheerful drachmas of sacrifice;—there was room for all, there was work for all, and, thank God, there was recompense for all!—The resolution was seconded by the Rev. Benwell Bird, of Plymouth, who dwelt upon the high aim of missions, and urged the importance of attention being fixed upon that which is essential, in Christian missions, and not accidental—upon that which belongs to the work under all conditions.

#### MISCELLANEOUS.

The *Religious Tract Society* held its eightieth anniversary in Exeter Hall. The chair was taken by the Earl of Shaftesbury. From an abstract of the report, which was presented by the Rev. Dr. S. Manning, it appeared that there had been issued during the year 624 new publications. The total circulation from the Home Depôt, including books, tracts, periodicals counted in numbers, cards, and miscellaneous issues, had reached 60,341,750. The issues from foreign depôts might be safely stated at 10,000,000, making a total circulation of 70,341,750, and of 1,854,341,757 since the formation of the society. The total amount received from sales, missionary receipts, and all other resources, including last year's balance, was £149,125. The total amount received from subscriptions and other contributions, part payment for grants, dividends, and legacies was £26,217, the whole

of this sum being available for the missionary objects of the society. The missionary expenditure had amounted to £43,362. It consisted of foreign money grants, foreign grants of paper, electrotypes, and publications, grants to emigrants, to domestic applicants for tracts, circulating libraries, school libraries, seamen's, "British Workman," prison, police, lighthouse, coastguard, and workhouse libraries, grants to colporteurs, etc. The amount of grants thus exceeded the missionary receipts by £17,145, which had been supplied from the trade funds. The noble chairman expressed his great satisfaction at the report, and said also that he never heard of the operations of the society without thanking God that it had been called into existence, and that it was so nobly discharging its work. What, he asked, should they do without such a society in the present deplorable state of popular literature? There was no means of putting down the most pernicious literature by force—it could only be done by example, by religious education, and by the operations of such bodies as the Religious Tract Society. The society, if it went on in its work as it had hitherto done, would produce a great and beneficial change. They were even now seriously affecting the moral position of the world by the extensive way in which they were distributing their wholesome literature. The Rev. F. Flowers Goe then addressed the meeting on the missionary work of the society, offering some reminiscences of its earlier publications, and its influence for good upon himself. The Rev. G. T. Dodds gave an excellent outline sketch of the remarkable work now being accomplished in France under the superintendence of Mr. McAll, in which the grants of the Tract Society are found to be of great benefit. He also alluded to the well-known missions in Paris of Madame Dalencourt, Miss De Broen, and others. The Rev. Dr. Sinclair Paterson, in a powerful and much-applauded speech, dwelt on the influence of literature on social life. The Rev. H. W. Webb-Peploe enlarged on the many advantages resulting from presenting the truth in "tract" form, and related some incidents showing the results of tract distribution. One of these was his own conversion through receiving a tract while attending a race meeting in order to drown convictions that had previously been awakened within him. Last of all came the Rev. J. P. Ohown, who spoke with much force and feeling on "boy literature," making very laudatory references to

the *Boy's Own Paper*. This publication was frequently mentioned with approval in the course of the meeting, notably by the noble chairman.

At the anniversary of the *Society for the Propagation of the Gospel in Foreign Parts*, held at Willis's Rooms, the Archbishop of Canterbury filled the chair. The Rev. H. W. Tucker, the Secretary, read the report, according to which the great missionary event of the past year was the assemblage in unprecedented numbers of the prelates of the Anglican communion at Lambeth Palace, and the society declared its obligations to those prelates, especially to the American bishops, for the cordiality with which they bore testimony to the work of the society in past years, of which their own dioceses were the fruit. A year of very general depression in trade had sensibly affected the society's income. There had been a decrease on the general fund, under the most important items, and on the gross income, of more than £3,000 as compared with those items in the balance-sheet for the previous year. His Grace the President said that there was reason to be thankful for the signs which had appeared in the East of great changes—of large bodies of men coming over to the Christian faith in numbers such as had not been heard of for a long time before. It was naturally said by the men who scoff at the society's missions that they were engaged in an impracticable work—that the East was unchangeable, that the masses with which they had to deal were so great as to be impenetrable; but he would ask them not to believe any such assertions. A real knowledge of humankind told them that in the East, as elsewhere, changes were most rapidly brought about—they were caused sometimes by conquest, sometimes by an unexplained rising, and sometimes by the extraordinary influence of a man over the race with which he had to deal. The history of China, of India—and, indeed, the history of the whole world—showed that those changes came about with extraordinary rapidity when God's good time arrived for such a change, and it was the part of the society's work that their machinery should be ready to avail themselves of all circumstances which might arise in the history of the nations with which they had to deal. The Earl of Carnarvon, who next addressed the meeting, and Sir Henry Barkly, K.C.B., referred to the war in South Africa. The latter said he feared it would take years to eradicate the unfortunate spirit of antagonism which the

hostilities had aggravated in the native mind. Still they might hold out the hope of gaining over one of the noblest and most improvable races the British had ever come in contact with—the Zulus. The Rev. Mr. Winter, from Delhi, having spoken of the difficulties presented by caste prejudices to the introduction of Christianity in India, Bishop Selwyn, of Melanesia, followed on the subject of mission work. Sir Robert Phillimore and the Bishop of Carlisle also spoke.

The *Colonial and Continental Church Society* had as its chairman Captain the Hon. Francis Maude, R.N. The report was read by the Secretary, the Rev. F. J. C. Moran. In the Colonies, the Rev. Dr. Bond has been appointed Bishop of Montreal; the Rev. Arthur Sweatman, Bishop of Toronto; and the Rev. Dr. Stanton, late incumbent of Holy Trinity Church, St. Giles's, Bishop of North Queensland. The society had started in the Muskoka district of the diocese of Algoma (Canada) a new mission. Good work had been done among the Red Indians, through the agency of the Rev. E. F. Wilson's schools, the Shingwauk and Wawonosh Homes, at Sault Ste. Marie, and in other Colonial fields, details of which were given. The Continental operations of the society were described as being each year of growing importance, and it was stated that constant testimony was being received as to its value. The report, in a financial point of view, was satisfactory. The speeches which followed the reading of the report were all on special subjects. The Earl of Aberdeen addressed the meeting on Church work among English travellers on the Continent; the Bishop of Guildford on the special services in Paris, during the Exhibition of 1878; the Bishop of Saskatchewan on the Canadian mission field; Mr. F. Young, Secretary of the Royal Colonial Institute, on the growth of Greater Britain; the Rev. John Richardson on the need of home help; and the Rev. Dr. E. Forbes, of Paris, on the value of permanent chaplaincies.

The twenty-first annual meeting of the *Christian Vernacular Education Society for India* was held at Willis's Rooms; the Earl of Shaftesbury in the chair. The report, speaking of the three training institutions belonging to the society, in which 600 native teachers and mission agents had been trained, stated that the total number of children receiving instruction from the society was 7,000. The number of publications printed during the past year was 620,781, making altogether, since the society had been estab-

lished, 7,135,171. This included school-books, magazines, and interesting works for the masses. Under the head of colportage, the report stated that the value of this important mission agency increased with the spread of education. In some districts colporteurs had been light bearers to a remarkable degree. In India and Ceylon ninety colporteurs were employed. The Earl of Northbrook moved the adoption of the report, and remarked that it did not follow because there was little outward sign of the progress of Christianity in India that the work of this society had fallen to the ground; on the contrary, he believed the seed was sown, and it was his impression that in time we should see that the truth would prevail, and that even in dealing with ancient established faiths—the Hindu and Mohammedan faiths, which were very difficult to overturn—we should see a great progress and possibly much more rapid than anybody in there believed, in the spread of Christianity in India. The other speakers were the Revs. H. W. Webb-Peploe, Dr. Murray Mitchell, L. B. White, J. Kilner, Sir W. Muir, and the noble chairman, who remarked that when he looked back to 1829, at which period he was connected with the Board of Control, the progress which had been made in India was almost incredible.

The forty-fourth anniversary of the *Church Pastoral-Aid Society* was held at Freemasons' Hall. The chair was taken by the Earl of Shaftesbury, who is one of the few survivors of its original founders. It appeared from the report that the total receipts of the society since its formation had been £1,634,943. But the income does not increase in proportion to the increasing urgency of the demands on its assistance. The receipts of the past year, however, showed an increase of £6,148. But although the past year's receipts, including the product of a special appeal, amounted to £56,644, there was an estimated deficiency of £3,000. The report further stated that the society's aid is promised to 636 incumbents in charge of an aggregate population which gives about 7,500 souls to each. The Earl of Chichester, in moving the adoption of the report, referred to the noble chairman, and reminded the younger portion of the audience that the existence of the society was mainly owing "to his Christian zeal—I was," said the noble lord, "going to say his prescience, but I would rather say his wisdom, and his being enabled to take the patronage of the society, on account of the necessity which existed for it, not only

at its origin, but more especially in the times in which we now live." Mr. Holt, M.P., delivered a vigorous address, distinguished by its eminently Christian tone, urging the importance of keeping steadily in view the grand object of the society. The Rev. J. McCormick, of Hull, followed with a speech full of practical wisdom and sound Gospel truth. The Earl of Aberdeen next very cordially expressed his sense of the value of the society, and moved a resolution which urged the importance of strenuous exertions to enable the committee to restore the grants to their former amount and deal with the accumulated list of applications for aid. The noble earl was followed by the Rev. Alfred Oates, Vicar of Maryport, Cumberland. Lord Shaftesbury, whose duties in the House of Lords compelled him to leave early, spoke next. He observed: "I retain all my strong feelings of the great necessity of a living agent over and above the material edifice. A living agent may save the Church; the multiplication of cathedrals will rather tend to sink it. It is a monstrous thing, I do not hesitate to say, that when you can get £80,000 for a bishopric collected in the course of two or three weeks, and twice that sum for a cathedral, you cannot get for the Church Pastoral-Aid Society enough to enable it to carry on all its grand, its extensive, and its beneficial operations over our seething multitudes. It has been my habit to make some observations at the close of these meetings, but I have not the time to-day, and, I tell you fairly, I have not the disposition. I have held very strong and decided language about the perils which surround the Establishment. I have been deeply censured by word of mouth and in writing for so doing. My reply to that is that I have nothing to add, and I have nothing to recall. I have said what I believed about the Establishment from the depth of conscientious feeling and, I believe, from a very large experience. The Church Establishment is a human institution of enormous value, capable of benefits to our population that no language could describe; but it is a human institution, and if it is not aware of its own internal rottenness, and if it does not amend its manifold corruptions, it will fall to pieces, and that fall will be sudden, like a house with the dry rot. But when I come to consider the Church of England, as founded on her formularies and on Scripture, when I consider her as a living branch of the Church of Christ, I have no fear at all, for I know that it stands on a rock, and that the gates of

hell will not prevail against it." These sentiments were loudly cheered by the audience. After an animated and excellent speech by the Rev. B. Cassin, of St. George's, Southwark, Bishop Ryan followed in a speech which was listened to with well-merited attention. The Bishop of Gloucester and Bristol, who occupied the chair after it was vacated by Lord Shaftesbury, also delivered a speech, in which he asked leave to convey to Lord Shaftesbury, to whose eloquence, he said, he was about to listen in the House of Peers, the regret of the meeting that for want of time his lordship "was not able to continue what promised to be a highly interesting and profitable speech." The assent of the meeting was signified by a repetition of the cheers which greeted the noble President's own address.

The forty-fourth annual meeting of the *London City Mission* was held at Exeter Hall; Mr. Joseph Hoare, the treasurer, presiding. The report showed that during the year the society had employed 448 missionaries, who had paid 2,935,356 visits, of which 276,673 were to the sick and dying. The mission had distributed 25,342 Bibles and Testaments, 3,642,204 religious tracts, and had lent 42,585 books. The agents of the society had held 41,139 indoor meetings and Bible classes, 22,290 meetings in factories, work-houses, and penitentiaries, visited and conversed with 195,057 persons in factories, and held 4,609 outdoor services. They had read 831,196 portions of the Scripture in visitation, had induced 1,438 persons to become communicants, restored 348 to Church communion, induced 619 families to commence family prayer, reclaimed 2,153 drunkards, and induced 157 unmarried couples to marry. Through their instrumentality 600 fallen women had been admitted into asylums, been restored to their friends, or otherwise rescued. The Earl of Shaftesbury, in moving the adoption of the report, testified to the value of the *London City Mission*. The good work commenced by the society had been imitated by other countries, in which institutions akin to the mission—with like principles—were founded. The society had imitators in the great city of London, where similar agencies were doing great good. In America and on the Continent similar missionary operations were being carried on, and he had every reason to believe that there would soon be founded a city mission in the city of Paris. Mr. J. D. Allcroft, M.P., the Rev. William Fleming, and others also addressed the meeting.

At the annual meeting of the *London Society for Promoting Christianity among the Jews*, Lord Shaftesbury presided. The report showed that the society employs 138 agents, about one-half of whom are converts. Many of these agents are ordained; others are lay missionaries, medical missionaries, school-teachers, Scripture-readers, and colporteurs. The number of stations is thirty-six. Of these, four are in England, twenty-three upon the Continent of Europe, three in Asia, and six in Africa. In the Episcopal Jews' chapel and Hebrew schools, nine Jewish adults and ten children were baptized, making a total of 1,414—689 adults and 725 children—since the opening of the chapel. The work of the society has progressed at all the other home and foreign stations. The year's expenditure left a deficiency of more than £2,000. The Bishop of Ripon moved the reception of the report, which was seconded by the Rev. Dr. Edersheim. The other speakers were the Revs. Canon Garbett, J. M. Eppstein, J. F. Kitto, and Dr. Taylor.

At the anniversary of the *British Society for Propagating the Gospel among the Jews*, the chair was filled by Captain the Hon. R. Moreton. The report, which was read by the Rev. Mr. Dunlop, stated that the total receipts for the twelve months had been only £369 less than those of the previous year, notwithstanding the depression of trade. It was proposed to hold a grand bazaar in London in the autumn of the year, which there was every reason to hope would be a great success. A mission-room had been opened in Spitalfields, and a medical mission also, amidst a population of about 12,000 Jews and Jewesses, a large number of whom had attended the services, and twenty of whom had confessed Christ by baptism. The various agencies, both abroad and at home, reported favourably as to the number of conversions, and in Birmingham a whole family had been baptised in the Christian faith. Thousands of Bibles, Testaments, and tracts had been circulated, and largely read; and under the shadow of the Vatican, even, the true light of Christianity was now shining. The meeting was addressed by Mr. W. B. Habershon, the treasurer, the Rev. Dr. Edmund, the Rev. W. Tyler, Dr. W. B. Joseffy, and Dr. Rosenthal.

The Archbishop of York took the chair at the meeting at Exeter Hall of the *Church of England Sunday-school Institute*. The hall was crowded in every part, many having to stand; and the Archbishop said that looking only at the series of Institute meetings which culmi-

nated that evening, it was impossible to doubt the vitality of the Church Sunday-school movement. The report stated that much progress had been made towards covering the country with branch Sunday-school associations. The number of these had increased to 212, of which 32 were in London and the rest in the provinces. There had been a total issue during the year of over 1,250,000 publications; 494 meetings had been held. Among the speakers were the Bishop of Sodor and Man, the Earl of Aberdeen, the Rev. F. F. Gee, and the Hon. and Rev. E. Carr Glyn.

The *Sunday School Union* had as its chairman Sir T. Chambers, M.P. The report showed that there are now in connection with this society 13 metropolitan auxiliaries, in the schools of which are instructed 231,791 children; and 198 country unions, with 964,764 children. In London 2,479 scholars, and in the country 10,807, have become communicants, thus making during the year 11 per 1,000 in London and 15 per 1,000 in the country. At the annual local examination of scholars, held in February, nearly 30,000 scholars entered, and about 21,000 presented themselves for examination. Arrangements are in progress for holding a universal convention at the end of June, 1880, to which delegates have been invited from all parts of the world. The meeting was addressed by the Revs. J. G. Rogers, Canon Hussey, Dr. S. Manning, Dr. Parker, and the Rev. W. Cuthbertson.

Exeter Hall, at the anniversary of the *Ragged School Union*, presented the crowded appearance which it always does when Lord Shaftesbury takes his place to preside over the annual distribution of prizes to the scholars. On this, the thirty-fifth occasion of the kind, the meeting was informed by the report that the Union had had for thirty-five years but one President (the noble Chairman), one Treasurer (Mr. R. C. L. Bevan), and one Secretary (Mr. Gent). In connection with the Union it was stated that there were 187 Sunday afternoon and evening schools, with an average attendance of 30,597; 49 day-schools, with an attendance of 4,322; and 174 night-schools, with an attendance of 5,055. Last year 2,246 boys and girls began seriously to support themselves. The work at the mothers' meetings, the men's clubs, and the boys' institutes was given in detail. The shoeblacks, although less in number, had earned £12,666, which was £273 more than the preceding year. During the evening the young people to

whom the prizes had been awarded sang a number of selected pieces. They were addressed by the Rev. Canon M. Hussey; and among the other speakers were the Earl of Aberdeen and the Bishop of Peterborough.

\* \* A tabular statement of the receipts

reported at the recent anniversaries will be found at page 184 of our present number. The amounts there shown as having been received by the Bible and Religious Tract Societies include in each case the gross receipts—that is, both the income from benevolent sources and the proceeds of sales.

### ECCLIASTICAL EVENTS.

#### THE IRISH CHURCH SYNOD.

The General Synod of the Church of Ireland held its annual session recently in the Synod Hall, Dublin, the Primate occupying the chair. The report of the Representative Church Body for last year showed a falling off in contributions, as compared with the year preceding, of £22,000. The whole invested fund forming the capital of the Church now stands at six and a-half millions, producing an income of £285,696, or nearly four and a-half per cent. The propriety of the decorations of Christ Church Cathedral was, perhaps, the most vexed question which came under discussion in the course of the proceedings. There was a long debate on a motion to the effect that the screen between the chancel and the nave in Christ Church was a cause of offence, and suggesting that it be removed. The motion was opposed by (among others) the Primate and the Archbishop of Dublin. It was met by "the previous question," and the mover and seconder of which argued that it was a waste of time to discuss a matter over which the Synod had no direct authority. Ultimately the question was put to the vote in the form that the Synod pass to the next business; and this was carried by 148 votes against 88. Not only was the original motion in this case defeated, but the like fate afterwards befell a motion to prohibit the erection generally of rood-screens. After more than one discussion, a bill was passed, in twelve chapters, effecting the codification of the existing laws of the Church. The other principal subjects which engaged attention from the Synod were the management of the Divinity School of Trinity College, Dublin; a proposal, which was rejected, for the revision of the Baptismal office; and the insufficient supply of clergy. On this last subject, it was ultimately agreed to request the two Archbishops to draw up a special form of prayer that the hearts of faithful men might be inclined towards the Church's ministry.

#### THE CONGREGATIONAL UNION.

The annual assembly of the Congregational Union of England and Wales met on the

13th ult., at Christ Church, Westminster Bridge Road; the customary business meeting having been held the evening before at the Memorial Hall, Farringdon Street, under the presidency of the Rev. William Cuthbertson, B.A., of Bishop's Stortford, Chairman for the present year. The introductory devotions over, the Chairman delivered his inaugural address on "Organized Independency." This year, Mr. Cuthbertson augured, would be memorable in the history of English Congregationalism for the starting in practical work of their "Church Aid and Home Missionary Society," a scheme for the harmonious co-operation of the Home Missionary Society, now in its sixtieth year, with their County Unions, thirty-five out of thirty-eight of which, as also the London Union, had entered into this confederation for further evangelizing the country. The change had been looked at by many of their brethren as only the last and most ominous of a series of symptoms which showed a dangerously centralizing tendency. This jealousy it was the purpose of the address to allay. A paper having been read by the Rev. Dr. Clemence, on "The Responsibilities of the Churches in regard to Christian Work," a resolution upon the subject was passed, on the motion of the Rev. J. Radford Thomson, seconded by the Rev. P. Colborne. A resolution condemnatory of the foreign policy of the Government was proposed, and, after discussion, was unanimously adopted. The session was then adjourned to the 16th ult., when the Rev. W. Cuthbertson having been called home by a domestic affliction, his place was filled by the Rev. E. Conder, M.A. Papers, for free conference, were read on "The State of the Church in regard to Religion" (the Rev. Dr. H. Allon), and on "The Practical Effect of the Prevalent Unsettledness of Religious Belief" (the Rev. A. Mackennal). A resolution was also passed, commending the temperance question to the consideration of the Union's constituents; and, the other items of the agenda having been disposed of, the annual session closed.

## THE BAPTIST UNION.

This assembly met in Bloomsbury Chapel. The Rev. G. Gould, of Norwich, filled the chair, as President for the year. Mr. Gould took for the subject of his address, "Our Present Outlook," confining himself almost entirely to denominational matters. He remarked that now they were settling down to work, and putting forth new enterprises, it was to be hoped that Baptists would draw more together, and attract one another. They could justify their ecclesiastical organization only as they could maintain their personal union with Christ. The obligations to spread the Gospel did not rest only with apostles and ministers and church officers; it rested equally with church members. At the close of the President's address, the report for 1878-9 was read by the Rev. S. H. Booth. It stated that there are in Great Britain and Ireland 3,451 chapels and 1,028,000 sittings. Church members were returned as about 276,348, Sunday-school teachers as 40,216, and scholars as nearly 399,317. There are 1,879 pastors, and 2,652 evangelists as lay preachers. Upwards of 20,000 new sittings have been added, costing, with new school-rooms, about £145,000. The amount raised for evangelistic work was £16,996. On the motion of Dr. Underhill, the Rev. F. Trestrail was invited to fill the office of Vice-President during the ensuing year, and expressed his pleasure in accepting the office. Mr. S. R. Pattison was appointed Treasurer, the Rev. S. H. Booth, Secretary, and the Rev. J. H. Millard, Assistant Secretary. All the resolutions were unanimously adopted by the assembly. The Union held an evening session, the topics discussed at which were wholly denominational.

## THE UNITED PRESBYTERIAN CHURCH.

The Synod of the United Presbyterian Church of Scotland held its annual session, last month, in Edinburgh; the Rev. Dr. George Jeffrey, of Glasgow, Moderator. The Rev. Dr. Scott, the Home Secretary, gave in the report on general statistics, which showed that the number of members in full communion with the United Presbyterian Church was 175,066. The number of congregations was 544. The total income of the Church during the past year had been £367,388. Dr. Scott also presented the report of the Home Committee. It stated that the income of the two branches of the Home Mission Fund had been, last year, £21,463. The Rev. Dr. Hamilton MacGill submitted the report of the Foreign Missions Committee.

There were nine widely-separated foreign missions. In regard to funds, Dr. MacGill deeply regretted there had been a deficiency; but he was in no degree desponding. The Church raised last year upwards of £1,000 every day; and the £5,000 they were behind was but the work of five days. Mr. Slight, the Treasurer of the Church, submitted a statement with regard to the mission funds of the Church. The total income for foreign missions, during the year 1878, amounted to £30,371. A minute expressive of the Synod's deep sense of loss in the death of the Rev. Dr. Harper, Principal of the Synod's Theological Hall, having been adopted, the Rev. Dr. Cairns was unanimously appointed his successor, amid loud and prolonged applause. The Moderator intimated to him the appointment, of which the new Principal declared his acceptance, and expressed his profound thanks for "the unspeakable kindness on the part of the Synod." The "Subordinate Standards of the Church" was the subject of some discussion, and an addition to the declaratory statement previously adopted, thus completing the whole statement as proposed by the committee, received the assent of the Synod. The case of the Rev. Mr. Macrae, Gourrock, whose denial of the doctrine of eternal punishment has brought him under the censure of the Church, occupied more than one sitting. That gentleman having been heard in his defence, the Synod appointed a commission to deal with Mr. Macrae, with presbyterial powers to proceed in the case as they see cause, but reserving a right of appeal from their decision to the next meeting of the Synod.

## PRESENTATION TO MR. SPURGEON.

For the purpose of presenting a testimonial to Mr. Spurgeon, in celebration of his "silver wedding" to the congregation, a meeting was held on the 20th ult., in the Metropolitan Tabernacle. The sum of £6,333, raised in subscriptions ranging from farthings to £250, was placed at the absolute disposal of Mr. Spurgeon, who announced his intention of devoting the whole of the money to the purposes of the charities under his direction. He said he should apply £5,000 of the amount as an endowment for the almswomen. In the course of the proceedings, Mr. Olney, the senior deacon, said that for many years past Mr. Spurgeon had given back, in different ways, every farthing he had received for preaching at the Tabernacle.

## PRIZE ESSAYS ON THE SABBATH.

The scheme advertised by the Lord's-day Observance Society, early in 1878, is now

completed. Ninety-seven essays were sent in. The Rev. Canon Falloon, Augustin W. Langdon, Esq., barrister-at-law, and the Rev. Dr. Verner M. White, acted as examiners. They have made the following award: The first prize of £100 is given to the Rev. W. L. Baxter; the second prize of £50 to the Rev. Brewin Grant; an additional prize of £25 to the Rev. Dr. Jacob.

#### CHECKS TO RITUALISM.

By the monition of the Court of Arches, in the Folkestone Ritual case (Clifton and others v. Ridsdale), which was confirmed on appeal

by the Judicial Committee of the Privy Council, Mr. Ridsdale was directed to remove the crucifix from his church of St. Peter's, Folkestone. The monition having been disobeyed, further proceedings were taken to enforce obedience, in consequence of which the crucifix is now removed.

The cross and candlestick illegally introduced into the church at St. James's, Hatcham, by the new Vicar, has been removed by Mr. Churchwarden Sanders, acting under a faculty granted by the Chancellor of the diocese.

## Miscellaneous.

**A MUNIFICENT BEQUEST.**—The Boston *Missionary Herald* for May announces the bequest to the American Board of Missions of nearly a million of dollars (£200,000). The donor, Mr. Asa Otis, was a native of Connecticut; he prospered in business, retired from it at the age of fifty, and died at the age of ninety-three. Mr. Otis took a special interest in the work of the American Board, and was a large contributor to it during his life.

**ROMISH CATHEDRAL IN NEW YORK.**—There were imposing ceremonies in New York on the 25th ult., at the dedication of St. Patrick's Roman Catholic Cathedral, the corner-stone of which was laid in 1858. It is of Gothic architecture; its length, 334 feet; width, 174 feet; with two spires, 334 feet high; and cost 4,600,000 dollars. An immense crowd filled and surrounded the building. Cardinal M'Closkey, eight archbishops, nineteen bishops, and four hundred priests took part in the dedication.

**THE NEGROES IN THE SOUTHERN AMERICAN STATES.**—The South is slow to learn (says the *Christian Union*). From Arkansas comes the account of the murder of two white ministers—brothers, by the name of Todd—who had been sent from Little Rock to labour among the negroes of Woodruff County, and, while peacefully engaged in their labours, were attacked by a mob of masked men, fired upon, and fatally wounded. One of them lived to get back to Little Rock, the other died on the way. A third minister who had accompanied them succeeded in escaping with his life. From other quarters in the South comes the intelligence that religious meetings among the

negroes at a certain hour of the evening are arbitrarily closed. All this is being done in the face of the fact that the negroes are deserting the South by thousands, and that unless the stream is arrested the country will be left to desolation.

**RELIGIOUS INSTRUCTION OF THE YOUNG IN SPEZIA.**—A few weeks since the parents of the children attending the day and Sunday schools in Spezia (says a letter from that city) under the presidency of the Rev. E. Clarke, were invited to a conference on the subject of the education of children. The response to the invitation exceeded the most sanguine expectations of the friends of Bible teaching, the large school-room not only being filled to excess, but a large number of persons were necessitated to remain outside for want of accommodation. The Rev. E. Clarke expressed the intense satisfaction he and his friends had in viewing such an assembly of parents, and in knowing the increased confidence they had in the instruction given to their children. Addresses were delivered by the President and his various coadjutors on topics connected with the welfare of families and nations, and which tended to demonstrate that the Gospel alone affords a sufficiently durable foundation on which families and nations can build their hopes of real and permanent progress. The new Pope is just now displaying his special zeal against Bible schools in Italy, and it is to be hoped that this alone will furnish earnest Christians with an argument sufficiently powerful for aiding according to their ability a work that seeks the present and eternal happiness of Italian children, as also their parents.



## RECEIPTS REPORTED AT THE RELIGIOUS ANNIVERSARIES.

	1878.	1879.
<b>BRITISH AND FOREIGN BIBLE SOCIETY</b> .....	<b>£212,308</b> .....	<b>£212,811</b>
<b>PRINCIPAL FOREIGN MISSIONARY SOCIETIES—</b>		
Church Missionary Society .....	223,038 .....	232,886
Society for the Propagation of the Gospel .....	148,438 .....	145,236
Wesleyan Missionary Society .....	146,017 .....	133,333
London Missionary Society .....	109,348 .....	101,100
Baptist Missionary Society .....	50,068 .....	46,092
Moravian Missions .....	16,185 .....	16,871
South American Missionary Society .....	12,467 .....	13,036
English Presbyterian Missions .....	13,018 .....	11,734
		<b>706,236</b>
<b>COLONIAL, JEWISH, AND OTHER MISSIONS—</b>		
Colonial and Continental Church Society .....	38,849 .....	40,387
Society for Promoting Christianity among the Jews .....	35,480 .....	36,264
Primitive Methodist Missions .....	33,538 .....	32,280
United Methodist Free Churches' Missions .....	17,797 .....	17,860
British Society for the Jews .....	7,030 .....	6,663
Turkish Missions' Aid Society .....	3,400 .....	3,832
Evangelical Continental Society .....	3,384 .....	3,144
Colonial Missionary Society .....	4,366 .....	2,747
Foreign Aid Society .....	2,193 .....	2,045
		<b>145,222</b>
<b>HOME MISSIONS—</b>		
Additional Curates Society .....	72,632 .....	74,329
Church Pastoral-Aid Society .....	50,496 .....	56,644
London City Mission .....	51,958 .....	53,564
Wesleyan Home Missions .....	35,515 .....	35,631
Congregational Church-Aid Society .....	6,199 .....	30,090
Irish Church Missions to the Roman Catholics .....	21,438 .....	21,274
Bishop of London's Fund .....	28,201 .....	21,015
Curates' Augmentation Fund .....	12,500 .....	16,832
Missions to Seamen .....	12,832 .....	13,723
Incorporated Church Building Society .....	5,999 .....	11,282
Army Scripture Readers' Society .....	10,173 .....	10,535
Church of England Scripture Readers' Association .....	11,012 .....	10,291
Metropolitan Wesleyan Chapel Building Fund .....	5,463 .....	5,966
London Diocesan Home Mission .....	7,696 .....	4,581
British and Foreign Sailors' Society .....	4,867 .....	4,543
Protestant Reformation Society .....	4,727 .....	4,363
British and Irish Baptist Home Missions .....	6,800 .....	3,992
Irish Evangelical Society .....	2,406 .....	2,261
Thames Church Mission .....	2,349 .....	2,061
Royal Naval Scripture Readers' Society .....	1,920 .....	2,003
Midnight Meeting Movement .....	1,311 .....	1,368
		<b>386,248</b>
<b>RELIGIOUS EDUCATIONAL SOCIETIES—</b>		
British and Foreign School Society .....	20,142 .....	23,676
Indian Female Normal School Society .....	12,334 .....	15,606
Christian Vernacular Education Society for India .....	9,510 .....	8,910
Wesleyan Education Committee .....	8,910 .....	8,459
Reformatory and Refuge Union .....	10,963 .....	6,876
Sunday School Union .....	4,958 .....	6,039
Ragged School Union .....	5,142 .....	5,216
Church of England Sunday-school Institute .....	3,005 .....	4,957
British Syrian Schools and Bible Missions .....	4,287 .....	4,303
Protestant Educational Institute .....	... ..	2,372
		<b>86,414</b>
<b>MISCELLANEOUS—</b>		
Religious Tract Society .....	148,557 .....	149,125
Church Association .....	7,620 .....	7,680
Young Men's Christian Association .....	2,865 .....	5,416
Monthly Tract Society .....	3,535 .....	4,476
Bible Translation Society .....	2,165 .....	2,244
Christian Evidence Society .....	... ..	1,500
Lord's-day Observance Society .....	1,365 .....	1,149
		<b>171,500</b>
	<b>£1,678,770</b>	<b>£1,703,523</b>

# Evangelical Alliance.

## ADDRESS TO MEMBERS OF THE EVANGELICAL ALLIANCE.

The serious attention of the Council has been lately directed to the languid condition of some of the branches of the Alliance in various parts of the United Kingdom. This state of things may be accounted for in a measure by the removal of friends whose fervent spirit and local influence contributed largely to the efficiency of those branches, and to whom as yet no successors have appeared. But an impression prevails that the Alliance, as a great Christian organization, has of late years given less heed to the fostering of brotherly love and co-operation at home than the importance of the object deserved, and that to this cause must be traced a certain decline of sympathy.

It is the earnest desire of the Council to resuscitate and re-invigorate the branches in Great Britain and Ireland, and, while acknowledging shortcomings and unfaithfulness, to go forward with revived faith and love in the name of the Lord. Since the formation of the Evangelical Alliance, there has never been a period when its witness for Christian unity and love was more called for than it is at present. Strifes and heresies abound; and the people of God, distressed and harassed, are often at a loss for spiritual food and fellowship in the midst of the disputes and strange speculations of the day. Therefore is the Alliance not less needed, but more needed than ever, as furnishing a central ground of meeting for the disciples of the Lord; and its members and friends are invited and even respectfully urged to rally together under its "banner of love," and renew and extend their efforts for the cultivation and exhibition of Christian unity in life and doctrine, work and testimony.

It is hoped that in all branches of the Alliance, united prayer-meetings, if not already existing, will be established, so that Christian people may regularly and periodically join in devotion to the God and Father of all, without regard to ecclesiastical distinctions. The Council is deeply sensible that no work of faith and love can prosper without much prayer in the Spirit, "watching thereunto with all perseverance and supplication for all saints."

On behalf of the Council,

J. S. BLACKWOOD, D.D., LL.D.,  
EDWARD STANE, D.D.,  
DONALD FRASER, D.D.,

POLWARTH, President.	
WILLIAM ARTHUR, M.A.,	} Hon. Secs.
JOHN STOUGHTON, D.D.,	
J. FIELD,	} Secs.
A. J. ARNOLD,	

Alliance House, 7, Adam Street, Strand, London, W.C.

May, 1879.

## PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, May 8; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered by the Rev. Dr. Aveling.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Admiral Goldsmith, Charlton.  
The Rev. B. W. Bucke, Lee.  
Miss Bucke, Lee.  
The Venerable Archdeacon Whately, Lee.  
Mrs. Whately, Lee.  
The Rev. Henry L. Young, Lee.  
Lady Jamieson, Lee.  
Henry C. Pierson, Esq., Lee.  
H. B. Dent, Esq., Lee.  
F. Cleeve, Esq., Lee.  
Mrs. Hinde, Lee.  
Miss Hinde, Lee.

John S. Rivolta, Esq., Lewisham.  
Mrs. Rivolta, Lewisham.  
Miss Anita Rivolta, Lewisham.  
Miss Hume, Blackheath.  
Miss Cargill, Blackheath.  
Miss Benn, Blackheath.  
Samuel Jennings, Esq., Blackheath.  
Charles H. Marten, Esq., Blackheath.  
Walter Kidd, Esq., M.D., Blackheath.  
J. Edward Hill, Esq., Pickering.  
The Rev. T. K. Cheyne, M.A., Oxford.  
The Rev. J. M. Eppstein, Smyrna.

### OBITUARY.

Reported the death of Mr. Purcell Fitzgerald, a member of this Council. The Secretaries were instructed to express the sympathy of this Council with the bereaved family.

### PROVINCIAL VISITATION.

Colonel Field reported his recent visit to

Ireland. He had attended meetings in Dublin, Armagh, Newry, Drogheda, Dundalk, and Rosstrevor. In each place great interest was evinced in the operations of the Alliance. Also reported that a drawing-room meeting had been held at the house of Captain Liebenrood, *R.N.*, at Lee.

#### ADDRESS TO MEMBERS.

The Secretaries submitted a draft address to members of the Alliance, which was adopted, and ordered to be printed and

circulated after it had been submitted to the Honorary Secretaries for their approval.

#### BASEL CONFERENCE.

The Secretaries reported progress in the arrangements for the Basel Conference, and that over £300 had been contributed towards the special fund of £700.

#### AUSTRIA.

Further communications were read on the subject of the present religious persecutions in Austria.

### IRISH BRANCH.

The monthly meeting of Council was held in Dublin on Tuesday, May 6; Major Warren in the chair.

The Rev. Ambrose W. Lect, *D.D.* (Dublin), the Rev. John Dodd (Newry), and the Rev. Dr. Eccles (Dublin), were elected members of Council.

The following persons were admitted to membership: Dr. Patton, Finglas; Alexander Ross, Esq., Alexander Gray, Esq., Miss Ashley, Rev. S. J. Whitmee, and Miss MacEwan, Dublin; Rev. Hugh M'Gahie, Portadown; T. P. Cairnes, Esq., *J.P.*, Mrs. Cairnes, H. B. Coddington, Esq., *J.P.*, Miss Simms, and E. L. Lloyd, Esq., Drogheda; Rev. J. H. Thorpe, Mrs. Rainsford, Miss Rainsford, William Tempest, Esq., M. Williamson, Esq., and Mrs. Percival, Dundalk; John M'Guffin, Esq., Newry.

The Secretary reported that Colonel Field, *C.B.*, one of the London Secretaries, had recently visited Ireland as a deputation from the English Branch. A social reunion of the members and friends of the Dublin Branch had been held in the Christian Union Buildings, and was well attended. An interesting meeting was held on the following evening in the Lecture-room of Christ Church, Rathgar. Meetings were subsequently held in Armagh, Newry, Rosstrevor, Dundalk, and Drogheda. They were well attended, and an opportunity was given of stating the principles and objects of the Alliance. Much interest was manifested in its operations, and a number of Christian friends expressed their desire to be received in membership. The visit of Colonel Field was greatly appreciated.

The Secretary further reported that the ex-

aminations in connection with the scheme for promoting the study of Christian Evidences and Protestant Theology had been held on the 29th of April. From statistics which had been collected it was computed that more than 200 young persons and others had attended the classes which were held during the winter, and eighty-two had attended the examinations. So interesting had these classes proved, that regret had been expressed when they were discontinued, and it was hoped that they would be resumed as soon as possible. Good is known to have resulted, and it is hoped that a scheme so well calculated to strengthen the faith of the young, not merely to resist the assaults of the great adversaries of the truth, infidelity and superstition, but to enable them, if necessary, to deal more effectually with those around them who may be ensnared in those errors, will be taken up still more widely. The Council expressed satisfaction at the success already attained, and unanimously decided to continue this important work.

A letter was read from the Hon. and Rev. E. V. Bligh, expressing his willingness to visit Ireland as a deputation from the London Council of the Alliance, and to aid the Irish Branch in its work as far as time and circumstances permitted. The Secretary was requested to return the thanks of the Council to Mr. Bligh for so kindly rendering this service. It was decided to hold a public meeting in the Christian Union Buildings on Friday evening, May 9. The Secretary reported that arrangements were being made for meetings in some of the principal towns in the south of Ireland.

### ROMISH PERSECUTION IN IRELAND.\*

The Rev. H. W. Townsend, Secretary of the Irish Church Missions to Roman Catholics, writes: "The society has published a brief but painful account of the persecutions en-

dured by the Protestants and converts in the west of Ireland during the past three months, and which have been openly sanctioned by the Roman Catholic Archbishop of Tuam, who has

\* "Romish Persecution in Ireland during March, 1879." London: Irish Church Missions' Office, 11, Buckingham Street, Adelphi.

given £5 as a contribution to the 'Anti-Jumper Defence Fund' now being raised in Ireland for the defence of sixteen persons who have been committed for trial, for taking part in riots in which several respectable persons were seriously injured. The windows of two churches were broken, six school-houses damaged, two school-houses set on fire by night, and one of them burnt to the ground; the inmates—a blind coastguard pensioner, his delicate wife and four small children—having with difficulty escaped with their lives. The Romish Archbishop suggests that the society's agents, whom he terms 'wretched emissaries of disorder, should pass across to England and there spend their labour in the conversion of the religiously benighted people of that immoral land, and allow the simple and devoted people of the parish of Clifden to continue to practise, as they practised in the past—in a manner almost unknown in other countries—the sacred virtues of our holy religion.'"

The society further states that "several of the converts, as well as the agents of this society, have lost their all in this cruel persecution; their stacks of turf (for fuel) have

been carried off, or burnt; their supply of potatoes destroyed, their live stock starved, or actually killed before their eyes; everything that cruelty can devise done to drive them out of the land. Yet all this, and even more than this, endured with patient forbearance, and with constant prayer for their persecutors; in full expectation that out of this evil good will come, and that the Lord himself will open even *their eyes* 'and turn them from darkness to light, and from the power of Satan to God.'"

Further outrages have taken place during the past month; and the position of many of our poor Protestant brethren would be unbearable, but that they "consider Him who endured such contradiction of sinners against Himself" for their sakes. The society hopes to be enabled in part to replace what these poor people have lost, and looks to public opinion in England to be the means of securing for Protestantism in Ireland that civil and religious liberty which the English Government so freely extends to Roman Catholics in England.

#### RELIGIOUS INTOLERANCE IN AUSTRIA AND IN GREECE.

It is with great regret that the Council of the Evangelical Alliance feel compelled to call attention to the following extracts from communications just received. It will be seen that whilst in conjunction with England and the other Great Powers of Europe, in insisting upon religious liberty being established in Servia and Roumania, Austria has been taking retrograde steps in its own territories, and exercising intolerance towards Protestant communities to such a degree as to be rightly termed persecution. One letter states as follows: "It is, alas! but too true that a torrent of persecution is sweeping these lands. It seems to be the determinate resolution of the Austrian Government to stamp out the young Christian life that is springing up on every side. One remarkable feature of the proceedings is, that in no case and in no place do the authorities act uniformly; the blows are dealt out freely right and left, but in such a variety of forms that bystanders are puzzled and misled. The most conspicuous facts are the following: At a place near Prague, in Bohemia, a few people calling themselves by the name of the 'Old Reformed Church,' are not allowed at their family worship to tolerate any individual who is not strictly a family member. The police have forced their way into their houses, and have ordered even the servants out of the room

whilst family prayers lasted. The Attorney-General at Prague, in connection with the cases, boldly and publicly maintains that it is not even lawful to say grace at meals if any stranger is present."

Last autumn the adherents of the so-called "New Church" at Vienna who have been having public worship for ten years, were forbidden to hold any meetings at all; and about the same time another Protestant community in the same city received orders not to admit strangers (non-members) to their services.

Last March the Congregationalists connected with the American Mission were forbidden to have any more meetings whatever for divine service either at Prague or Graz, in Styria. It was intimated to them that not even in their own houses might they invite friends for religious purposes; and the leading members were threatened with a fine of £10 or twenty-one days' imprisonment if they dared to be present at any service held beyond the pale of the Churches recognized by the State. The services of the Free Church of Scotland were equally forbidden if conducted in any but the English language; and about the same time notice to the same effect was given to the Baptist Church at Vienna.

It is also reported that Bible readings,

which for many years have been held weekly in a private house and also in public halls, have been suddenly and peremptorily stopped. These meetings were entirely free from all denominationalism, and members of the accredited Protestant Churches regularly attended. A Government delegate usually was present, and it would appear, therefore, in these cases that the proceedings of Government are not only in the highest degree arbitrary, but in violation of its own laws.

A letter lately received from Greece tells of the struggles for religious liberty which brethren holding evangelical truth are making in that country. Those residing in Volos, on account of the sad occurrences of last July, felt obliged to seek recognition from the Turkish Government as a distinct religious community, and they enjoy religious freedom both with reference to worship and education. In Greece, however, it would appear that full religious liberty is not granted by the Constitution, although toleration is exercised to-

wards all religious communities, and the public services of each may be performed unhindered. The Evangelical Greeks naturally are not satisfied with simple toleration; they claim for their Church to be recognised by the State, and to be relieved from the restrictions which are imposed upon them in the way of education. The law does not permit any one, whether citizen or foreigner, who dissents from the State Orthodox Church, to establish a school in Greece for general patronage without catechism, priests, and pictures. If scholars of the orthodox faith attend a school, a programme of the lessons to be taught, with the names of teachers, must be previously submitted through the monarch to the Ministry, and lessons in sacred history and the catechism must be taught by a priest. If the Government of Greece wishes to appear in a favourable light in the eyes of Europe, it must exchange its law of toleration for that of full religious liberty, so that every one may enjoy equal protection from its laws.

#### EVANGELICAL ALLIANCE CONVERSAZIONE.

The annual Conversazione was held on Tuesday, May 20, at Regent's Park College, by the kind permission of the Rev. Dr. Angus, President of the College. As on former similar occasions, the meeting partook of an informal and social character. There was a very large and influential gathering of members and friends of the Alliance. Want of space forbids our giving anything like a complete list of those present, but the following were amongst the number: The Earl of Kintore, Sir Harry Verney, Bart., the Right Hon. Sir Robert Lush, P.C., Captain the Hon. F. Maude, R.N., General Colin Mackenzie, Admiral Nolloth, Colonel Brooke, Colonel Noble, Colonel Bruce, Major Malan, Captain Kearney White, T. Cave, Esq., M.P., the Revs. Prebendary Anderson, Dr. Stoughton, Dr. Angus, Dr. McEwan, Dr. Nolan, L. B. White, Dr. Edmond, J. C. Harrison, J. M. Eppstein (Smyrna), Dr. Boyd, James Long, R. S. Ashton, Dr. Aveling, W. Ballantyne, T. K. Cheyne (Oxford), G. D. Copeland, A. T. Edwards, John Matheson, H. W. Townsend, W. Tyler, J. S. Russell, W. Allan, J. C. Gallaway, S. Hebdict, J. V. Mummary, Dr. Trail, Dr. Wickson, Thomas Penrose, Fred. Smith, J. de Kewer Williams, Dr. Willis, A. G. Burnett, E. G. Porter (United States), John Gritton, D. A. Herschell, J. Armstrong, F. Berkley, S. K. F. Ralph, J. Clarke, J. Dunlop, W. G. Elmalie, Pastor Fröet (Sweden), T. T. Waterman, Dr. Cathar; and Messrs. H.

J. Atkinson, Donald Matheson, R. A. Macfie, F. Ehrenzeller, S. Hanson, Marcus Martin, Dr. Picard, Dr. Kidd, John Pike, Samuel Gurney, T. R. Andrews, Lockhart Gordon, R. Johnston, R. C. Morgan, John Ramsay, P. Bröe, Thomas Garnett, John Groom, Edward Hunter, and R. T. Webb.

Tea and coffee having been served in the spacious dining hall, the company assembled in the library, under the presidency of the Right Hon. Sir Robert Lush, in the unavoidable absence of Lord Polwarth.

After a hymn had been sung, a passage of Scripture was read by Mr. Donald Matheson. Prayer was then offered by the Rev. Dr. Angus and the Earl of Kintore.

Colonel Field, C.B., one of the Secretaries, read an extract from a letter from the Right Hon. Lord Polwarth. His lordship writes: "It would have given me great pleasure to be at the Alliance meeting, and I felt desirous of making personal acquaintance with those who will be present. May I request you in my name to express my sincere regret at being detained in Scotland. Had I been present, it was my desire to say a few words regarding the great influence the Evangelical Alliance is calculated to exercise in the advancement of spiritual life amongst all Protestant churches. It has many ways of doing great good, and I am sure none will tend more to the advancement of Christ's cause and kingdom than this. The Week of

Prayer is one great means to this end ; and I sincerely hope that the approaching Conference at Beale will be so ordered as to result in the revival and quickening of spiritual life in all who shall be present ; so that, dispersing afterwards, they will bear with them far and wide a mighty influence for good. We are not only one body in Christ, but one with Himself and partakers of His life. The Alliance is, and will be still more, a living manifestation of that oneness in Him and life through Him."

Sir Robert Lush said : I share in the regret felt by all here in the unavoidable absence of our President. He would have rejoiced, I know, in seeing such a goodly number present, for every Christian will be thankful to see so many persons of different denominations agreeing to manifest that love which is the highest attainment of the Christian life. I earnestly hope this meeting will prove useful to us in that direction. Here we sink all denominational differences, feeling that we are the servants of one Master. As I have the pleasure of being able to call upon several well-known brethren who will address you, I will not detain you with any further words of my own.

#### CHRISTIAN UNION.

The Rev. Prebendary Anderson said it was a common opinion among Englishmen, almost amounting to the strength of a conviction, that it was impossible for Englishmen to combine together for any purpose whatever. He did not know any fallacy more widely spread, or one so difficult to refute. It was, however, he believed, completely refuted by such a meeting as the present. He regarded it as one of the greatest privileges of his life to stand in this noble hall, to look into the faces of members of so many different churches represented here. He might perhaps be permitted to say that the College was never devoted to a higher purpose than to that of this gathering. They were assembled that evening as the avowed friends of Christian union, and this seemed to remind him that there were two kinds of union. There was the false unity which consists in merely stereotyped agreement, and which insisted on the members of a particular church appearing to be in harmony. It was in effect despotic, and destructive of liberty, truth, and charity ; for all that its promoters aimed at was that external harmony should not be broken. Since the day of Stephen's martyrdom there had never existed in the world's history a corporate unity of the Church under one visible head. It had been said that if a man

in England were to meet, say, twelve persons, there would be no doubt that many of them would belong to different religions. To this, however, it might be fairly answered, that seven of them might belong to different denominations, but most of them would belong to the same religion, and most of them would be found accepting the principles of the Evangelical Alliance. He thought the providence of God had been on their side with reference to the principles of the Alliance, in making them more widely spread. If they went back to the foundation of the Bible Society, and traced its history from the beginning, they would see that the society, which had proved such an unspeakable blessing, was founded on the very principles of the Alliance. The same might be said, according to a leading article of the *Times* of that morning, of nine-tenths of the great societies holding their meetings in May. He believed time was working on their side, and that the principles of the Alliance will commend themselves more and more to Christian men all over the world. It was not only the Bible Society which maintained their principles, but in the Religious Tract Society they had a yet more marvellous manifestation of them, for it might be said to be managed entirely on the principles of the Evangelical Alliance. The Christian Evidence Society was also bearing witness to the mighty influence which was being exerted by it on the minds of Christian Englishmen. Cardinal Newman had said, the other day, that it was impossible for men to hold any dogmatic faith, because religious truth was according to each man's realization of it. Now they repudiated teaching of that kind, and he was glad of the opportunity of appealing to a great meeting like this to show that from the very commencement of the Alliance it was based upon reason and upon conscience. He did not say that all friends of union were members of the Evangelical Alliance, but they earnestly desired that all who believed in their principles should support them by their good wishes and sympathy. The man who stood on the platform of the Alliance was not a worse Churchman because he met Nonconformists here and took part with them in the same labours of love. By so doing they compromised no essential truth nor any distinctive part of their several churches. In this period of growing infidelity and unbelief, he believed they should endeavour more than ever to work together. They had all that they needed for this ; they had the unity of the Spirit and liberty of conscience. He really did not know anything more wonder-

ful or more encouraging than the testimony they were continually receiving from friends on the Continent with regard to the influence and power of this Alliance.

The Chairman read a telegram, announcing that the Rev. Dr. Blackwood, one of the Honorary Secretaries, had met with a serious accident, which would prevent his attendance that day. The Rev. J. C. Harrison offered prayer for all the children of God in affliction, and especially for Dr. Blackwood.

#### THE BASLE CONFERENCE.

The Rev. Dr. Stoughton said he hoped it would not be considered out of taste if he congratulated the Chairman upon the well-earned honour which had recently been conferred upon him. They were all very glad that, in connection with all the cares devolving upon him as a member of the Privy Council, he had been able to spend an hour with them that evening. There were those who contended that it was impossible, apart from denominational Christianity, to carry on evangelistic work; that it was not possible even to circulate Christian literature apart from denominational Christianity. He himself was a firm believer in what might be called undenominational Christianity, in the Christianity which underlies all forms of Christian worship and belief. If they did not recognize this, he did not know that they could find a basis on which the Church could rest. When they looked back, they saw such an amount of disagreement that unless there could be some foundation on which they could rest, the unity of the Church must be a dream. He thought they should distinguish between theology and religion. The Evangelical Alliance had always recognized this distinction, and it was on this basis they rested that day. They had met especially in reference to the Conference to which they were looking forward. A good many of these gatherings had now taken place, and they had always proved occasions of great interest. No one, for example, could have attended the New York Conference in 1873 without bringing away some precious remembrances which would never be lost, and which would follow them into the eternal world. The days they spent there were days of heaven on earth. The influence exerted over them was not due to any extraordinary intellectual power on the part of speakers, but to the deep sympathy which found expression in the words of all. And now they were looking forward to a meeting in Basle of a similar character. He did not know why they might not anticipate a time of refreshing of the same kind. In New York they had a multitude of persons

able to take part in the proceedings, but in Basle they could not expect this. Nevertheless, they were looking forward to the joy of having a large gathering. They would meet to uphold those principles to which reference had been made again and again. Many French and German friends would be present, and English friends were anxious to diminish any prejudices which might be in existence. The meeting to which they were looking forward was important because it would be the first held since the reconciliation between France and Germany. When they met in New York the German-Franco War was proceeding; but now they could gather with the possibility of renewing brotherly feelings. The geographical position of Switzerland was favourable to their receiving visitors from France and Germany; it would be a central point; and he had no doubt they would be joined by a goodly number of visitors. Very delightful it would be in that spot, close to the most glorious scenery in the world, to meet to worship God, and to have their feelings of devotion strengthened and stimulated. Many interesting historical associations would be recalled. The name of Erasmus would come before them again and again, although he might not perhaps have sympathized entirely with their views. There was, however, a breadth of mind which fairly rose above the narrowness of the Church with which he was connected. There were names connected with Basle, names of men who certainly would have fully sympathized with them,—Hooper, who died in Gloucester, and wrote letters to Basle, and John Foxe, the martyrologist, who spent a considerable time there. These and many more would come before them, and they might look forward to this meeting as one of peculiar interest. He would not close without saying a word upon the careful arrangements which had been made. Friends in Basle have candidly said that we must not expect to find that they will vie with Amsterdam or Berlin, or other places visited by the Alliance, but that they will do their best. There was a modesty about their invitation which elicited admiration, and he sincerely hoped they would have a large gathering. A great number of American brethren would attend to take part in the business, and there would be also brethren from Scotland and Ireland. There would be plenty of English speaking, and he hoped that England would be well represented. He earnestly hoped that they would be accompanied by the presence and blessing of the Master.

The Rev. Dr. McEwan said it was unnecessary

to add one word to the earnest appeal which had been made by Dr. Stoughton, and he would hope that this would be very heartily responded to. He had been reminded of what the late Dr. Guthrie had said immediately after his return from Switzerland. "No man ought to go out of this world until he has seen Switzerland," had been his remark. With reference to the aim of the Alliance, the speaker added, that it was not only to lose sight of all denominational differences, but even of ourselves, in the contemplation of the glories of the Divine Redeemer. The great lesson which the Alliance taught was that the power of the Church to do good in this world was not in itself, but in the life of Christ as that life was manifested through His own people. The Alliance believed that God could speak to the hearts of men through His own truth, rather than by any words of men, however wise. The telegraph wire was not laid on the surface of the Atlantic, for the law was that the deeper the wire was laid beneath the power of tossing winds and billows, the surer would be the electric throb. And thus, he believed, when they were clear of their denominational differences, they came to rest in the calm deep of God's own truth, the truth as it is in Jesus.

The Rev. S. Hebditch having inquired as to the arrangements in connection with the Basle Conference,

Mr. A. J. Arnold, one of the Secretaries, in response to the call of the Chairman, said that the President, Lord Polwarth, and several of the Vice-Presidents had expressed the hope that they might be able to be present at the Conference. Among the English speakers already selected to give addresses, the following were included: The Hon. and Rev. E. V. Bligh, Rev. William Arthur, Rev. Dr. Stoughton, Rev. Canon Battersby, Rev. Dr. Fraser, Rev. Dr. Rigg, Rev. Eustace R. Conder, Rev. Dr. Murray Mitchell, and Rev. Dr. Pope. A large number of influential members had also signified their intention to be present. From the United States Branch some forty or fifty of the leading friends of the Alliance had been delegated to the Conference. In regard to the accommodation of visitors, it was stated that the Basle Committee were making arrangements for reduced rates. At one of the hotels some sixty members would be located at the moderate charge of 5½ francs per day. Reference was then made to travelling. The Great Eastern Railway Company had agreed to a reduction of fares

for members of the Conference, and this line had, therefore, been chosen as the official route. Mr. Arnold concluded by appealing for contributions to the special fund needed to defray the necessary expenses. The sum of £700 was required, but only half of the amount had as yet been received.

The Rev. Dr. Aveling thought that the information thus given had been valuable, and that all who had not been to Switzerland would now feel some desire to journey thither. If there had been time, he should have liked to have spoken on the theme to which the Prebendary had referred—the remarkable address of Cardinal Newman. He had told us that if he had met seven out of twelve Protestants, it would have been impossible to find unity amongst them with regard to dogmatic truth. Now, even Cardinal Newman, if he had not been such a recluse, and had come a little more into the world of men, would have altered his opinion. He might perhaps be permitted to express the opinion that he believed him to be one of the most honest of men, but that, instead of following the leading of the "kindly light," of which he sang years ago, he had been going after an *ignis-fatuus*. Speaking of the New York Conference as one of the most pleasant of gatherings, the speaker said he believed they might anticipate quite as much pleasure in connection with their meetings at Basle.

The Rev. J. M. Eppstein said he was a stranger in one sense amongst them, yet he felt perfectly at home. He had belonged to the Evangelical Alliance for more than a quarter of a century. On the shores of the Euphrate, the Tigrie, and the Nile, he had been working with them for Christ, and he was thankful for this opportunity of expressing his hearty gratitude to the much-beloved Evangelical Alliance. He had often derived the greatest delight in receiving the programmes announcing the arrangements for the Week of Prayer. Everyone rejoiced in the subjects chosen for prayer. He thought it was impossible to be a true Christian without feeling an interest in all who professed the same faith and cherished the same hope. This was the reason of the Alliance having friends in Arabia, Syria, and Palestine, and of their having many friends in Smyrna. For thirteen years they had held their meetings, and they had come in friendly fellowship with Germans, Americans, Lutherans, and Calvinists, and were able to preach the Gospel sometimes in German, in French, or in Greek. On one occasion they had what



might be called "a polyglot" meeting, and there were addresses delivered in no less than seven languages, and in seven different languages they offered up prayer to their one Father. They had members of the Episcopal Church; they had Americans, Greeks, Turks, and converted Jews amongst them. On every Saturday he preached the Gospel to a number of Jews, and they prayed together now in the name of Christ.

The Rev. E. G. Porter said he brought with him the cordial salutations of his countrymen to British Christians. They believed most heartily in the principles of the Alliance, which had been so clearly illustrated that day. It was part of their fundamental doctrine, he might say, that in Christ we are one. The papers read and the addresses delivered in New York had become part of their literature, and he knew that many still found pleasure in reading again and again the history of those pleasant days. He hoped the meetings which they were anticipating in Basle would prove equally precious. In announcing his intention and that of other

friends to attend, he said, amidst some amusement, "We will come, and we will pay our own bills."

The Rev. John Gritton said he was permitted the opportunity of inviting friends who intended visiting Basle to come on to Berne, to the conference which would be held there on the subject of "The Lord's-day." It was most important that friends should be seen working in unison.

The Rev. D. A. Herschell said it should not be forgotten that the Protestant pastors of Bohemia were not allowed by law to leave their parishes, and they might not be with the Alliance at Basle on this account. This fact, he thought, ought to be known, that in the old land of Huss there was now a great deal of petty persecution. Ministers were subject to imprisonment and fine if they wished to take part in such gatherings as those to which they were now looking forward.

The meeting was closed with prayer offered by the Rev. Dr. Edmond.

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Alliance House, 7, Adam Street, Strand, London, w.c.

# Evangelical Christendom.

JULY, 1879.

## THE MONTH.

THE more thoroughly the Irish University Bill of the O'Connor Don is understood, the more vigorous and determined is the opposition it encounters. Under a fair form and plausible exterior, the measure but barely veils the most insidious designs. It professes to be a Bill for giving to the Irish people the sort of university education they desire and demand. It is, in reality, a Bill for giving to the Romish priests power to control all such education, and so to mould it as to make the next generation of educated Irishmen the abject tools and vassals of the clergy. The scheme is not avowedly a Romish one, but the non-Romish colleges to be affiliated to the proposed new university are comparatively *nil*, and, on any question of moment as between Romanists and Protestants, would at once and altogether be out-voted; whilst the training and supervision of the Romish colleges is entirely committed to the priests! The proposal to endow such an university with the public money of the State is justly felt to be equivalent, in principle, to an endowment of the Church of Rome itself, to be a reversal of the policy of disestablishment, and to be an attempt to secure for the Roman Catholic religion in Ireland that pecuniary aid which, on public grounds, has been withdrawn from the Protestant religion. Hence it is resisted not only by those who, although friendly to Establishments in general, are hostile to the establishment of Popery, but also by the Protestant Dissenters and those who object to all Establishments. These, throughout the country, are everywhere taking united and decisive action against the scheme of the O'Connor Don. There can, in fact, be little doubt that the Evangelical bodies, almost to a man, will oppose the scheme; and their resistance, backed by religious public opinion out of doors, may tend to counteract the motives which incline so many of our public men on both sides of the House of Commons to support a Bill conceived solely in the interests of the Roman Catholic hierarchy in Ireland. Heartily shall we rejoice if the spirit now awakened on this subject shall result in the rejection of a Bill founded on no recognized principle of justice, in antagonism to the most approved maxims of religious freedom, calculated to excite and embitter sectarian dissensions, and certain to perpetuate, in the sister island, the long night of Papal darkness, and the intolerable tyranny of clerical and priestly rule.

Amongst other reasons for politicians hesitating to support the University Bill of the O'Connor Don, might be urged the fact that, although clearly meant to promote the objects of the bishops of the Romish Church in Ireland, the hierarchy have not themselves formally signified their approval of, or concurrence in, the scheme. Even, therefore, should the leaders of both parties in Parliament agree to pass it, hoping thereby to get quit of another Irish grievance, they have no security that, when passed, the bishops may not refuse to accept it as any final or decisive settlement of the question in dispute. On that question the pretensions of the hierarchy always

have been high. In 1873 they clamoured for formal recognition—for the establishment and endowment of a Roman Catholic university, *as such*, and for their own exclusive management of its affairs. Now, although the O'Connor Don's Bill will effect all that was substantial in their previous demand, it is, in form, an abandonment of the pretensions then so loudly made. The proposed University is, indeed, to be founded and supported by the State; but the religious instruction therein given will not be recognized as a subject for examination, nor will proficiency therein aid in attaining either a fellowship, a scholarship, or a degree. When, however, we remember that the policy now adopted at the Vatican is not quite so uncompromising (though more practical) as that in vogue in Pio Nono's days, it seems not unlikely that although the bishops could not consistently express their satisfaction with the present Bill, policy may have dictated its practical acceptance.

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The Court of Appeal has reversed the judgment of the Queen's Bench Division in the Clewer case. Nothing that of late years has occurred in relation to the Ritualistic controversy more strikingly illustrates the absolute uncertainty of law in matters ecclesiastical, even when affecting points of vital and primary importance. Reversals of judgment on appeal have indeed been frequent, and we have witnessed ere now controversies between judges themselves which have not redounded to the credit of the law, or tended to uphold respect for its decisions. But nothing can more clearly tend to the flagrant violation of all law than the belief, now, we may say, justly prevalent amongst the clergy, that they may transgress law with impunity under almost all circumstances, and to any extent whatever that they please; a belief which the Clewer case, even more than those which have preceded it, will most certainly confirm. The Bishop of Oxford's contention that the words of the Church Discipline Act which empower him, on the complaint of parishioners of illegal practices on the part of an incumbent, to issue a commission of inquiry, are permissive only, and not obligatory, is by this last decision affirmed; but it may yet be overruled by the House of Lords, to whom a further appeal has to be made, and with whom rests the final adjudication in this remarkable case.

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The present state of trade and the prospects of agriculture throughout the country are, we fear, far from encouraging; the continuance of heavy rains endangers not only the hay harvest, but the later and more important harvest of the precious grain. That the times are hard for the farmers, there is no manner of doubt; that they will be hard, too, for many classes of consumers, there is too much cause to apprehend. There has been a succession of indifferent harvests for several years, and although free trade happily preserves us from fear of famine or of famine prices, it is undoubtedly true that when the agricultural interest is in a state, as at present, of serious depression, other interests will suffer in proportion. We are glad to note that many of our largest landowners are showing practically their sympathy with their struggling tenants by remitting large amounts of rents, either wholly or in part.

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The recent exciting scenes in the French Chamber, resulting in the temporary suspension of M. Paul de Cassagnac from his functions as a deputy, seem to indicate, on the part of the Bonapartists, a determination to bring, if possible, parliamentary institutions and parliamentary procedure into public and general contempt. The moderation and self-restraint of the Republic and its supporters have of late been conspicuous, and have commanded, amongst all parties, the respect of unprejudiced and candid men. The attempt of late to discredit the Government by reviving in

the Assembly the disorderly practices and stormy struggles of a more unsettled period, can only recoil on the heads of its promoters, and expose them to the condemnation and contempt they merit. Compared with the conduct of the French obstructives, and the incidents thereby produced, that of the Irish phalanx in our own Legislature, led by Messrs. Biggar and Parnell, seems innocuous and tame. The French Government will, however, weather the storm ; and should they, by a wise discretion and forbearance, take advantage of the confusion and dismay into which the Bonapartist party are now thrown by the death of the Prince Imperial, they may establish their own power and the institutions of the Republic on a firm and lasting basis. Although it would not be reasonable to infer that the crushing blow which has just fallen on the Imperialists will annihilate their party—although the principles or ideas on which the Empire was based may still survive—there can be no doubt that for the present they have received a most efficient check, which augurs well for France, inasmuch as it greatly improves her prospects of future tranquillity and peace. Imperialism, with its plots and intrigues, and its ideas of military conquest, has not as yet finally collapsed ; but its hopes are fainter, and the power of its adherents decidedly upon the wane.

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'The Golden Wedding of the Emperor of Germany has been celebrated with every demonstration of gladness and respect. Unsatisfactory as, in many ways, is the condition of society in that country, the personal popularity of the Sovereign suffers no abatement ; and the fiftieth anniversary of his marriage was the occasion of general rejoicing. In the earlier part of his reign he was perhaps feared rather than beloved ; but the part he played in the unification of Germany, the uprightness and decision of his character, and his fidelity to his promises, caused him gradually, but surely, to rise in popular esteem. We could wish that his views of government were more liberal, and that "militarism" did not form so essential a part of the system he administers ; but, according to the faith that is in him, he has done his best to promote the well-being of his people, and to extend the influence of Germany throughout the nations of the Continent. These facts the people themselves clearly recognize, and whatever cause for discontent may be found amongst them, they unite heartily in paying both to his public intentions and his private character their tribute of appreciation and regard.

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• It appears that the representatives of the Great Powers at Constantinople have at length agreed upon united action in respect of Greece. Simultaneously identical notes have been presented to the Sultan's Government, urging the Porte immediately to appoint delegates for the rectification of the Greek frontier. It will be well should these representations be listened to, as one great obstacle to the pacification of Eastern Europe will thereby be removed. On another matter of importance, too, the Powers are agreed ; and that is the deposition of the refractory Khedive of Egypt. His abdication has been demanded by the Consuls-General of England and Austria, of Germany and France ; the Austrian and German representatives, however, giving the Sovereign of Egypt the alternative of paying the creditors of the floating debt in full. The subject is now under the consideration of the Porte, the Khedive himself declining to vacate his throne ; and it is believed that the Sultan's Government, whilst desirous of his abdication, are not as yet prepared to effect his deposition *vi et armis*.

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The latest advices from South Africa indicate that, after apparently considerable hesitation and delay, Lord Chelmsford had finally arranged for his advance into

Zululand. Although no formal change is announced in the programme, it is understood that the General intends pushing forward on a different route from that at first resolved on; not caring, in the face of reports affirming that Cetewayo contemplates a raid into Natal, to advance upon a course which would leave the colonial frontier comparatively undefended. The advance of the 2nd Division is, it is stated, still deferred for want of transport and supplies. A scarcity of grain is apprehended, which, it is thought, will seriously impede the movements of the cavalry. Want of knowledge of the country is another great obstacle to the forward movement of the troops. Such maps as exist are unreliable, and the reports of scouts and reconnoitring parties as to the relative position of mountains, roads, and rivers are of the most uncertain and conflicting kind. From the camp at Utrecht we learn that the military position is very much what it was six months ago; and that now, as then, one decisive victory would probably terminate the war. But how is this to be obtained, when short supplies and inadequate means of conveyance prevent the advance of the forces just at the very season when their operations would be most likely to succeed? Judging from appearances, it seems probable that Sir Garnet Wolseley will arrive upon the scene of action before any event of a decisive kind shall have occurred. It may, of course, be that such an issue of the matter will be best. We may then witness a change of policy which will prove the beginning of the end, especially as Parliament has distinctly intimated that it is opposed to a policy of annexation.

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The melancholy death of Prince Louis Napoleon has evoked, as was natural, a general feeling of regret at his untimely end, and of sympathy with his bereaved and afflicted mother, who, by the unexpected and terrible character of the event, seemed at first completely overwhelmed. We are glad to learn that the ex-Empress is now recovering her calmness and self-possession, and that the serious apprehensions entertained with respect to the effects of her loss upon herself have been dispelled. The feeling of compassion evinced towards her is irrespective of all party, and such as Englishmen, to their credit, will always manifest towards those afflicted with so great a grief. That grief is, doubtless, aggravated to the Empress Eugénie by the fact that she consented, readily, as it would seem, to the departure of the Prince for Zululand. While, however, we sympathize with the desolate one, we must not forget that the tragic fact has its public as well as its private side; and that, rightly read, it inculcates a lesson which earthly potentates, in proportion as they need it, seem but slow to learn. The Prince had no especial interest in the war in South Africa, and certainly no quarrel with the Zulus. He seems to have joined the British army in obedience to those instincts and that training which taught him that to shine in arms was the greatest glory of a prince. To perfect his military education was to him and to his friends the one great end to be secured. Doubtless his house attained to the distinction they so long enjoyed by their military prowess, but no less is it true that their wars have been their ruin. The remark applies equally to Napoleon I. and Napoleon III., and the "baptism by fire" of the Prince Imperial indicates the path marked out for him by parental fondness and ambition. The Prince appears to have won for himself the favourable opinion of those with whom he lived, and the more may we regret that a young man of irreproachable character in private life should fall a victim to the military notions of the age— notions which certainly might be corrected by an event which seems so impressively to say, "They that take the sword shall perish by the sword."

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, June 18, 1879.

### THE INFIDEL ATTACK ON ROME.

We believe that Christians have little need in France to fight Rome. What they have to do is to preach and *live* Christ. The "Scarlet Beast" and the "Scarlet Woman," those strange allies, are breaking more and more away from each other with a violence which cannot but strike the most indifferent. Infidel democracy, gathering up its strength for the mastery, is daily mocking, denuding, holding up to scorn, tearing to shreds, devouring the very being of the Romish hierarchy, so long its tyrant. Trumpet-tongued, the French press, of all shades of red, is giving itself full scope against Rome in every conceivable form by pen and pencil. Missiles of all kinds, from the lilliputian needle to the crushing steam-hammer, are in tremendous daily use. The false Church, which said, "I sit as a queen," and which still wears purple and fine linen, is universally represented clothed in black, in the ludicrous and sometimes appalling representations of her follies and crimes; while her upstart, galling adversary flares scarlet in her face, or back! As must inevitably be the case, Christianity gets many a "shrewd brush" by the way, from being seen through the black drapery of the *infâme*, as Voltaire delighted to call Jesuitry. The editor of the *Anti-clerical*, a new important little paper, got off lately from a law-suit by declaring that he had not written a word against Christianity while exposing Rome!

### PROSPECTS OF THE NATION.

France is thought by observant minds to be in an increasingly perilous state; and the more so that most of those whom we regard as the wholesome leaven, or the salt of the earth, seem to join others in crying peace and safety. Shades of opinion and moderate parties tend to disappear and leave a fearful chasm between extremes, so that opposite sides clash with violence. The late scenes in the Versailles Legislature hold out little promise of quiet deliberation when the deputies shall return to the Palais Bourbon in Paris. The temptation will be great to the working men to renew the attempts of 1848, and clear the Chamber of such hot-headed triflers. Paris is, however, to be

illuminated on the occasion. As to the state of France with regard to

### EVANGELIZATION,

we cannot agree with some who see all fair for Protestantism. But what may be said with truth is that past years of steady Bible colportage and tract distribution are bearing their natural fruit in many places, and that here and there, where Protestants have taken courage to speak up for their Lord, there have been favourable impressions; souls have been gained to Christ, and signatures have been obtained as adhesions to Protestantism. Wherever zeal and boldness is shown and love for souls manifested, results are apparent; and the greater administrative freedom now enjoyed enables many to try their powers for evangelization, and, by God's blessing, to succeed. The cry is for men of popular talent and love for souls. The danger is, that if the Protestants in the neighbourhood are not equal to carrying on the work begun by the itinerant evangelist, the people, moved for a moment, either relapse into Romanism or fall to Voltaire. It is a vision of the sixteenth century, and none of the nineteenth, that would pretend that France is becoming Protestant. The work we are called to is—we cannot too much repeat it—to hold up God's free, glorious Gospel through a living, crucified, interceding, coming Saviour. It is still seed-time, and greater facilities than heretofore exist for sowing broadcast, by word and pen, throughout the land. By all means, then, help societies and individuals in their efforts to spread the Gospel, not on the visionary ground of erroneous estimates and hopes based on mere imagination, but on the very solid basis of the fact of eminently perilous times and short time to work in.

The extent to which nearly a whole community may be led astray by a spirit of error is seen in the case of the *Réformateur*. That journal has now ceased to exist by the unanimous agreement of the proprietors and shareholders.

### PROTESTANT DECLENSION.

The spiritual feebleness of the churches generally lies in the relaxing of their grasp on the Scriptures of God. When in the seats of learning miracles are explained away, what marvel if inferior agents thrust Balaam's

ass or Jonah's fish out of the region of facts? When the majority of pastors refuse an equal degree of inspiration to "all Scripture," what marvel if Scripture-readers expatiate on what they think is to be believed and what they think may be doubted? When the chief leaders of the Churches' hope tell the young pastors that one need not believe all that one is bound to teach—that there is a popular creed and a scientific one—what wonder if pastors and people glide down the inclined plane and become a weakness instead of a strength to a community? How many thirsty souls go, hear, reflect, and turn away with the desponding cry, "There is no life in them"! Professor Sabatier gives it as his opinion that "the only issue possible to the internal difficulties and divisions ever recurring in the development of State churches is that of the Genevan Church, which has renounced all pretension of being a church, and has become a grand patriotic, religious institution, in which may and must be lodged together various opposite tendencies and several private churches. How may peace be insured under such circumstances? This is hopefully attained by effacing every dogmatic feature from the Establishment, and thus reverencing and insuring the liberty of each party."

#### ROMISH PROCESSIONS.

The Pastor and the Rabbi of Versailles have taken the steps necessary to prevent the public procession of the *Fête-Dieu* in the streets this year. All public processions are illegal in towns where there exists a Protestant church or a synagogue; but Protestants have not hitherto claimed the execution of the law. Sailors and soldiers are by Ministerial circular permitted to absent themselves from processions and religious services against which they have conscientious scruples.

#### FINANCIAL DIFFICULTIES.

The sudden loss of funds by various churches in Paris is calling for energetic action to secure other resources. The city, by withdrawing its annual subsidies, leaves the State churches and schools without their usual means of support. Energetic appeals are being responded to by generous gifts, often from persons who are not members of

the needy churches, and brotherly love is thus called out and manifested. The Free churches of St. Antoine and St. Maur are also in a perilous state both of funds and attendance, and are seriously looking out for means of continuing their existence.

We often wonder that the churches do not open

#### MEETINGS FOR THE PEOPLE.

similar to those so successfully held by Pastor Armand Delille, the Rev. R. W. McAll, the Rev. Wm. Gibson (Wesleyan), and Mdlle. de Broen's evangelists. They would have no lack of hearers, and their congregations might be renewed, kept up, and increased from these popular gatherings; while the pastors would get into the way of speaking heart to heart, instead of too often merely academically, and out of the people's reach. A professor from America, born in France and brought up for the Romish priesthood, but now a Protestant (Baptist), opened a room for preaching in Paris last year; he has regularly above 150 hearers, and has baptized seventeen converts from Rome.

#### GATHERINGS IN PARIS AND THE PROVINCES.

At Charenton a Protestant place of worship has been opened, and meetings on R. W. McAll's plan are held every evening.

The annual assembly of the North Methodist District took place in Nancy last month, and gave an encouraging statement; the spiritual portion of the work is encouraging, and the mission work among Roman Catholics is extending.

The total receipts of the various Protestant societies during the year amount to 1,060,000 francs.

The meetings of Dr. Somerville were attended not by the wandering English they were meant for, but by a goodly number of respectable church-goers. They were, unfortunately, held in a retired place, in a small theatre—two conditions ill-suited for those whose spiritual benefit was chiefly sought. But all who attended them regularly intensely enjoyed the earnest addresses of the venerable preacher. He has since addressed the French, through an interpreter, at various meetings.

## ITALY.

#### THE NEW CARDINALS.

It is remarked that in his recent creation of ten new cardinals, Pope Leo passed over all the old precedents, which require certain officials and courtiers of the Roman Curia to

be elected. Seven out of ten are foreigners. It is very significant that in this selection he gives honour to the more liberal men in the Church, who were ignored by Pius IX. Not only is Dr. Newman one of the ten, but the

Hungarian Archbishop Haynald is one of the new creations. Haynald was, like Strossmayer, one of the stoutest opponents of the doctrine of Papal infallibility in the Vatican Council, and at one of the sittings his arguments so enraged the Infallibilists that they shouted to him to come down from the pulpit; but, raising his arm aloft, he cried that he stood there by divine right, and would not descend until he had said all he had to say. Pius IX. never forgave him, and refused the repeated request of the Emperor of Austria to make him a cardinal. Another notable creation is that of Monsignor Alimanda, a man of great eminence and a born subject of Victor Emmanuel when only King of Sardinia. On the death of the late King, Monsignor Alimanda issued a pastoral containing so high an eulogy of him as to create much remark at the Vatican. The Pope's brother, Father Pecci, was appointed at the request of the members of the "Sacred College." He is a retiring student, an ex-Jesuit, who retired from the Society and from the Chair of Philosophy owing to a difference as to the interpretation to be put on some of the writings of St. Thomas Aquinas. It was Padre Pecci who brought about, last summer, the reconciliation between Padre Curci and the Pontiff. Of the remaining new cardinals only two—the French Bishops of Toulouse and Poitiers—represent the fanatical Ultramontanes.

Including the ten cardinals now created, the "Sacred College" numbers sixty-four members—thirty-two Italians and thirty-two foreigners. Leo XIII. has thus increased the foreign element in the college to an almost, if not an altogether, unprecedented extent.

#### A NOTEWORTHY SCENE

was enacted in the Vatican a few days ago (writes the Roman Correspondent of the *Times*, on the 10th ult.), which still more fully reveals the means by which Leo XIII. would endeavour to restore not only the ecclesiastical, but, if he can, also the temporal glories of the Papacy. It is evident that from the very beginning of his reign he formed the determination of doing all in his power to elevate the Roman hierarchy and priesthood to the highest practicable standard of morality and learning, and to surround the Pontifical throne with eminent men. In his first Encyclical he told the episcopate how much it behoved the clergy to show themselves shining examples of piety and learning before all men, and he has repeated the same charge more than once. In creating his first batch of cardinals he has chosen from among the men most noted for the qualities and attain-

ments he had commended, and a day or two ago he gathered about him in the Vatican a number of the most distinguished students in the various colleges, and, sitting in the library, presided at a disputation on philosophy, and rewarded the disputants with gold and silver medals—not the mere "objects of devotion" generally bestowed by Popes, but medals having for their meaning the reward of merit only. No such scene has been witnessed in the Vatican for many long years, and, as described to me by one who was present, it somewhat recalls the days when a former Leo was the centre of the talent and genius of his day. The Pope himself took no direct part in the discussion, but at its conclusion—it lasted three hours—he rose and made a short discourse. He expressed his satisfaction with what he had heard, and hoped that the theological disputation to be held in the same manner at the end of the month might be equally praiseworthy. It was his intention, he said, to hold these trials of ability each year, in order to encourage the students in their studies and stimulate them to greater exertions for the glory of the Church and the good of mankind; and he further purposed to have similar competitions in canon law and in Greek, Latin, and Italian literature; and with that he gave the medals I have mentioned and his benediction. Leo XIII. is gradually surrounding himself with a new world. The customary names are falling into the background, and others are taking their places. Nevertheless, it would be altogether a mistake to suppose that Leo XIII. has the slightest intention of abating one jot or tittle of what he considers to be the inalienable rights of the Pontificate. He is not calling the best talents of the Church around him to help him to yield or find some means of conciliation, but to strengthen himself in maintaining what he holds to be his rights in such a way as may be best calculated to insure his regaining them.

#### MARIOLATRY.

The great excitement caused in Rome, first by the lecture of Signor Ribetti, the Waldensian pastor, on the impropriety of calling the Virgin Mary the Mother of God, and then by lectures on the Virgin by other Italian Protestant ministers, has pretty nearly died down. In vindication of the dishonour done to Mary, there was one Sunday afternoon a large and imposing procession of Romanists to the Basilica of S. Maria Maggiore. Of this procession the Roman correspondent wrote as follows to *Unita Cattolica*: "Rome has not been inferior to Ephesus in repairing



the outrage done to the Mother of God in the face of her blasphemers. Yesterday will be considered a most noble page in the history of the worship of our most Holy Mother." On this the *Cristiano Evangelico* made the following remark: "Let us observe the comparison: the Pagan city of Ephesus in the first century, and Papal Rome of the nineteenth; Diana and Mary, both Mothers of God, and both vindicated in the same way: Great is Diana of Ephesus—Viva Maria; the Apostle Paul at Ephesus, and Signor Ribetti, Evangelical pastor, in Rome." On more than one occasion devout Romanists when passing Signor Ribetti on the streets, have made the sign of the cross. Signor Sciarelli, the Methodist minister, has also been the subject of much abuse.

#### FROM ROME TO THE GOSPEL.

Four years ago (writes Pastor Teofilo Gay, of the Methodist Episcopal Church in Florence), a Roman priest, professor in the Vatican University, Dr. Lanna, was converted to the Gospel, and has become now one of our most distinguished preachers. This year a Monsignore, a prelate of the Court of the late Pio Nono, has openly left the Church of Rome, and joined our Methodist Episcopal Communion. Count André de la Ville, in February last, openly professed himself a follower of Christ and a believer in the Gospel. He belongs to the noble French family of the Dukes de la Ville-sur-Ilion, and is a poet and a scholar. Immediately after having joined our Church he wrote to his fellow-student, the Cardinal-Vicar of Rome, announcing his decision in most noble terms. In our annual conference, held lately in Terni, we accepted him as minister on trial. The Count de la Ville is the second Italian nobleman who has joined our Church as a minister in these six years during which it has been at work in Italy, under the excellent direction of the Rev. Dr. Vernon. Two years ago a young Sicilian officer of the Italian army, Baron Giovanni Gattuso, was converted in Rome, and, setting himself earnestly to work, has become now our zealous evangelist in the city of Arezzo.

#### THE WALDENSIANS.

A Southern Waldensian Presbytery met, a

few weeks since, at Rome. The most interesting feature of the proceedings was a report of a missionary journey to Southern Italy, presented by Pastor Pons, of Naples, full of varied and curious anecdotic interest. It read like a striking commentary of Milton's celebrated ode, showing how the Church of the Valleys, long pent up in its Alpine fold, was now carrying its regenerating influence into those distant parts of Italy where, three centuries ago, the light of its purer religion was extinguished in martyred blood and ashes.

#### FREE CHURCH EVANGELIZATION.

The Rev. J. R. McDougall, of Florence, describes having read with intense pleasure the reports of special evangelistic tours made by three of the best Free Church evangelists, each with a colporteur at his side. "They were sent out," he writes, "by us to visit places which, so far as we knew, had never heard the Gospel preached. The result was as we expected. In some places they were most kindly and in others most unkindly received. Some heard the Word gladly, possessed themselves of a copy of the Scriptures, and invited the evangelist to return, while others tore up the Testament in his face, or, steeping it in petroleum, burned it on the end of a pole. In some places a glacial indifference was manifested, while in others, as in Lodi, the whole town, and the Liberal and clerical journals, were in a ferment for and against the good cause. Thus are we trying to carry the Gospel to the Italians, leaving the results with God. We have been greatly stimulated of late by the vigorous opposition of the present Pope, especially in the matter of our Evangelical schools in Rome. He has subscribed liberally himself, and urged the aristocracy and priesthood to greater efforts, mourning that he has not the effective means of putting down the teaching of the Scriptures. Surely we must accept this challenge. I shall be greatly disappointed if Christian friends do not enable us to double our work in Rome before the end of the present year. The flourishing church in Genoa and its evangelist have lately joined the Free Italian Church. One of its elders is the eloquent Mazzarella, a judge and member of Parliament."

## GERMANY.

[From our own Correspondent.]

—, Prussia, June 17, 1879.

#### THE EMPEROR'S GOLDEN WEDDING.

Our nation participated last week in a rare festival—the Golden Wedding of our Emperor

and Empress. No former Emperor of Germany has been permitted to celebrate the fiftieth anniversary of his marriage, and only one King of Prussia—Frederick the Great. The ceremony began by a service in the

chapel of the Royal Castle at Berlin, where Court Chaplain, Dr. Kögel officiated. Although the fall suffered by the Emperor a few days before obliged him to be very careful in every movement of the knee, both their Majesties knelt down to thank God publicly for all the mercies vouchsafed during a long life, and to receive the blessing uttered in His name. Not only the population of Berlin, but the whole nation, took a lively part in the proceedings of the day, which was kept as a festival throughout Germany. The Emperor, as your readers will remember, had desired that no presents should be made to him personally on this occasion, but that all gifts—if such were intended—should be devoted to some charitable object. In almost every part of the country the day was celebrated by either creating new charitable institutions of all kinds, or by enlarging existing ones. The 11th of June will, therefore, always be remembered as a day of blessing for Germany.

#### THE POLITICAL ASPECT

of our home affairs has undergone a considerable change of late. The National Liberals had for many years considered themselves the ruling party, and though not commanding an absolute majority in Parliament, had always contrived to obtain not only the Presidency, but also the place of the first Vice-President in the German Parliament, for men of their own party. The debates on the Customs Tariff has changed the situation of things. The Ultramontanes are decided Protectionists, and have given their assistance to Prince Bismarck on this question. Now the two Conservative groups and the Ultramontanes form together the majority of the House. This induced the President, Mr. von Forckenbeck, whose talent and impartiality all parties had acknowledged, to retire, as he felt that he no longer represented the majority. The Vice-President followed his example. The new elections made Mr. de Segdewitz, a decided Conservative, first President; and Baron Frankenstein, an Ultramontane, Vice-President. The Ultramontanes—so long treated as “enemies of the Empire”—are thus suddenly recognized as a power in Parliament. Whither will this lead? As yet the peace with Rome is not concluded; Dr. Falk is still in office. But nobody doubts that a “*modus vivendi*” will be the consequence of the present state of things.

#### THE DISTRICT SYNODS

of Berlin met last month, but were of little interest. Thus they will probably continue,

since all matters of greater importance are discussed in the combined synod—the so-called City Synod. In one of the district synods the “Liberal” members made an attack upon the City Mission. They said that its agents generally had not the education requisite to enable them to preach; that they mixed in the Christian Working Men’s Party, and had excited opposition to the newly-elected pastors of Liberal views. Court Chaplain Mr. Stöcker defended the City missionaries against these attacks. He said that they neither interfered in questions of politics, nor even of Church government, but were simply leading people to Jesus; and that only such men were appointed as were able to do the work entrusted to them. Fortunately, this truly useful work is increasing, under God’s blessing; the twenty-second City missionary has just been appointed. The committee of the City Synod is progressing very slowly with its work respecting Church taxes. The committee, which seems inclined to vote 177,250 marks—a sum only just sufficient to abolish the fees for marriages and baptisms, and for the most urgent wants—has adjourned until September. It is supposed that the object is to wait for the decision in the case of Mr. Werner, of Guben. If this election to the vacant pastorate of St. James’s Church should again not be confirmed, the City Synod will probably try to vindicate the right of “Liberal” pastors by granting no Church taxes whatever. The General Synod will probably meet in the beginning of October. At the same time the Synod in Nassau will meet. It is the great wish of the latter that the Church of Nassau, which is also United, should enter the National Church of Prussia.

The Government has ordered that all

#### PUBLIC BALLS

in Berlin must end by latest at midnight. If we consider the great danger to the morality of the nation which must result from a late return from these balls, which are held in houses, to a great extent, of a low character, the Government must receive credit for this energetic measure.

#### CHRISTIAN WORK.

The latest report of the Prussian Bible Society shows an increase of the work, and states that, on the whole, Bibles are gladly received. The committee for erecting a church in Berlin, as a memorial for the preservation of the Emperor’s life in the two attempts last year, has now chosen a spot in the north of the city, where a new church is very necessary. The committee hopes that

the site will be given by the city, and that when the building begins more money will come in.

Last month a numerous assembly in Berlin discussed the question of secular schools. A society for the preservation of Evangelical schools has originated in the Rhine Province, where the tendency of Dr. Falk to unite Protestant and Catholic schools caused great alarm. In mixed districts these undenominational schools have always proved hurtful, chiefly to the Protestants. The assembly passed a resolution that the Evangelical primary school, as a conquest of the Reformation, must be preserved to our nation, as well as to our Church; that our Evangelical Church must be enabled to exercise an influence on religious instruction in all schools.

#### HERR JOSENHANS.

Almost at the same time that Bishop Gobat, at Jerusalem, was called away from his blessed activity to the rest above, another man whose influence has been felt in distant lands resigned his office. Mr. Josenhans, for many years Director of the Basle Mission, has retired from his work. He says that no personal motives of any kind induced him to leave a work so dear to him, but only the conviction that in his advanced age he was no more up to the work. He will now live in Stuttgart, and do as much work for Christ as his age and health will allow. In a farewell address, given by him on the 17th of last month, he remarked that the mission work was fast ripening for the harvest. Not only mission stations and baptisms of heathens are increasing, but the number of truly converted Christians from among the heathen nations is on the increase. There are now belonging to the churches in foreign lands created by the Mission Society at Basle, 12,592 members.

#### THE BLESSING AT THE GOLDEN WEDDING.

The service began with singing and a short liturgical form, after which Dr. Kögel preached the "festival sermon" from 1 Cor.

xiii. 13, at the conclusion of which the Imperial pair advanced and knelt before the altar, while the officiant raised his arms and pronounced over them the following blessing: "Our help cometh from the Lord, who hath made heaven and earth. In His name, from His fulness, to His honour, is every blessing delivered and received. The Lord, who is the shield of our faith, and who hath maintained and blessed thy union even unto this day, bless thee and keep thee. The Lord, who is Love, and hath made Himself known to thee for fifty years past by His cross, His Word, and His Spirit, lift up the light of His countenance upon thee, and be gracious unto thee. The Lord, who is our hope in life and in death, who continueth faithful, and who promiseth the crown of life, preserve thy going out and thy coming in, and give thee His peace. Amen." At the conclusion of this act, which was a sort of re-marriage ceremony, the choir broke forth into the hymn, *Nun danket alle Gott*, and a salute of 101 guns was fired.—*Guardian Correspondent*.

#### THE EMPEROR ON RELIGIOUS BELIEF.

The German Emperor, a few days since, attended divine service in the chapel of a seminary in Berlin, for the education of Protestant clergymen. When the service was over the congregation repaired to the hall, where his Majesty delivered a long address to the assembled clergymen and students. The one thing necessary, he said, was to believe in God and His only Son, Christ Jesus. There was no mode of ordering one's life in a pious and conscientious way unless upon the eternal foundations laid in the Bible. There might be different ways of looking upon minor things, yet he felt it his duty to warn the students present against the evil practice of using interpretation as a means of impairing the vital points of biblical truth. He (the Emperor) would ever adhere to the union of the Lutheran and Reformed Creeds as effected in the Prussian Established Church by his late father, Frederick William the Third.

## AMERICA.

#### THE PRESBYTERIAN ASSEMBLIES.

The General Assembly of the Presbyterian Church, North, met at Saratoga Springs, and were in deliberation for two weeks. When the delegates had all, or nearly all, arrived, 534 were present, and it is reckoned that about 1,000 persons were in attendance upon the sessions. After a sermon from the Rev. Dr. F. L. Paton,

retiring Moderator, the Rev. Dr. H. H. Jessup, of Syria, was elected Moderator for the present year. Dr. Jessup was born in Montrose, Penn., forty-seven years ago. He sailed for Syria in December, 1855, where he has been a missionary for more than twenty-three years. So strong was the missionary feeling, and so continually manifest, that this Assembly, it was remarked, might

well be called a "Missionary Assembly." The presence of Dr. Bushnell, of the Gaboon Mission, and of missionaries from India, Syria, and American Indians, aided in producing this effect. When the coloured commissioners presented the claims of the freedmen in the South, it seemed as if they were pleading for the heathen of Africa as well. When the commissioners from California spoke of the effect of the Gospel among the Chinese of the Pacific coast, it was still a plea for the needs of the myriads of China. "Home Missions" also engaged its share of attention. Arrangements were made for forming missionary presbyteries; resolutions were adopted condemning the attendance of church members at the theatre and opera, and also the reading of secular papers on the Sabbath. The deliverance of the Assembly of 1835 was reaffirmed, after a spirited discussion, to the effect that the Romish Church is not a scriptural church, but utterly the reverse. It was voted that not less than \$500,000 be raised this year for foreign missions. Good feeling, enthusiasm, and the spirit of devotion were conspicuous throughout the proceedings.

The Southern Presbyterian Assembly met at Louisville. The Rev. Joseph R. Wilson, of Wilmington, N.C., was chosen Moderator. In the department of Sustentation \$41,169 was expended during the year, of which \$234.35 was for the Coloured Evangelistic Fund, of which small amount only \$24.35 was raised within the bounds of the Church. The rest of the \$41,169 was divided between the Evangelistic, Invalid, and Relief Funds. The report stated that the smallness of the receipts very seriously embarrassed the work. It said: "So serious has the emergency become; so inadequate to the demands of the presbyteries are the funds furnished by the churches; so great is the loss being sustained year by year in the alienation of Christian households, because of their hopeless waiting for ministrations of their own Church, until in despair they seek refuge in others; and so imminent is the danger that, in the weaker and newer portions of the Church, where the prospect of growth and enlargement is most cheering, and where the spiritual needs of the population are the greatest, the presbyteries will be unable to meet the wants of those dependent upon them, that it seems the duty of the committee to bring this matter as forcibly as possible before your venerable body, and ask your serious attention thereto." The receipts for foreign missions were \$46,234.

#### A CHECK TO RITUALISM.

The Diocesan Convention of Pennsylvania, moved thereto by the proceedings, it would seem, of some of the Cowley Fathers, has passed the following new canon: "1. The Bishop's monition, given in writing, with the consent of the Council of Advice, shall have the force of law as regards all innovations in ritual so far as not now regulated by express Protestant Episcopal law, and also as regards all use of private confession, saving only such things so disallowed as have been in use for twenty years in the incriminated parish, or in one-third of the churches of the diocese at the time of the said parish being admitted to the convention. 2. Any clergyman neglecting to comply with such monition may be presented and tried for the breach of his ordination vows. 3. Any church or congregation which does not compel the observance of such monition within three months after its issue may be deprived of its representation in the Diocesan Convention by a vote therein."

#### MR. MOODY AT BALTIMORE.

A correspondent of the *New York Observer* writes: "Unlike Mr. Moody's brief visits to other cities, this has been a six or seven months' sojourn. From the closing week of October last, with the interruption of only a single week, has this indefatigable servant of God toiled on, day after day and night after night, scattering the good seed of the Word, and reaping as well. He came, he laboured, he conquered! He has secured the endorsement, I might say, of well-nigh the whole city; and, better than all, the endorsement of the great Head of the Church. The universality of the testimony to his great and wide-spread usefulness is wonderful. Even the Ritualists and Romanists admit that he has done much good. As to the sphere of Mr. Moody's influence in this city, I may say he has swept the entire field. From the penitentiary and the gutters to the club-houses and the most fashionable circles, through every class, his work has told. The change as to drunkards and gamblers has been wonderful. Mr. Moody's work in Baltimore has been carried on differently from what it was elsewhere. There has been no tabernacle. He has gone first into one section of the city and then into another, occupying in each one or more prominent churches for one or two months, until he has well-nigh covered the city; and, I do not doubt, to much greater advantage than had the tabernacle plan been adopted. The latter necessarily involves more or less of the excitement of

novelty and of vast masses of people congregated together, and is not usually continued in any city beyond six weeks or two months. With us the field has been taken in detail, the churches have more effectively co-operated, and the continuance of the labours has been greatly extended. No doubt there will be a falling off among the thousands of reputed converts; but, after making the deductions to which all church accessions are more or less liable, I am sure the fruits will be extensive and permanent."

#### MR. MOODY AT BOSTON.

Mr. Moody has paid a brief visit to Boston, and held a meeting specially for those converted during the period of his recent labours there. Tremont Temple was crowded to excess. One who was present describes the scene in an American contemporary. After some personal references to Mr. Moody, he says: "But the peculiar interest of the occasion to me was in the audience rather than the speaker. I sat where I could look over the assembly, and recognized a number of those who had been rescued through the ministration of the Gospel by this man of God from present degradation and eternal ruin. As he came in, I could see the wave of intense emotion pass over their faces. Many a rough hand brushed away the blinding but sunlit tear. Heads bowed under the overpowering rush of sacred and tender memories. Mr. Moody recognized several as he sat there, and nodded to them. To one, who had been an abandoned inebriate for thirty years before his conversion, he appealed during his discourse in a series of questions designed to illustrate both the battles and the victory of grace. I asked the City missionary, on my way out of the meeting, whether those converts who came under his observation for the most part stood firm and true; and he assured me that they did."

#### CHRISTIAN YOUNG MEN'S CONVENTION.

The twenty-third Convention of the Young Men's Christian Association of the United States and British Provinces, assembled in Association Hall, Baltimore, on May 21; Mr. T. J. Wilkie, of Toronto, in the chair. After devotional exercises, Mr. Wilkie delivered a brief address, referring to the pleasure it gave him, in common with all the delegates, to greet each other after a separation of two years. Mr. D. L. Moody was elected President of the Convention. In connection with this international gathering, at which over 500 delegates were in attendance, representing associations from Nova Scotia to Florida, and from Oregon to Louisiana, as well as

several delegates from England, Switzerland, and Australia, the following general statements of these organizations will be of interest: The first association in America was organized in 1851; the first convention was held in Buffalo in 1854; nineteen associations were represented by thirty-five delegates. Each association is entirely independent, yet all are confederated together under the International Committee, whose head-quarters are in New York. This committee was organized in 1866, at which time there were fifty-three associations, seven general secretaries, one building, and no State or Provincial organizations. Now there are about 900 associations, with a membership of nearly 100,000, about 125 general secretaries, fifty-six buildings, nearly all free of debt, on which over \$2,000,000 have been paid, and twenty-eight States and Provinces are organized into State and Provincial organizations to carry on the work in their own fields.

#### The annual meeting of

##### THE AMERICAN BIBLE SOCIETY

has been held. An abstract of the annual report was read, from which it appeared that the receipts were £92,455. Of this amount £40,692 were received in payment for books, £22,441 from legacies, £28,402 from gifts and other sources. The total receipts exceed those of the previous year by £3,064. During the year the society printed 1,055,761 Bibles.

##### THE AMERICAN SUNDAY-SCHOOL UNION

has held its anniversary exercises. The annual report showed the following: New schools organized, 1,087; scholars, 39,769; other schools visited and aided, 2,718; scholars, 152,962. The work of the society for the whole period of its existence—fifty-five years—is shown by the following facts: The number of schools organized has been 67,154, containing 435,456 teachers and 2,869,872 scholars. Amount expended in missionary operations (1824-1879), £494,324, of which about £111,900 were for books, papers, etc., granted to needy Sunday-schools. Value of books, papers, etc., circulated by sale and grants (1824-1879), about £1,400,000.

##### THE AMERICAN TRACT SOCIETY

has celebrated the close of its fifty-fourth year. The reports showed that the total receipts of the society were £81,965, of which the contributions amounted to £16,853; that it had added 143 new publications to its list, of which 43 are volumes, amounting to a volume of 150 pages for every week in the year, and making its entire catalogue to

exceed 6,100 publications in the various languages, besides 4,200 at the mission stations in foreign lands; that it issues seven periodicals, two of which are illustrated weeklies, two monthly papers for the family, and three illustrated monthlies for the children, with an aggregate annual circulation of nearly 5,000,000 copies. It has employed 250 colporteurs in all parts of the Union.

"CHILDREN'S SUNDAY."

The Church of the Pilgrims, Brooklyn (Rev. R. S. Storrs, D.D., pastor), is accustomed

to present to each baptized child, who has reached the age of seven years, a Bible, bearing upon the cover the following inscription: "From the Church of the Pilgrims to a Child of the Covenant." This custom has been adopted by several other churches, certain of which have agreed to observe some one Sabbath in the month of June as a "Children's Sunday," when the church shall be decorated with flowers, children brought to be baptized, and Bibles presented to each baptized child who has attained the age of seven.

## CHINA.

### THE LIFE STORY OF A CHRISTIAN MANDARIN.

BY THE REV. J. H. TWICHELL, HARTFORD, U.S.

#### THE SCHOOL BOYS.

The first Chinese known to have been in the United States for education were three boys, who were in the short-lived Foreign Mission School at Cornwall, Conn., about the year 1825, and little more can now be learned of them than that they were there. The next were also a company of three boys, who were brought to America in 1847 by their teacher, the Rev. S. R. Brown, Principal of the Morrison School at Hong Kong. Their names were Wong Fun, Wong Shing, and Yung Wing. They were sent to Monson Academy, and were received into the family of Mr. Brown's mother, who lived in Monson, and who is memorable in the Church as the author of the hymn, "I love to steal awhile away." It was probably due to their association with this saintly woman, more than to any other means of grace, that there at Monson they all became Christians.

#### WONG FUN,

after three years, went, in the year 1850, to Edinburgh, where he graduated in medicine with honour, and whence he returned to China in 1856 to establish himself as a physician in the city of Canton. His professional career was an extraordinary success. He soon became famous, alike for his ability and for his character; he was highly esteemed by all who knew him; and he died in October, 1878, widely regretted.

#### WONG SHING

was compelled by ill-health to go back to China the year following his arrival in America. Having learned the art of printing in the office of the *China Mail*, he became, in 1852 or 1853, connected with the press of the London Mission at Hong Kong, under Dr. Legge, now of Oxford University, and

continued in that employment till quite recently. He is now an official interpreter of the Chinese Embassy to the United States, but for the present on duty with the Chinese Educational Mission at Hartford. He was received a few weeks since into the Asylum Hill Congregational Church in Hartford, on the evidence of credentials which showed that he had been for thirty years a consistent member, and for fifteen years a faithful deacon, of the native Church of Christ in Hong Kong.

#### YUNG WING, THE YALE GRADUATE.

The youngest of the three, Yung Wing—for whom, as events, have proved, Divine Providence had marked out so great a work in the future—was the only one who completed his education in the United States. He entered Yale College in 1850—the first Chinese student the institution had ever seen. His life in college was full of interest, but cannot here be described. One circumstance that at the time attracted a good deal of attention to him was his twice gaining a prize for English composition. He graduated, with credit, in 1854, and at once sailed for China. It was like going to a strange land. He had been in America so long that it was home to him. He had nearly forgotten his native tongue. He had become American in his thoughts, tastes, sympathies. But he felt that his duty was to his own race. He had already formed the plan of the Educational Mission. It had early become his conviction that the best thing he could do for his country was to procure for other Chinese youths the benefit of the same advantages that he himself had enjoyed. And though he knew not how it was to be brought about, he set his face toward China to wait on what God might there have in store for him.

## WORKING AND WAITING.

Sixteen years passed before he accomplished his object. They were years of delay, patient endeavour, frustration, disappointment—of unconquerable perseverance, crowned at last with success. It would take long to tell the story of them in detail. The briefest outline of their contents is all the limits of the present article permit.

During the seven years from 1855 to 1862 Yung Wing was, successively, private secretary to the United States Commissioner, law student at Hong Kong, translator in the Customs' service at Shanghai, travelling inland agent of a great silk and tea house, and finally for a brief period merchant on his own account. But that which in all these changes he was constantly contriving how to compass, was such an access to persons of public consideration and influence as would enable him to unfold and advocate his scheme for the education of native youth abroad to some purpose. It is not easy to appreciate how difficult a matter this was. He had to begin with no *pou sto*, no foothold.

The conditions, in most particulars, were specially unfavourable, much more so twenty years ago than they would be now. But in 1862 he formed the acquaintance of a Chinese scholar of eminence, through whom he was brought to the notice of one of the foremost statesmen of the empire, the Viceroy Tsang Koh Fan, at that time Commander-in-Chief of the Imperial army, and engaged in suppressing the great Taeping rebellion. At an interview to which he was invited with Tsang Koh Fan, at his head-quarters in the field, Yung Wing made so favourable an impression upon him, that he was asked to enter the Government service. He consented with joy, and our graduate of Yale College became a

CHINESE MANDARIN OF THE FIFTH RANK, there being nine grades of that dignity in the Chinese official system.

Declining the offer of a military command on the score of lack of qualification, he soon after this, in 1864, was despatched to the United States to purchase the machinery that was the foundation of the Shanghai Arsenal. For the manner in which he discharged this important duty he received his

FIRST PROMOTION IN RANK, which was to the next higher grade, the fourth. He was now in a position to do something for the furtherance of his educational project, and he improved his opportunity to the utmost. He was in frequent intercourse with many of the leading public

men of his country, and he never wearied of urging upon their notice the subject that lay nearest his heart. He pleaded, especially, that it was for the interest of China—that it was her obvious necessity—in view of her rapidly extending commercial and political relations, to provide for herself a corps of young men, fitted, by foreign residence and study, to understand and handle international affairs. He took the patriotic ground that it was impolitic and unseemly that the public service should be so largely in the hands of foreigners. But good as his reasons were, and though he put them forth with all the enthusiasm of his nature, few had ears to hear them. There were three men, however, upon whom he made an impression—all men of commanding influence. They were the Viceroy Tsang Koh Fan, already named, the Viceroy Li Hung Chang, the same who is now Chinese Prime Minister, and Ting Yi Tcheang, Governor of the Province of Kiang Su. Yet, impressed and convinced as they were, they shrank from going forward in the matter. The time was not ripe, the obstacles were too many, the risk was too great.

Other years passed, bringing alternations of hope and fear; but whether encouraged or discouraged, Wing held to his purpose with unchanging constancy. He often doubted if he should live to see it achieved, but he never forsook it for one hour.

## A GREAT PROJECT REALIZED.

At last, however, the weary waiting came to an end, and in a manner that could not have been anticipated. In 1870, five Chinese representatives, appointed by the Government, met a committee representing the foreign powers in diplomatic relations with China, to investigate the affair known as the Tientsin massacre, which had taken place a short time before, and to adjust the difficulties growing out of it. Three of these Chinese representatives—so it came to pass—were the very three men above named, on whom Yung Wing's hopes were chiefly placed; and Yung Wing himself was summoned to assist in the business.

The occasion was a most favourable one for striking a blow in behalf of his cause. It happened that the immediate circumstances were of a nature to illustrate and enforce the reasons by which he had hitherto supported it. And its friends were together. Wing perceived the opportunity, and seized it. He once more earnestly re-stated his argument, and begged that steps be taken without delay to carry his views into effect. This time he

prevailed. The three great men resolved to act. As the result, in August, 1871, by Imperial decree, the Chinese Educational Mission became a fact, and Mandarin Yung Wing was the happiest man on the face of the globe. To him the charge of organizing the enterprise was principally committed, and with

**ANOTHER PROMOTION IN RANK,**  
he was appointed one of the two Commissioners entrusted with its establishment and direction in the United States.

It is now seven years since the first detachment of pupils, of whom there have been 120 in all, arrived to begin their fifteen years of life and study in America. Some have already entered college, a large number are in our best schools and academies, and all are doing well. Their average of talent is high. It is interesting to remark that in several instances amongst them Yung Wing's success in English composition has already been reproduced, and not a few of them are natural orators. With scarcely an exception, their conduct has been not only good, but admirable.

In December, 1876, Yung Wing was appointed Associate Minister with Chin Lan Pin, who was for two years co-Commissioner with him of the Educational Mission to the United States, Peru, and Spain. On this occasion he received his

**THIRD PROMOTION IN RANK**  
—viz., to the second grade—and was invested with the honorary title of Taou Tae (or Intendant) of the Province of Kiang Su. Last autumn he assumed the duties of his new office at Washington, though he still retains a general supervision of the Educational Mission, which, it will readily be believed, is to him the object of an uncommon affection.

#### ANECDOTES OF THE MANDARIN.

In age Yung Wing is in the near neighbourhood of fifty, though looking much younger. Of medium stature, he is of extraordinary physical strength and activity. Although a Chinese official, he wears, except on occasions of ceremony, the English dress. He speaks English perfectly, with no foreign accent. Under the influence of great excitement, however, he will sometimes mix his words a little. In the summer of 1874 he was ordered by his Government to visit Peru, and look into the condition of the Chinese coolies in that country, and thither the writer and another friend accompanied him. By what he heard and saw he was soon filled with burning indignation. One

day, in the city of Lima, as he was expressing his wrath more openly and freely than, under the circumstances, consisted with prudence, he was remonstrated with, and told that he was putting his life in peril to talk so. Whereupon he hotly replied, "Well, suppose I am! Why shouldn't a man put his life in peril? Maybe, it would be the best use I could make of my life to lay it down right here in Lima. If I thought so, I would do it. I should have no delicacy about it at all." He was assured that, however it might be with him, his companions *did* feel considerable delicacy upon the subject, and wanted more time to consider it.

A man of high, true courage is Yung Wing, and not much afraid of men. When, at the close of this same visit to Peru, he was presented to the President of the Republic, Manuel Pardo, since assassinated, and the President, after an exchange of courteous greetings, said, with the confident air of a superior, "Well, Mr. Yung Wing, I trust you haven't found your countrymen so very badly treated amongst us;" Wing replied, politely but gravely, "I regret to be compelled to say, Mr. President, that I have found their condition much worse than I had expected, or than had been reported to me;" and in the conversation that followed went on to say to his Excellency a number of most true things concerning the administration of law in Peru, which, however wholesome, it could scarcely have been agreeable to hear; while his friends, it must be confessed, sat out the interview on rather uneasy chairs, and were glad when it was over. Yet Señor Pardo, who was one of the best men Peru ever had, took it all apparently in good part; having, in fact, no reason to do otherwise.

#### THE MANDARIN'S DOMESTIC RELATIONS.

Yung Wing was married in February, 1875, to Miss Mary L. Kellogg, of Avon, Conn., granddaughter, on both her father's and her mother's side, of Congregational ministers; and the wedding was in the old parsonage where one of them died. Viewing the company assembled, the Chinese friends of the bridegroom in their gorgeous costumes mingled with the other guests; considering, too, the place—an ancient New England village—and the occasion,—one could not help wondering what good Parson Kellogg would have thought if, fifty years ago, a vision of the scene had passed before him. Two sons are the fruit of this marriage, the elder of whom was baptized Morrison Brown; the first name being that of the first English



Protestant missionary to China, and the second that of the man to whom Yung Wing feels that he personally owes more than to any other.

The giving of these names to his first-born, it will be perceived, eloquently declares his Christian faith and gratitude. That faith he has kept, and it has kept him. It was the source and support of his patience through all those years of trial and hope deferred and lonesomeness in China. It was nothing, he has often told the writer, but his conviction that God had a purpose of good for his country to execute through him, that saved him many and many a time from despair.

Again, he has said that in his prayers the thing he ever asked was that in all he did he might play into the plan of God. He is an intense patriot. He loves China. He feels deeply her burdens and her deficiencies and her wrongs. When he considers her wants, he says he wishes that he was a youth again, that he might have a whole life to give to her. He believes in her future; and he believes that that which at last is going to make her the great nation she is capable of being, and is destined to be, is what has given him his manhood—faith in the living God—*Congregationalist* (Boston, U.S.).

## Home Intelligence.

### THE CLEWER RITUAL CASE.

Judgment in this case was delivered on May 30 by Lords Justices Bramwell, Baggallay, and Thesiger, sitting in the Court of Appeal, at Westminster. There were two appeals, which were argued together. The first was by the Bishop of Oxford from a judgment of the Lord Chief Justice of England and Justices Manisty and Field, ordering a *mandamus* to compel the Bishop to issue a commission to determine the complaint made by Dr. Julius, a parishioner of Clewer, in Berkshire, under the Church Discipline Act, against the Rev. T. Thelluson Carter, the Rector of that parish, of Ritualistic practices in the celebration of divine service. (See *Evangelical*, 1879, p. 112.) The second appeal was by Mr. Carter from the same judgment, and the substantial question involved in the case, both in the Queen's Bench Division and here, was whether, under the third section of the Act in question, it was compulsory on the Bishop to issue the commission, or whether he could exercise a discretion in the matter and refuse to proceed against a clerk charged with offences against the law.

Lord Justice Bramwell, in giving his judgment, said he was of opinion that this appeal must be allowed. Since the passing of the Church Discipline Act there had been a number of decisions, including that by the Privy Council in *Elphinstone v. Purchas*, which was a decision on the same question as that raised by the present case, both in the Court below and here. He thought they were bound by that decision, and that the Court of Appeal would not be justified in overruling the decisions of most eminent

authorities during a long series of years. The question before the Court was whether, under the third section of the Church Discipline Act, it was compulsory on a bishop to issue a commission on a representation against a clerk in holy orders for offences against the ecclesiastical laws. It had been attempted to make out during the argument that there was something midway between a discretion and no discretion, but there must be either a discretion or no discretion in the bishop. Supposing that there was a discretion in the bishop prior to the passing of the Church Discipline Act, that statute still left a discretion in him whether he should send a case by letters of request to the Court of the Province, or whether he should issue his commission. There was no provision in the section regulating who was to be the complainant, and there was no provision that the complainant should be liable for the costs. Then there was not a word as to whether the offence charged was to be an isolated one or not, nor a word as to the *bona fides* of the complainant. It was contended that the Queen's Bench would not issue a *mandamus* unless in proper cases, but if the jurisdiction of the bishop was to be transferred to the Queen's Bench, that Court must sit in judgment on the bishop, and could issue a *mandamus* if they saw fit. His lordship then proceeded to examine the words of the third section, and he did so in the strong belief that it was not compulsory. *Prima facie*, the words in the section, "it shall be lawful," constituted a discretion, and it was for those who asserted they were imperative to prove it, which they had failed to do. It was, in his opinion, in the discretion of the bishop

whether he should issue his commission or not. His lordship concluded as follows: "There is no question of religion or of Ritualism before us. I have not read any of the charges against Mr. Carter; it being admitted that if they are true, they are ecclesiastical offences. The question before us is the same as if the complaint had been one of brawling. But with reference to the costs of these proceedings, I must say a word on the merits. I have lived long enough to know that two right-minded men may honestly take different views of what is right in the same matter, and I have no doubt that the right reverend prelate and the reverend gentleman who are appellants have been perfectly conscientious in their conduct in this matter. But it is admitted that Mr. Carter has committed, and is wilfully persisting in, several breaches of the law of the land. By what means he has persuaded himself that he can receive the wages of the State to do a certain duty and not do it, but do that which is opposed to it, I cannot conceive; and, with all submission, I feel nearly equal difficulty in understanding how it can seem right to the right reverend prelate not to bring him to justice. Of course, recognizing as I do that the bishop has a discretion in the matter, I most fully admit that he is vastly more capable of exercising it well than I am. But the way he does exercise it is open to criticism, even by those less competent than himself, and it does seem to me that the discretion here has been most erroneously exercised. It seems to me that the appellants have invited and promoted this litigation; and as one appellant breaks the law and the other affords him impunity in so doing, there should be no costs allowed to either of them."

Lord Justice Baggallay then delivered a more lengthy and elaborate judgment to the same effect, except that he did not concur in the last part of his learned colleague's judgment as to the merits with reference to the costs, and saw no reason why the appellants should not, as usual, have their costs.

Lord Justice Thesiger delivered an elaborate judgment to the same effect.

The appeal, therefore, was allowed with costs, but only with one set of costs—that is, costs only as if there were one appellant.

Upon this judgment the *Record* remarks: "It has always been understood that this cause must go to the House of Lords for ultimate decision in the event of the judgment pronounced by the Lord Chief Justice being reversed. The question at issue is one

of immense importance to the peace of the Church."

#### THE MILES PLATTING RITUAL CASE.

Lord Penzance held a Court on the 10th ult., at the House of Lords, as Judge of the Chancery Court of York, to hear the case of Dean and others v. the Rev. Sidney F. Green, on a representation for Ritualistic practices at St. John the Evangelist's Church, at Miles Platting, in the diocese of Manchester. The proceedings were taken under the provisions of the Public Worship Regulation Act. The defendant was called into court three times, but did not appear. Evidence having been given in support of the allegations, Lord Penzance delivered judgment. His lordship held that the several charges had been established, except one that had been withdrawn. Mr. Green would be served with a motion, and admonished that he had offended in the several charges, and admonished not to repeat the offences. He condemned Mr. Green in the costs of the proceedings.

#### THE ENGLISH CHURCH UNION.

The annual meeting of the English Church Union was held on the 10th ult., at Freemasons' Hall. The chair was taken by Mr. Alderman Bennett, of Manchester; the Hon. C. L. Wood being absent for the first time during the eleven years he has been President of the Union. The report stated that the Union had 2,533 clerical, and 15,245 lay members, or a total of 17,778. The income from subscriptions was £4,731. The report, which recapitulated the leading ecclesiastical events of the year, contained the following as to Church prospects: "Notwithstanding much encouragement to be gained from the existing outlook, the President and Council hear with sorrow of the action taken by the 'Order of Corporate Reunion,' which they can but view as distinctly involving disloyalty, if not treachery, to the Church. One other point in relation to the future must be mentioned—viz., the design for the revision of the rubrics. The President and Council are convinced that any such changes as it is rumoured will be proposed shortly are to be strongly deprecated, and they feel bound to call upon the members of the Union to do their best to resist any such course of action." After other business, the meeting proceeded to consider "the necessity of maintaining the Prayer-book unaltered, as a principal bond of union among English Churchmen." Upon this the Rev. Berdmore Compton, in a lengthy speech, moved the presentation of an address to Convocation, imploring (for reasons set forth at length) that venerable body to re-

sist at the present time any alteration in the Book of Common Prayer, administration of the Sacraments, and other rites and ceremonies of the Church. Lord Forbes seconded the resolution, which was carried unanimously.

#### THE NATIONAL CHURCH OF SCOTLAND.

The opening of the General Assembly of the Established Church of Scotland took place in Edinburgh with the usual state ceremonies, in which the Lord Provost, the city magistrates, and the Lord High Commissioner, the Earl of Rosslyn, bore their part. Principal Tulloch, the retiring Moderator, preached at St. Giles's Cathedral before a large audience. The service over, a procession was formed from the Cathedral to the General Assembly Hall on the Castle Hill, where the Assembly commenced its sittings. The Rev. Dr. James Chrystal, of Auchinleck, was nominated by Principal Tulloch as his successor in the Moderator's chair, and unanimously elected. The Rev. Dr. Milligan, Clerk of Assembly, read the commission to the Lord High Commissioner, who expressed Her Majesty's determination "to uphold in all their integrity the Presbyterian faith and form of Church government in this country, and to present you with her annual gift of £2,000 for religious instruction in the highlands and islands of Scotland." The calm, though not uneventful, progress of the Church of Scotland (he added) was such as to give confidence to all her well-wishers and to confound the most determined of her foes.

The Rev. H. W. Smith submitted the report of the Committee for the Conversion of the Jews, which showed a gratifying increase in the number of children attending their schools. Representatives were heard from the Presbyterian Church in the United States. One of these, the Rev. Dr. Philip Schaff, addressed the Assembly, with special reference to the Pan-Presbyterian Council to be held in Philadelphia next year.

Professor Dickson gave in the report of the Education Committee. From this it appeared that all the Assembly schools had now been removed from the list, and that the only survival of the old education scheme was the superannuation list. The five training colleges—three for female students, and two for males—continue to prosper. The Normal School Fund accounts showed the total expenditure under this head last year was £25,025. The committee reported their inability to continue the official religious inspection of schools, in consequence

lack of funds for that purpose. The Rev. Dr. Gray moved a deliverance which contained a clause proposing to relieve the committee from further responsibility as regards the inspection of religious instruction. Sir James Fergusson opposed this recommendation, and moved that the committee be directed to continue the religious inspection of schools whose managers desired to avail themselves of it. Dr. Story deprecated the attempt to revive a discredited system, but a majority of one vote only decreed its discontinuance.

The report of the Committee on Union with other Churches was presented by Professor Charteris, who proposed a motion regretting that the answers received through the committee from the other Presbyterian Churches in Scotland did not encourage the hope of further correspondence on the subject of union being followed by good results—directing suitable acknowledgment of the answers to be sent, and recommending all ministers to cultivate in their work the spirit of unity, and the habit of co-operation with the ministers of all other Evangelical Churches. As respects the future, Dr. Charteris indicated that he did not abandon hope. He pointed to the return of Established Church communicants published that morning, which showed an increase of 55,000 since the abolition of patronage; and their Church could afford to be patient and forbearing because of its strength. Mr. Grieve seconded the motion. Dr. Scott moved, as an amendment, that while the Assembly acknowledge the courtesy of the replies received, the committee be discharged, further negotiations in the hope of union being out of the question. In the course of a long debate other amendments were proposed; but ultimately all were withdrawn, including that of Dr. Scott, who intimated that he took this course on the understanding that the committee was not to be re-appointed. The original motion was then agreed to; and it was left to the Clerk of Assembly to make suitable acknowledgment of the communications which had been received from other Churches.

The Rev. Mr. Muir gave in the report of the Committee on Colonial Missions. The total income from all sources for 1878 was £6,367, showing an increase over the previous year of £1,953.

Mr. T. G. Murray gave in the report of the Endowment Committee, which stated that during the year 1878 ten new parishes had been formed. The income for the year was

3, as against £17,745 in 1877.

A long discussion took place on the question of relaxing the subscription by elders to the Confession of Faith. Dr. Story, of Roseneath, moved the adoption of a new formula to be sent down to presbyteries for approval; and that the question be referred to a committee. Dr. Scott moved that the overtures in favour of the change be dismissed. This last motion was seconded by Principal Pirie. Dr. Scott's motion was ultimately carried.

The report of the Committee on Statistics of the Christian Liberty of the Church showed a total raised during the year for Church purposes, including seat rents, of £381,236, being an increase of more than £7,000 as compared with 1877.

The report of the Home Mission Committee showed an income for 1878 of £18,088.

The report of the Committee on Correspondence with Foreign Churches having been presented, the following deputies from Continental Churches were heard: M. Lorrain, Reformed Church of France; Pastor Dardier, of the Evangelical Society of Geneva; Dr. Hoedemaker, Amsterdam; Rev. Donald Miller, Genoa; and Mr. John Cowan, of Bealack—the two latter appearing in support of a memorial from the Waldensian Church.

The Rev. Dr. Herdman presented the report on the foreign missions of the Church. There had been no curtailment in any part of the field, but rather increase everywhere. The income for the year was stated at £13,685, against £11,295 in the previous year. During the discussion of this report, Dr. White, representative of the American Freedmen's Missionary Association, roused the interest of the Assembly by stating that there were now 7,000 emancipated slaves in training for the great work among their own people in the vast continent of Africa.

The Rev. Mr. Young, as convener of the committee, submitted the report on Sabbath-schools. It appears there are 1,899 schools, with an attendance of 173,197. The number of scholars in the schools is 173,197; adult classes, 38,797; teachers, 16,738; total, 228,732. Increase, 13,878.

Fast-day observance, patronage compensation claims, the Church of Scotland in England, and temperance were among the other subjects which came under the notice of the Assembly, which also disposed of certain cases of discipline. The closing addresses of the Moderator and the Lord High Commissioner having been delivered, the Assembly

was dissolved, to meet again on May 20, 1880.

#### THE FREE CHURCH OF SCOTLAND.

The General Assembly of the Free Church of Scotland met in their Assembly Hall, Edinburgh. The Rev. Dr. Andrew Bonar preached his retiring sermon as Moderator; and the Rev. J. C. Burns (Kirkliston) was appointed Moderator for the present year. In his address to the Assembly he said that the Church was passing through a great theological crisis, as questions were now being widely agitated that touched the foundation of religious belief; the very atmosphere seemed as if charged with scepticism, and the malarious epidemic raging without the Church had been causing them not a little uneasiness and anxiety within, and they had to face a question which could not be compared, in point of magnitude, with any one that had previously agitated or alarmed them—concerning as it did the credit, the character of the world's Book. Yet the struggle and the pain of conflict were, he believed, not unto death, but unto life.

Among the most important business brought under the notice of the Assembly was the case of Professor Robertson Smith, of the Free Church College, Aberdeen. The libel which had been prepared by the Presbytery of Aberdeen against Professor Smith charged him with (1) disbelief in the divine institution of the Aaronic priesthood during the time of Moses, (2) impugning the historic character of the Book of Deuteronomy, (3) publishing opinions concerning the inspired writings which had an unsettling tendency, in putting a fictitious character to certain books of Scripture, (5) denying the spiritual significance of the Song of Solomon, (6) publishing opinions ignoring the testimony of Christ and His apostles to the authorship of the Old Testament Scriptures, (7) publishing disparaging views of prophecy, and (8) promulgating opinions discrediting the superhuman reality of angels. The case came before the Assembly on ten appeals from the inferior Courts with regard to the relevancy of the libel. Dr. Andrew Bonar moved: "That the General Assembly instruct the Presbytery of Aberdeen to take immediate steps for having the libel as regards the second particular of the first alternative charge (regarding the authenticity of the Book of Deuteronomy) served in due form upon Professor Smith. They also instruct the Presbytery, in the event of their finding the libel sustained, to suspend him from his functions, professorial, ministerial, and judi-

cial, till next meeting of Assembly, and reserving the final judgment in the case till the meeting of Assembly; and the Assembly now appoint a committee to adjust the libel in this view, excluding very much all the parts that were not now applicable, and to report to a future diet of this Assembly." In proposing this resolution, Dr. Bonar admitted all that might be said in favour of Professor Smith personally, but urged that error in the hands of a godly man, or of a man of influence, is most perilous. "Our congregations," he said, "are unsettled, and we find that everywhere they talk about it as most unsettling to the soul, introducing doubts and difficulties that never had troubled them before. Some of the friends on the other side ask us not to hold these views, but to tolerate them. 'Tolerate' is their watchword. Now, I ask, what do you mean by tolerating them in a professor? Is he to expound them when there is occasion? Yes, by all means. Surely he is to study them and expound them in order to refute them—that is what the Church understands by a professor in our various colleges. The Church has decided long ago that all such views as this are altogether foreign to its creed." Mr. Bannerman, of Dalkeith, seconded the motion. Principal Rainy moved that in consideration of the novelty and perplexity of the case, the Assembly, before proceeding further with the libel, should appoint a committee representative of both parties to consider the case in all its bearings, with the view of ascertaining the best means of arriving at a satisfactory result. After a lengthened debate, Professor Smith addressed the Assembly. The division then took place, when it appeared that there voted for Dr. Bonar's motion 321, and for Principal Rainy's 319—majority for Dr. Bonar's, 2. On the following day, owing to an alleged inaccuracy in counting the votes, a committee was appointed to make a scrutiny, and it was then reported that the votes stood thus: For Dr. Bonar's motion, 321; for Principal Rainy's, 320, the majority being one instead of two.

The Rev. A. McKenzie submitted the report on the State of Religion and Morals throughout the Country, which told a tale of "prevailing deadness, with all its attendant evils," though there were some notable exceptions. There was no doubt, said the report, that one great hindrance to the gracious prosperity of the cause of Christ was the prevailing unbelief of the age. It seemed as if old and fondly-cherished beliefs were

slipping away from the grasp—as if accepted principles of truth were plastic and flexible, touched by the dissolving power of some invisible hand—as if ancient creed and formula were undergoing the process of slow and sure decay. As a preventative against this current evil, the committee recommended that parents and masters should daily read with their children and domestics the Word of God, that they might be familiar with its contents; for they believed that no small amount of opposition to the truth of the Bible arose from the ignorance of its contents on the part of many of its opponents.

The Rev. Dr. Wilson reported that in the previous year ten collections were appointed by last Assembly to be made. The proceeds of all the collections reported to last Assembly were £24,312, while the amount of those appointed by last Assembly was £20,947, showing a diminution, as compared with the previous year, of £3,365.

The Rev. Dr. Moody Stuart presented the report on the Conversion of the Jews. Dr. Andrew Bonar, in moving the adoption of the report, reminded the Assembly that our country had come into possession of the birthplace of the most liberal New Testament giver on record—Barnabas. We were the only Protestant nation whose possessions could be said to be now looking in the face of Palestine, for from the heights of Cyprus every hour of the day Lebanon might be seen. We might, as a country, yet have the honour of taking ships to Tarshish, carrying Israel home.

A protest and appeal were made by the Rev. W. Balfour against the toleration of Dr. Walter C. Smith's Christmas service in the Free High Church, Edinburgh. The Assembly adopted a motion dismissing Mr. Balfour's appeal, with the saving clause that "the General Assembly, in giving this judgment, is not to be understood as countenancing or approving such services as those referred to."

The report of the Committee on Education stated that the income to the education scheme for the year was £4,350. From returns made by the ministers of the Church, it was gratifying to find that examinations in religious knowledge were almost universal. At the same time intimation was given that in some cases the religious instruction given was not satisfactory, and no proper provision made for examinations being held. The report furnished materials for a lengthened discussion.

The report of the Sustentation Fund Committee was presented by the Rev. Dr. Wilson. It stated that the total amount of contributions to the fund during the year had been £175,899, showing a decrease of £24,901 as compared with the previous year; but from these figures Dr. Wilson deduced conclusions, not of discouragement, but of confidence, in the future, recognizing the sweet uses of adversity in the education of God's people in the higher Christian life, which is the true spring of cheerful and self-sacrificing giving. The adoption of the report was moved by the Lord Provost of Edinburgh, and seconded by the Rev. D. K. Guthrie, of Liberton, in a speech of mingled humour, pathos, and practical appeal.

The Rev. T. Main laid on the table the report of the Committee on Foreign Missions. It stated that the total receipts of the year had amounted to £45,165, but there was a deficiency of nearly £2,000. The Assembly was addressed by several missionaries, and resolutions were adopted in furtherance of missionary work.

A report on the condition of agricultural labourers in Scotland was presented. It stated that many of the unmarried men were living in a state of heathenism. The prevailing moral tone was lax and low. The Rev. Dr. Adam gave in the report on a Church extension scheme, which was started in 1877. Of the £100,000 proposed to be raised, £97,000 had already been subscribed.

A long discussion took place on the question of disestablishment. The Rev. Dr. Adam, of Glasgow, proposed the motion to the effect that the Assembly declare their solemn conviction that the connection subsisting between the Church now established and the State is wholly indefeasible, and ought, with as little delay as possible, to be brought to a termination. The Rev. Dr. Elder, of Rothesay, seconded the motion. Sir Henry Moncrieff moved as an amendment that the Assembly take no action in the question of disestablishment. Mr. Fergusson, of Kilmunday, seconded the amendment, and in doing so stated, amid cries of disapprobation, that the agitation was causing people to leave the Free Church and go to the Established Church. On a division, Dr. Adam's motion was carried by 262 to 106.

The Rev. Dr. Schaff was heard in reference to the arrangements for the Presbyterian Council to be held next year in Philadelphia. Dr. Hugh McMillan, of Greenock, submitted the report of the Committee appointed to prepare a new hymnal. A list of 286

hymns had been agreed upon. An interesting discussion followed the presentation of the report. Mr. Kidstone charged Professor Bruce, one of the conveners of the committee, with attempting to introduce instrumental music into the Church in an underhand way, and the Professor replied that when it seemed expedient to raise that question he would do it in a straightforward, manly way. It was resolved to remit the hymnal to the committee for further revision before next Assembly.

The Rev. Dr. A. Thomson and Mr. J. A. Campbell appeared from the Continental Committee of the Presbyterian Council in support of a memorial proposing that steps be taken to raise a fund which should enable the salaries of Waldensian ministers to be increased from £60 to £100. The memorial urged that a sum should be raised in this country which, capitalised, would afford £20 a-year to each minister, on the footing that a similar sum should be contributed by the Waldensian people themselves. Dr. Thomson and Mr. J. A. Campbell having both spoken on the subject, Principal Rainy proposed that the Assembly commend to the Church the movement now promoted by the Presbyterian Council Committee to give substantial aid to the people of the Valleys to raise the incomes of their pastors. Mr. MacLagan (elder), Edinburgh, seconded the motion, which was adopted.

Mr. William Wood (elder), Edinburgh, submitted the report of the Finance Committee, from which it appeared that the amount received for general collections was £20,947. There was a decrease in the collections during the year of £3,000. The amount of money raised during the year for the whole funds of the Church was £551,418.

The proclamation of bands, temperance, Sabbath observance, teaching in colleges, the Papal hierarchy, colleagues and successors, and a number of other topics, also engaged the attention of the Assembly. The whole of the business having been disposed of, the Moderator proceeded to deliver the concluding address and offer the final prayer. He then dissolved the Assembly.

#### THE UNITED PRESBYTERIAN CHURCH.

The Committee appointed by the Synod of the United Presbyterian Church of Scotland to deal with the Rev. Mr. Macrae, in regard to his views on the eternal punishment of the wicked, has concluded its labours. The committee, at its last meeting, expressed its approval of the sentence of suspension having been announced to Mr. Macrae's congregation.

Subsequently, after discussion, a resolution was adopted which concluded in the following terms: "Whereas Mr. Macrae avowedly rejects, contravenes, and denounces the teaching of the subordinate standards regarding the punishment of the wicked, the committee find that the latitude claimed and indulged in by Mr. Macrae is inconsistent with scriptural truth and order, as maintained in this Church, and with the duty of a minister and office-bearer thereof. The committee further finds that the conduct of Mr. Macrae in the premiss warrants and requires his separation from his pastoral charge, and suspension *sine die* from all ministerial functions." Against this resolution Mr. Macrae appealed. It was agreed to take steps to have a special meeting of Synod called for about the 22nd of July, to dispose of the case finally.

#### WESLEYAN FINANCE AND MEMBERSHIP.

Two-thirds of the central meetings on behalf of the Thanksgiving Fund have been held, says the *Watchman* of the 11th ult., and perhaps about one-third of the circuit meetings. The result is, in round figures, £160,000. It may be assumed that the harvest is half gathered in. The fund is not likely to yield less than £300,000. If it were to produce much more, it would not now be matter of surprise. All the objects contemplated in the scheme of the committee will be accomplished. Some larger things will be done than have been proposed. The *Watchman*, on the authority of the completed returns from the various districts of British Methodism, publishes a statistical table, from which it appears that the total number of Society or Church members in England and Scotland is 377,589. This, as compared with last year's returns, 380,876, shows a net decrease of 3,287. Commenting upon this fact, the journal from which we have quoted remarks: "It cannot be too strongly and repeatedly urged that those who are reckoned as members amongst us are such who regularly meet from week to week—or as opportunity will permit—in classes, for mutual spiritual communion. Were another and more relaxed standard of membership admitted, our numbers might be multiplied tenfold. But this, and this alone, being the test of union in our body, it cannot but be seen what numerous and various causes will be continually in operation to produce a prejudicial effect. We do not now refer to vacancies, which have to be filled up, occasioned by deaths and losses resulting from unavoidable removals. The commercial depression of the past year must be taken into our calculations.

This *ought* not to have, but nevertheless it has, an influence for evil upon the religious experience of many."

#### OPEN-AIR MISSION.

The annual meeting of this mission was held on Monday, June 9, at Sion College, London Wall. Bishop Perry, D.D., presided; and addresses were delivered by Mr. J. Macgregor, M.A. (Rob Roy), the Right Hon. W. Cowper Temple, M.P., the Rev. Dr. Robert Maguire, and the Rev. Dr. Donald Fraser. The report, read by the Secretary, Mr. J. Kirk, showed that the mission numbered 375 members, and had connected with it 21 auxiliaries. During the year 68 conferences had been held in various parts of the country, and the agents of the society had visited 331 races, fairs, and other gatherings of the people. They had distributed 725,958 tracts, papers, etc.; and the Travelling Secretary, Mr. Gawin Kirkham, had travelled in its service over 9,293 miles. The Treasurer reported that the total cost for the year of the society's various undertakings was £1,030. The report having been adopted, the meeting, which was largely attended, concluded with the Doxology.

#### OBITUARY.

The death of the Rev. Canon Beadon, Chancellor of Wells Cathedral and Rector of North Stoneham, near Southampton, took place on May 10. The reverend gentleman was in the 102nd year of his age, having completed his 101st year in December last. He has held the Rectory of Stoneham for nearly three-quarters of a century, succeeding his father in the living.—The Rev. John Griffith, D.D., died at the end of May last, in his ninetieth year. From 1827 to 1872 he was a prebendary of Rochester Cathedral; a man of great wealth, he expended it liberally on various religious and charitable objects.—The Rev. William Leeke, a Waterloo veteran, and for the last fifty years a clergyman in the Church of England, died on the 6th ult., at Holbrooke Hall, near Derby. He was born in 1797, and entered the Army at the age of seventeen, having joined his regiment, the 52nd Light Infantry, just six weeks before the battle of Waterloo, in which action he carried the regimental colours of the 52nd. After Waterloo, Mr. Leeke served with his regiment in the army of occupation. He subsequently retired from the Army, and, after being ordained a clergyman, was Incumbent of Holbrooke during a period of thirty years.—The Rev. Thomas Bury Wells, Rector of Portlemouth, South Devon, and one of the survivors of the

Battle of Algiers, has recently died, at the age of eighty-four. Mr. Wells, who left the Navy fifty years ago to be ordained, was present at the blockade of Flushing in 1810, and was midshipman of the *Granicus* at Algiers.—The death of the Rev. George Hough, for fifty years the much-esteemed Vicar of South Crosland, near Huddersfield, took place on the 6th ult. He was a man of special and peculiar powers, a thorough scholar, and a sound divine. On his eightieth birthday, he conducted the whole of the morning service in his own church, and preached the sermon, preached again in the afternoon, and preached a third sermon in the evening at a mission church. He died in his eighty-second year.—The Rev. Samuel Hasell, Association Secretary to the Church Missionary Society, for the Central District, expired suddenly on the 5th ult. Mr. Hasell had been for sixteen years a missionary in Bengal, and was greatly esteemed for his personal excellence. His age was fifty-eight.

Dr. John Adair Crawford, a man well known for his active zeal in the cause of Christian missions, especially in the East, died, on the 13th ult., at the age of eighty-eight. Dr. Crawford's professional services as travelling physician were engaged at different times by more than one member of the nobility, and he lived on familiar terms with some of the most eminent men of his time. He was at one period editor of the *Record*, and it was his mind that conceived the idea of the Malta Protestant College.

General regret has been awakened by the death, at the age of forty-two, of Miss Frances Ridley Havergal, the youngest daughter of the late Rev. William Havergal, the well-known hymn writer and church musician. Miss Havergal, who died on the 3rd ult., at Caswell Bay, Swansea, after a short illness, had inherited her father's poetic gifts, and had, as a writer of sacred verse, acquired much popularity. She had also

composed some popular hymn tunes, three of these having been published in the "Tune Book to Church Hymns." The Rev. C. B. Snepp writes: "An immense circulation of all her numerous works has been granted to her. Her well-known and beautiful hymn, 'I gave my life for thee,' has been printed about a million times, and in many languages."

A parliamentary return has been issued of the number of communicants in each parish in Scotland for the year 1878, included in the roll prepared by the Kirk Session, in conformity with the regulations of the General Assembly. The total number was 515,786—218,411 men and 297,375 women. The population in 1871 was 3,360,018.

The top stone and cross on the central spire of the new Cathedral, Edinburgh, was placed in position on the 6th ult. The senior and junior chaplains ascended the spire, which is 275 feet high, and laid the stone into which the cross was fixed. After this had been accomplished, the spectators were addressed by the Lord Provost of the city, and a service was held in the nave. The Cathedral, which is to cost £115,000, was designed by the late Sir Gilbert Scott.

At the recent meeting of the Presbyterian General Assembly in Belfast, the ministers and members present numbering nearly 400, a debate on the introduction of hymns continued until a quarter past three A.M. The discussion on the question of an authorized sanction for hymns was throughout earnest, and often excited; and finally, on an amendment declaring "the only psalmody of the Assembly to be the version of the Psalms of David now in use," the voting was—for the amendment, 225; against it, 157; and the announcement of the numbers was received with cheers. The majority rose to their feet and cheered for several minutes.

## Monthly Survey of Missions.

### PERSIA.

The Rev. Dr. Shedd, an American missionary, writes from Hamadan a very interesting letter about a movement among the Jews of that place. One of the oldest colonies of Jews in the world is found at Hamadan. Their ancestors were carried captive by the Assyrian king twenty-five centuries ago. For months past the colony has been agitated by the question: "Is not Jesus the Messiah?" Four of the chief men, the heads of one thousand houses (about five thousand people), have, after long trial, been publicly baptized, and many others are asking to confess Christ. As in the days of the apostles, all the city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament.



## INDIA.

The annual report of the Madura Mission of the American Board, which lies in the district in which about 60,000 Hindus renounced heathenism last year, states that, although the mission has not shared largely in this movement, yet the year has been one of prosperity. There are now in connection with it 199 congregations—an increase of 28. They consist of about 3,000 families and 11,000 souls. Four hundred and thirty-three were received on profession. A number of the members of the congregations are described as non-heathen, who know little of Christianity and require patient instruction. The opinion is expressed that “the plan adopted by the mission in 1843 of enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under Christian instruction, as members of regularly organized congregations, ‘is the wisest.’ The system corresponds to the practice in all Christian countries; and it is true here, as there, that accessions to the church are almost wholly from the class which regularly enjoys religious instruction.” The itinerancy, which is valued more and more, reached the inhabitants of about 100 villages.

The Rev. Mr. Marshall, of the American Free Baptist Mission, in Orissa, reports the following as the result of more direct personal effort: “I rode to a market seven miles away, and brought one man home with us, who told us of ten families in his village that would become Christians, *if we would receive them*. I was surprised to learn that there could be any doubt on that point. Had we not, year after year, stood in the market-place and invited them to come? Yes! Then why did he say ‘if we would receive them,’ they would come? Simply from the fact that they wanted a demonstration of the desire, on our part, more than words would convey. When I reached out my hand, and took his in mine, he sprang like a child into my arms, and embraced me as a child would its parent. When the word went about that we ‘received’ the people, they came—in one village, ten houses; in another, ten; another village was represented by a prominent Brahmin, who came with twenty of his neighbours to eat with us. From him we learned that between 200 and 300 families had broken caste, and wished to become Christians. I asked him how long he and his neighbours had been thinking of becoming Christians. He said four or five years, but more especially since getting some books from a native Christian, and some instruction along with them, two years ago. For more than a year they had been ready, but did not know whether we would *receive* them or not. Their joy knew no bounds when we took them by the hand and assured them of our ardent love for them, and told them how exceeding glad we were to receive them in the name of Christ.”

The Nineteenth (printed) Report of the Umritsur Mission gives a very encouraging account of its work. Mr. R. Clark, Mr. Keene, Mr. Bateman, Mr. Beutel, and the native clergy, all write thankfully and hopefully. Last year there were ninety-four baptisms against thirty-three the year before. The native Christians have increased from 345 to 432. The native contributions to religious objects have risen from Rs.645 to Rs.1,582. —*Church Missionary Gleaner*.

## CHINA.

Another serious outrage has been perpetrated on the native Christians and preachers of the English Church Mission in the town of Yik-kau. On the 24th of March the native preachers and several of the Christian residents of the districts were induced by the mandarins to present themselves at the town of Yik-kau, for the purpose apparently of holding a friendly consultation with the mandarins and literati, in order to make some arrangement with reference to the recent outrage on the mission chapel. The mandarins appear to have applauded the Christians for their conciliatory bearing and conduct; but the gentry and literati would have nothing less than their expulsion from the place. The meeting then broke up, and the Christians retired to a lodging-house in the town. Very shortly afterwards the mandarin's alarm-gong was sounded, and hundreds of people rushed, at the signal, to the lodging-house where the Christians had retired for the night, dragged four of them into the street, beat them most barbarously with all manner of weapons, and inflicted severe wounds on the unfortunate men, leaving them, as was supposed, dead. Two of them were then thrown, like dogs, into the river, but managed to scramble to the other bank, and crept away till they were found by the yamên runners, who placed them in a sedan-chair and sent them to the nearest mission station in the district. The other two men were taken up as dead, and the brutal literati, aided by their hired followers, set fire to their clothing and queues. These two sufferers were ultimately rescued, and also sent in a chair to the nearest mission station.

From the station they were sent on by boat to Foochow, where they arrived on the 29th of March, and were placed in the mission hospital, under the care of Dr. Taylor. The unfortunate men were unable to walk or stand when they arrived there.

## JAPAN.

The three missions of the American Presbyterian Board, the Reformed, and the United Presbyterian Church of Scotland are endeavouring to carry on their work in Japan on the co-operative principle, and with but one ecclesiastical organization. During the year fifteen natives have been licensed as preachers, and earnest young women are training as Bible readers; while there are at present twenty-four students in the theological school. There are eighteen native churches connected with these missions. A committee on foreign missions has been appointed with reference to sending missionaries to Corea, Japan at present being the only country that has intercourse with Corea.

## MAURITIUS.

The Gospel continues to spread among the Hindu coolies in the island of Mauritius. Although many who have embraced it return to the land of their birth every year, the number of Christians attached to the Church Missionary Society's Mission continues to increase. There were 190 baptisms last year; and the returns now show 1,096 in the congregations of North India coolies, and 397 in those of Madras coolies.—*C. M. Gleaner.*

## MADAGASCAR.

Another step in the social revolution which is being effected by the Government of Madagascar has taken place by the promulgation of new laws respecting military service and education. A great "Kabary" was held on the occasion, when the plain of Andohulo was crowded by an immense concourse of representatives from every part of the central provinces, no such gathering having been seen since the coronation of the present Queen. The Prime Minister delivered the Queen's message, which he read from a printed copy amidst many soundings of trumpets at various intervals demanding silence and attention. The chief provisions of the measure were as follows: With the exception of the sick and weakly and the properly-chosen pastors of churches, and those specially left out by royal authority, every male, of whatever class or rank, whoever he may be, from eighteen years old and upwards, shall present himself to be chosen as a soldier. The term of service shall be five years. Three years after the raising of these new troops the present old army will be disbanded. Then followed the new regulations in reference to schools. First, the present scholars are excepted from this conscription for the time being; and the Queen will institute special examinations as to those who ought to leave the schools. Secondly, "every child, from seven years old and upwards, from the date of this raising of soldiers, must be sent to school to learn (*fahendrena*) wisdom, and if there are any parents who do not send their children of that age, they shall be fined three dollars for every child kept back, and the children must be sent by them. And the informer against those who do not send their children shall have half the fine if his information is correct." Hitherto education has been optional, now it is compulsory, and the missionaries expect that an immense stimulus will be given to all their schools.

## NEW GUINEA.


The Rev. W. G. Lawes, at the annual meeting of the London Missionary Society, as we reported last month (p. 174), mentioned that tidings had been just received that some of the native Christians of Savage Island, who had gone as missionaries to New Guinea, had been poisoned. We have since, from the pen of the Rev. J. Chalmers, details of the occurrence. He has visited Orangerie Bay and Isuisu, where the poisonings took place, and other points of the same coast. All the information obtained leads to the same conclusion—that the teachers were murdered for what they possessed, and that a reputed sorcerer, named Nauagere, was hired to do the deed, for which, however, the people generally afterwards became very anxious to make compensation to the missionaries. One of the places at which Mr. Chalmers called was South Cape. "The South Cape people," writes Mr. Chalmers, "said very little to me on my arrival about the deaths until the Sabbath, when, after speaking to them of the deaths of the teachers and the hope those have who receive Christ, one turned suddenly round and asked me, 'What are you going to do about those who died at Isuisu?' 'What can I do? they were sick and died.' 'No, they were killed; and Nauagere, of Auiau, did it.' 'How was it done?' 'The dimdims were not very well, and he put poison in their food and drinking water. He lived at Boneava' (inland village) 'during the day and came to Isuisu at night.' Then turning

to a lad close by, he told him to go out and fetch in the plant used. When the boy returned, he had with him the roots and leaves of a plant used by the natives in fishing. A little of it is put on the end of a long stick, which is thrust under a stone, and if fish are there they soon come up dead. They got a cocoa-nut shell with a little water, and pressed a little sap from a piece of the root into it, which soon turned the water white. I asked, 'What effect will that have upon me if I drink it now?' 'You would soon die.' 'Come,' they said, 'take the boat and let us go down and take Nauagere; we should like to eat him.' At the Leocadie, Dinner Island, and Teste they gave the same story as to the poisoning, and that Nauagere, a professional poisoner, was employed by the people of Isuisu, so that they might get the teachers' property. It was difficult at first for me to believe that any of them was poisoned; but from all I have learnt along the coast there is now no doubt whatever in my mind."

#### BRITISH AMERICA.

Our first report has been received from the mission on Peace River, one of the great waterways of the vast Athabasca diocese, up which Bishop Bompas travelled many hundred miles eighteen months ago to cross the Rocky Mountains *en route* for the North Pacific Coast. On this river labours a solitary missionary, the Rev. Alfred Garrioch, a country-born agent educated at St. John's College and ordained by Bishop Bompas himself a year or two back. His station we understand to be Fort Vermilion, but he dates from "Umjaga." He is in the midst of the Beaver Indians, by whom he has been well received, although the Romanists have been there before him. He has erected a "mission-house," or rather log-hut, 26 ft. by 19, and begun a small farm and garden, on the produce of which his subsistence mainly depends. His "native Christian adherents" number forty-five. Mr. Garrioch's report is dated June of last year. During last winter the Bishop himself stayed at the station.—*Church Missionary Intelligencer*.

## Miscellaneous.

COUNT AGENOR DE GASPARI. — The notice of M. Borrel's memoir of this distinguished nobleman, which appeared in our number for May last (p. 168), has awakened some inquiry in quarters which are so well informed on the points referred to, and which on other grounds are so fully entitled to be heard, that we have no hesitation in stating explicitly, what may be fairly said to have been implied in the notice in question—that for the accuracy of the statement of facts with regard to the Madiai deputation, as for all the statements quoted in the extract which we printed, the author, M. Borrel, is solely responsible, that responsibility being shared in no degree whatever by this journal. So, too, on the question of principle involved in the ground on which the Count de Gasparin is represented as having sought to avoid all official patronage or diplomatic interference in the action which was proposed to be taken by the deputation, as contrasted with that which it is supposed to have avoided. Whatever were the Count's views, in so far as they differed—if they did differ—from those of other members of the deputation, or any of them, we had no intention whatever of moot-  


ing or pronouncing any opinion upon, the subject, either way. The satisfactory fact is that the attention of Europe was powerfully attracted to the question of religious intolerance by the deputation to Florence in the Madiai case; and that ultimately, by whatever means, these persecuted confessors obtained liberty and universal sympathy for themselves, and that a valuable precedent was established in such cases.

THE FIFTH SYNOD of the Swiss Christian Catholic Church, which has recently been held at the ancient town of Solothurn, has been more important than usual, because of the question arising whether they could come into closer communion with the Anglican Church. The Synod has made distinct overtures in the way of intercommunication, and has clearly shown that the Swiss brethren are alive to the changed character of their movement, and are resolved to give it henceforth a more missionary character. According to a Solothurn correspondent, if the discussions and decisions of the Synod do not end in mere talk, they will mark a new starting-point for reform work in the Confederation, both as regards its inner development and outward relations. The Swiss Christian Catholics have, almost from the beginning of

this movement, desired to obtain sympathy and brotherly aid from outside their borders. They are struggling against the usurpations of Rome, and have virtually expressed a wish that some assistance should be given them by the Anglican Church. Although there is a good deal that is uncertain with regard to the position they will take in the future, at present there is no lack of clearness in defining the thoroughly anti-Roman position of their movement.

**THE GOSPEL IN RUSSIA.**—Christian work performed last year in Paris is bearing fruit in Russia. Prince Galitzin, a young Russian

nobleman, who was converted by a Bible given to him at the Exhibition, is going to build thirty Bible kiosks (small perambulatory shops), and to equip seven Bible carriages. He has engaged an Englishman, who was much occupied with tract distribution at the Paris Exhibition, to travel with some of these carriages in Russia, and will go with him for seven months to lend prestige to the work. He is reported as saying when making the arrangements, "Since Christ laid down His precious life for me, I will give my whole life and time and fortune to His service."

## Evangelical Alliance.

### PROCEEDINGS OF COUNCIL.

The monthly meeting of Council held on Thursday, June 12, was very largely attended, it having been announced that M. Charles Sarasin, President of the Basle Committee, and the Rev. Dr. Schaff, of New York, Honorary Secretary of the United States Branch, would be present.

In the absence of the President of the Alliance, the chair was taken by the Right Hon. Lord Ebury (one of the Vice-Presidents), and subsequently by Donald Matheson, Esq.

After reading of the Scriptures, prayer was offered by the Rev. John Gritton.

The Chairman then, in the name of the Council, gave a very cordial welcome to the distinguished visitors present.

M. Sarasin spoke briefly in acknowledgment of the kind reception given him by the Council, and expressed the earnest hope entertained by the Committee in Basle that the approaching Conference might prove a great success. They were anxious, above all, that it might be conducive to the spiritual welfare of the Church of Christ in Switzerland. He adverted to the painful state of things existing in some parts of Switzerland, in consequence of the ecclesiastical power which universal suffrage lodged in the hands of men utterly unqualified to exercise influence; thus leading to the subversion of New Testament truth and order in the Church of Christ. His earnest prayer was that the visit of the Evangelical Alliance to Basle might greatly promote the revival of the work of God in his country.

The Rev. Dr. Schaff next responded to the Chairman's address of welcome, expressing the pleasure which it gave him once more to meet the Council of the Alliance in London,

and the high expectation with which he looked forward to the General Conference in Basle. He trusted that it would be a renewal of the hallowed and Pentecostal memories of New York, which were still warmly cherished by the brethren in America. A numerous delegation from the United States would be present in Basle, and he did not doubt that they would all realize the power and presence of the Holy Ghost.

#### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

The Rev. Claude Bosanquet, Folkestone.

The Rev. J. Arthur Buxton, London.

The Rev. A. Styleman Herring, M.A., London.

The Rev. Allen T. Edwards, M.A., London.

The Rev. H. Grattan Guinness and Mrs. Guinness, London.

Sir William Muir, K.C.S.I., London.

The Rev. George Elder, Mrs. Elder, and Miss Elder, Greenwich.

Miss Logan, South Kensington.

The Rev. D. Keith, Blackheath.

Henry Morris, Esq., Blackheath.

C. D. Fox, Esq., Blackheath.

Mrs. Mary Fox, Blackheath.

H. Hill, Esq., Blackheath.

Mrs. L. M. Cochrane, Blackheath.

Miss J. A. Cochrane, Blackheath.

Miss S. H. Cochrane, Blackheath.

The Rev. Martyn Hart, Blackheath.

Mrs. A. Walker, Blackheath.

The Rev. J. W. Marshall, Blackheath.

Miss Louisa Wrighton, Blackheath.

Miss Fanny Wrighton, Blackheath.

Mrs. Marten, Blackheath.

Major Evered Poole, Blackheath.

Miss Jane Elder, Blackheath.  
Colonel Halliday, Lee.  
Francis Jacomb Hood, Esq., Lee.  
Mrs. Henry E. W. Jacomb Hood, Lee.

#### AUSTRIA.

The subject of the present religious intolerance in Austria was then considered.

#### BASEL CONFERENCE.

The Secretaries reported further arrangements for the Basel Conference. The names of several additional English speakers had been included in the programme, and it had been agreed with the Rev. Dr. Schaff, acting on behalf of the United States Branch, to hold several Anglo-American sectional meetings, when important subjects, including that of religious liberty, would be considered. The Special Fund now reached nearly £500. A communication had been received from the Committee of the German Branch, stating that the German Chancellor, Prince Bismarck, had kindly given permission for Alliance friends to travel free of charge on the return journey over the railway lines of Alsace-Lorraine, provided they left Basel not later than September 8.

#### WEEK OF PRAYER, 1880.

A communication was read from Pastor Baumann, Secretary of the German Branch, enclosing a programme of subjects for the Week of Prayer of 1880, prepared by the Committee in Berlin, and which they suggested should be adopted by this Council.

#### WEST GERMAN BRANCH.

A letter was read from Pastor Erdmann, of Elberfeld, giving interesting particulars of the meetings held in connection with the formation of the West German Branch.

#### HESSE-DARMSTADT.

A letter was read from the Rev. Dr. Blackwood, enclosing copy of memorial forwarded to him by the pastors in Hesse-Darmstadt, as follows:—

*To the British Organization of the Evangelical Alliance.*

Gentlemen, and beloved Brethren in Christ, —We, the undersigned pastors of the Free Evangelical Lutheran Church in the Grand-Duchy of Hesse-Darmstadt, are desirous of expressing to you our most heartfelt thanks, inasmuch as the measure of liberty now obtained for our Church owes not a little to your most helpful brotherly love.

For, in the latter persecutions which it has pleased the Lord God to lay upon us and our congregations in these conflicts and suffer-

ings endured for the liberty of the Church of Christ and for the sake of the conscience bound by the Word of God, we have nowhere in our own country met with such true sympathy and active support as has been shown to us by the British Organization of the Evangelical Alliance.

The Council of this most venerable Christian society received with a truly brotherly interest the account of our troubles, as transmitted to them by our friend, Miss Sutter; and the Honorary Secretary, the Rev. Dr. Blackwood, having obtained a clear knowledge of, and insight into, our affairs, by means of a careful study of our laws and of the legal procedures in question, we cannot but recognize the fact that the opinion of the Evangelical Alliance, as expressed by various statements published under its authority by means of the English press, and, more so, that the active steps in our behalf taken in the name of the Evangelical Alliance by the Hon. Secretary, the Rev. Dr. Blackwood, terminating in a personal appeal at Darmstadt, were of such marked influence with our authorities, that not only did persecutions at once proceed more leisurely, but also that a law which had been in long preparation was eventually carried out, enabling us, with our congregations, to secede from the Established Church. Such secession having now taken place, we shall remain free of persecution.

In all these past years of trouble and suffering we have looked to God alone, waiting for His help, and praying for it without ceasing. It has pleased Him to raise up the brotherly love and active sympathy of English brethren in Christ, and to make them the instruments of His working out the liberty of our Church from the earthly oppression which held it bound.

We indeed return praise to Him, and Him alone, but not the less true are our thanks for the brotherly ministration of the British Organization of the Evangelical Alliance; and with hearts of gratitude, we feel constrained to incorporate such thanks in the words herewith addressed to you, for it is the opinion of all acquainted with our history that, humanly speaking, it was your influence that brought our persecution to its present end.

May the Lord God bless you now and always for this proof of the love in Christ, having done it unto Him (according to Matt. xxv. 34—40)! May He with His Spirit be ever present with His Church throughout the earth! May He guide and strengthen and save it from all its enemies!

May He preserve the unity of the Spirit in the bond of peace!

(Signed) **EMIL KRAUS**, Lutheran Pastor in Rothenberg.

**CARL FERDINAND BINGEMAN**, Lutheran Pastor in Höchststadt, N.

**RICHARD LUCIUS**, Pastor.

**GEORGE ANTHERS**, Lutheran Pastor.

#### DEPUTATION TO IRELAND.

A letter was read from the Hon. and Rev. E. V. Bligh, reporting his recent visit to Ireland by request of this Council and of the Irish Council, and stating the pleasure it had given him to meet their wishes. He had devoted a fortnight to meetings held in Dublin, Wexford, New Ross, Tramore, Waterford, Limerick, and Cork. The meetings were satisfactory in every instance, and much interest was evinced by those of the bishops and clergy of the Irish Church whom Mr. Bligh met, as well as by others.

The Secretaries were instructed to convey to the Hon. and Rev. E. V. Bligh the best thanks of the Council for the valuable service he has thus rendered to the Alliance.

#### PROVINCIAL VISITATION.

Colonel Field reported his recent visit to Edinburgh on the 23rd ult., and the cordial reception he met with. A public breakfast took place in the Rooms of the Young Men's

Christian Association, at which Lord Polwarth presided, and about 150 ladies and gentlemen were present. Addresses were given by the Chairman, Sheriff Campbell, Rev. Dr. Andrew Thomson, the Secretary (Colonel Field), and other friends. Much warm interest was expressed in the work of the Alliance, and in the anticipated General Conference at Basle at the end of August. Also reported that a drawing-room meeting had been held at the house of H. Morris, Esq., St. John's Park, Blackheath, when many new members joined the Alliance.

#### LEGACIES.

Recent legacies to the funds of the Alliance were reported as follows: From the late Mr. Peter Cornish, of Guernsey, £25; from the late Mrs. Ellen Wallace, of Cheltenham, £50.

#### OBITUARY.

The Secretaries were instructed to express the sympathy of this Council with the bereaved family of Mr. George Hadfield, recently deceased, who had long been a warm friend of the Alliance.

#### CONVERSAZIONE.

The Secretaries presented report of the Conversazione held on the 20th ult. at the Regent's Park College. It was resolved: "That the best thanks of this Council be given to the Rev. Dr. Angus for his kindness in granting the use of the College rooms for the meeting."

### THE BASLE CONFERENCE.

The programme, which has been considerably supplemented, now stands as follows:—

*Sunday, August 31st.*—7 P.M., Reception of Members and Fraternal Salutations in the Great Hall of the Vereinshaus.

*Monday, September 1st.*—8.30 A.M., Opening of the Conference by the President, M. Charles Sarasin, ex-Councillor of State. Reports on the Religious State of Protestantism in various Countries: 1. Switzerland, Dr. Güder, of Berne; 2. Germany, Dr. Cremer, Greifswald; 3. France, M. Babut, of Nîmes; 4. Great Britain, Hon. and Rev. Edward V. Bligh. 3 P.M., Continuation of Reports: 5. Holland, Dr. Van Oosterzee, Utrecht; 6. America, Dr. Schaff, New York; 7. Austria, Dr. Von Tardy, Vienna; 8. Scandinavia, Dr. Von Scheele, Upsala; 9. Russia, M. Ed. Von Busch, of St. Petersburg. 7 P.M., Sermons will be preached, in German, in St. Martin's Church; in French, in St. Leonard's Church; in English, in the French Church, by the Rev. Donald Fraser, D.D.

*Tuesday, September 2nd.*—9 A.M., in St.

Martin's Church, "The Immutability of the Gospel of the Apostles." Prof. C. Von Orrelli, Basle; Dr. Godet, Neuchâtel. 3 P.M., Great Hall of the Vereinshaus, "Evangelization in France and in Belgium." M. Lelièvre, of Nîmes; Rev. R. S. Ashton, B.A., London. "Evangelization in Italy." Prof. Emile Comba, of Florence. At the same hour, in the Lower Hall of the Vereinshaus, "Preparation for the Ministry of the Gospel." Prof. Kübel, of Ellwangen (Württemberg); Prof. Porret, of Lausanne. 7 P.M., in the Great Hall of the Vereinshaus, Addresses by various speakers. "The Connection between Basle and Early English Protestants." Rev. John Stoughton, D.D.

*Wednesday, September 3rd.*—9 A.M., in St. Martin's Church, "Christian Education and the Modern State." M. Zillesen, of Orsoy (Rhenish Prussia); M. Von Lerber, Berne. 2 P.M., in the Great Hall of the Vereinshaus, "Evangelization in Spain and Portugal." M. Fliedner, of Madrid. At the same hour, in the Lower Hall of the Vereinshaus, "The

**Training of Christian Teachers:** M. Bachofner, of Zürich. 4 P.M., Excursion into the country, by invitation of a friend at Riehen.

**Thursday, September 4th.**—9 A.M., St. Martin's Church, "Christianity and Modern Society:" Prof. Wach, of Leipsic. "Our Duty to the Industrial Classes of To-day:" M. Steinhil, Manufacturer, Alsace. 3 P.M., Great Hall of the Vereinshaus, "Efforts in View of the Religious Awakening in the East:" Dr. Fabri, of Barmen. Same hour, in the Lower Hall of the Vereinshaus, "The Christian and Antichristian Influence of the Press on the Nation:" M. Joneli, Basle; Dr. E. de Pressensé, of Paris; Rev. L. B. White, M.A., London. 7 P.M., Sermons: German, in St. Martin's Church; French, in St. Leonard's; English, in the French Church, by the Rev. Canon Battersby, M.A.

**Friday, September 5th.**—9 A.M., St. Martin's Church, "Missions to the Jews:" M. de le Roi, Breslau. 10 A.M., same place, "Present State of Missions to the Heathen:" Prof. Christlieb, Bonn; Rev. W. Arthur, London; M. Barde, Geneva. "Results of Missionary Labour in India and Africa:" Rev. J. Murray Mitchell, LL.D., Edinburgh. 3 P.M., Great Hall of the Vereinshaus, "Three Questions relating to Missions to the Heathen: 1. The Rivalry of Various Missionary Operations; 2. The Application of the Alphabet of Lepsius to the Chinese; 3. Marriage of Hindu Children:" Pastor Schott and Inspector Josenhans, of Basle. Same hour, in the Lower Hall of the Vereinshaus, "Missionary Experiences among the Jews:" Dr. Heman, Basle. 6.30 P.M., in the Cathedral, Concert of Sacred Music. 8 P.M., Great Hall, Vereinshaus, Addresses by various speakers.

**Saturday, September 6th.**—9 A.M., St. Martin's Church, "What saith the Apostolic Injunction to the Members of the Evangelical Alliance? 'Endeavouring to keep the unity of the Spirit in the bond of peace' (Eph. iv. 3)." Dr. H. Plitt, of Gnadenfeld (Prussia); M. Rog. Hollard, of Paris; Rev. J. F. Hurst, D.D., United States. 7 P.M., the Cathedral, Service preparatory to the Lord's Supper.

**Sunday, September 7th.**—9 A.M., the Cathedral, Service and Lord's Supper; Sermon by Dr. Stockmeyer, of Basle. 7 P.M., Great Hall of the Vereinshaus, Farewell Service of the Conference.

A daily Prayer-meeting will be held during the whole week in the Great Hall of the Vereinshaus, at 7.30 A.M.; and an English Prayer-meeting at the same hour, in the Lower Hall.

Arrangements have been made for special meetings in the English language, as follows:—

**Anglo-American Sections.**—Tuesday, September 2, 9 A.M., "Christian Union as an Evidence of the Truth of Christianity:" Addresses by the Rev. Prebendary Anderson and Rev. W. P. Pope, D.D. Open Conference. "The Present State of Religious Liberty:" Addresses by Rev. J. H. Rigg, D.D., and Rev. Eustace R. Conder, M.A. Open Conference.—Wednesday, September 3, 2 P.M., "Sunday-schools:" Addresses by Rev. Dr. T. D. Anderson, New York; and Sir Charles Reed, LL.D., London. Open Conference.—Thursday, September 4, 3 P.M., "Socialism:" Address by Rev. Dr. Washburn, New York. Open Conference.—Friday, September 5, 3 P.M., *Resumé* of some of the Addresses given in the General Conference.

Thus it will be seen that while the proceedings of the General Conference will be chiefly conducted in the German and French languages, there will be, each day, meetings in the English language, at which many other well-known British and American friends than those named will take part.

Some forty of the leading members of the United States Branch of the Alliance have been delegated to attend the Conference, and a large number of British members have already signified their intention to be present.

The Council have the pleasure to announce that the German Chancellor, Prince Bismarck, has kindly given permission for Alliance friends to travel free of charge on the return journey over the railway lines of Alsace-Lorraine. For those who may be able to avail themselves of this concession, the reduced rates quoted below will be still further lessened.

**Travelling Arrangements.**—The Great Eastern Railway Company have kindly consented to issue return tickets at a single fare (so far as their line is concerned), to persons attending the Conference, upon presentation of a card from the Secretaries. Return tickets from London to Basle: First class, £5 14s. 8d.; second class, £4 0s. 3d. N.B.—1. These tickets are available for one month. 2. Berths on board the steamer from Harwich to Antwerp will be reserved for members on their notifying to the Continental Department of the Great Eastern Railway the date when they intend to cross. 3. Passengers by second class can avail themselves of the saloon of the steamer on payment of 6s. for the single journey, or 9s. return. 4. The route by which these tickets are available is by way of Harwich, Antwerp, Brussels, and Metz.

The journey may be broken at any of these places, and at Namur, Jemelle, Arlon, Luxembourg, and Strasburg. 5. The route indicated above is the cheapest, but the Great Eastern Company also book to Basle by several other routes, giving to Alliance friends the full reduction of fares. Thus—return tickets to Basle, *via* Rotterdam, Cologne, and Heidelberg, are issued at £7 8s. 2d. first class, and £5 7s. 3d. second class. Single tickets only are issued *via* Antwerp, Cologne, and Heidelberg, first class £4 19s. 9d., second class £3 9s. 10d. 6. Those who may wish to extend their trip beyond one month are recommended to book to Antwerp only. Return tickets are available for two months, and the Great Eastern Company will allow the full reduction—viz., double journey at single fare. First class, £1 6s.; second class, 15s.

In regard to hotel accommodation, arrange-

ments have been made by which a number of Alliance friends will be provided for, in one of the good hotels, at a *pension* price of five and a-half francs per day (including bedroom, breakfast, dinner, supper, wine, and service).

It is very desirable that all who may wish to attend the Conference should immediately communicate with the Secretaries of the Alliance.

*Special Fund.*—The Special Fund now amounts to about £500, but a sum of £200 is still required to enable the British Committee efficiently to carry out their part of this great undertaking.

Contributions by cheque or Post-office order, or in any other form, may be forwarded either to the Treasurers, or to one of the Secretaries, at No. 7, Adam Street, Strand, London, W.C.; or may be paid into the Bank of Messrs. Barclay, Bevan, and Co., 54, Lombard Street, London, E.C., to the account of the Evangelical Alliance.

#### IRISH BRANCH.

The monthly meeting of Council was held at the Office, 54, Upper Sackville Street, Dublin, on Thursday, June 12; John R. Fowler, Esq., in the chair.

Prayer having been offered, the following persons were unanimously admitted to membership: Colonel the Hon. B. M. Ward, Armagh; Rev. William Moore, Dublin; Rev. J. C. Ferris, Newry; W. L. L'Estrange Walsh, Esq., Dublin; Rev. T. White Manning, Samuel Johnston, Esq., J.P., Howard Roe, Esq., John Daly, Esq., and Miss Allen, Wexford; Rev. R. C. H. Hallows and Mrs. Hallows, Tramore; Rev. J. Hickson, Rev. J. Wilson, Edwin Grubb, Esq., and Mrs. Murphy, Clonmel; David Ross, Esq., J.P., Samuel Ruddell, and Thomas Downey, Dungarvan; William Merrick, Youghal; J. Merrick, Esq., F. H. Thomas, Esq., and Mrs. Finney, Cork; Rev. J. D. Lamont, J. W. Levis, Esq., Richard Waugh, Esq., John Coppithorne, Esq., and Mrs. Coppithorne, Skibbereen; George Johnston, Esq., Mrs. Johnston, Joseph M'Ilree, Esq., Robert M'Cowan, Esq., Richard Latchford, Esq., and Thomas Hodgins, Esq., Tralee.

The Secretary reported that the Hon. and Rev. E. V. Bligh had visited this country as a deputation from the English Branch. A public meeting had been held in the Christian Union Buildings, Dublin, on Friday, May 9, at which there was a large attendance. Addresses were delivered by Mr. Bligh, and several other clergymen of different denominations, upon the work of the Alliance and

the importance of Christian union. Along with Mr. Bligh, he had subsequently visited some of the most important towns in the south of Ireland. Large meetings were held in Wexford, New Ross, Tramore, Waterford, Clonmel, Limerick, Cork, Youghal, Dungarvan, Clonakilty, Skibbereen, and Tralee. The interest shown in the work of the Alliance, and the spirit of unity which was manifested in the places visited, were very gratifying to the deputation. The thanks of the Council were unanimously and cordially returned to Mr. Bligh for his kindness in visiting Ireland, and the assistance he had given in advocating the claims of the Alliance.

In connection with the scheme for promoting the study of the Christian Evidences and Protestant Theology, it was agreed to carry on the work of the Christian Evidence Department in connection with the Christian Evidence Society in London.

Arrangements were also made for holding special services in connection with the local branches.

The following resolution of the Executive Committee was then unanimously passed: "That in view of the remarkable facilities now offered on the Continent, especially in France, Spain, and Italy, for the preaching of the Gospel and the circulation of the Holy Scriptures, as reported in *Evangelical Christendom* and elsewhere, the Council in London be requested to bring the subject before the General Conference of Christians, to meet this year in Basle, in the hope that means



may be devised for enabling the Christian Churches of the United Kingdom to render more effectual aid to their brethren in pro-

moting the work of the Gospel in those countries."

The meeting was concluded with prayer.

### WEST GERMAN BRANCH.

The following account, dated May 21, from Pastor Erdmann, of Elberfeld, describing the meetings which led to the formation of a West German Branch of the Evangelical Alliance, will be read with much interest. He writes that the western part of Prussia, particularly Rhenish Prussia, with its Melancthonian type of Church and manifold free organizations of religious life, seems to form a somewhat prepared ground for the work of the Evangelical Alliance; but in the eastern part of Germany, where Dissent is present, the work of the Alliance has been more in trying to bring about a closer connection between the Lutheran and Reformed Churches.

In Elberfeld some pastors and members of the Established Churches, with several ministers and members of the small Independent congregation, have, during the past twenty years, been in the habit of meeting together at a monthly Bible reading; they also, and about a hundred other members of the different congregations, take part in the monthly Alliance prayer-meeting, which is held on the first Friday of each month.

In the old town of Wesel, on the Rhine (where, at the Reformation, persecuted members of the Reformed Churches found a safe refuge), a two days' conference was held, at which members of the Independent body, and also of the Established Churches, and other brethren, attended. It was pretty successful, and a spirit of love and forbearance prevailed; and as it was considered desirable to have regular yearly or half-yearly meetings for united prayer and conference, it was decided to convene them. Professor Dr. Christlieb, of Bonn, Pastor Rinck, of Elberfeld, and other influential friends, formed themselves into a committee, and commenced the meetings. The Free Evangelical Association, under the presidency of Professor Christlieb, with a committee of seven members from the Established and Independent churches, was formed; difficulties were removed, and it was understood that all would seek to carry out the principles of the Evangelical Alliance, by exercising mutual forbearance and promoting brotherly love.

The conferences will be for those to whom the kingdom of heaven is dearer than their

own churches; and the Western Provinces of Prussia, and particularly Rhenish Prussia, will have in this respect a prototypic duty; and, with God's blessing upon the work and meetings, it is hoped that throughout Prussia—and perhaps Germany also—much party strife between Churchmen and Dissenters will be avoided.

In October, 1877, for two days, very well attended meetings were held in one of the largest assembly halls in Cologne; and similar very successful meetings took place last year, in the week after Whitsuntide, at Siegen, in Westphalia. More than a thousand people from the Western Provinces of Prussia were present. Much hospitality and brotherly love was shown, and the addresses had an elevating tone. This year, on Thursday and Friday after Whitsuntide, the meetings of the Free Evangelical Association will take place at Dusseldorf.

In close connection with this Association, but independent from it, stands the Branch of the Evangelical Alliance for Western Germany, which was originated this year at Deutz, on April 3, by the Committee of the Free Evangelical Association.

The need for this branch was felt by Professor Christlieb, who wished to have friends by his side who, on occasions like that of the persecuted pastors in Hesse-Darmstadt, might assist him and the London Council of the Alliance in furthering the interests of religious liberty, and who would also promote the bond of union between Christians of different lands and of different churches. All the members who were invited to the preparatory conference accepted the rules and basis of the Evangelical Alliance, and special attention was directed to the paragraph which states that the members of the Alliance recognize it as their duty, in accordance with Rom. xv. 20, not to try to win over from other denominations awakened or believing people. Professor Christlieb was elected President, and the other members of the committee are: Inspector de Fabri, Barmen; Pastor Rinck, Elberfeld; Pastor Müller, Barmen; Herr W. Dörr, Bonn (Treasurer); Prediger Neviendt, of the Independent Congregation, Elberfeld; Prediger Haier, Inspector of the Brethren's Association; and Dr. Erdmann (Secretary).

# Evangelical Christendom.

AUGUST, 1879.

## THE MONTH.

ACCORDING to the latest intelligence from South Africa, a decisive battle, resulting in the victory of our troops under Lord Chelmsford, with great loss to the Zulus, has at length been fought. It may be hoped that this action will terminate the war, especially as peace negotiations have already been renewed. There are those who think that the non-acceptance of Cetewayo's previous overtures arose from the determination of the authorities not to conclude peace until the Zulus had been taught, at whatever sacrifice, our actual superiority in war. We shall be glad to learn that this belief is without foundation in the facts. Meanwhile we rejoice in the anticipation of an early conclusion of the contest. From the despatches it would seem that the conflict of arms took place in the very heart of Zululand, in the neighbourhood of the military kraals. The action was commenced on the 3rd of July, and renewed upon the 4th; the Zulus, by a feigned retreat, having enticed our forces into the centre of an ambush, and then moved to cut off their retreat. The British troops were formed into a square, against all four sides of which the Zulus hurled themselves with daring again and again, but were in the end effectually broken and dispersed, Cetewayo succeeding in making his escape. Sir Garnet Wolseley had not reached the actual scene of conflict, but so far as he had gone he appears everywhere to have been enthusiastically received, and to have inspired renewed confidence both amongst the military and the civil population. The loss of the Zulus in the battle is estimated at 1,000, and that of the British army at ten officers and fifty men.

During the past month the Irish obstructives in Parliament have not only shown their hand, but, in a more than ordinary way, have exercised their power; their tactics on one occasion having not only caused greater turmoil than ever before in the House of Commons, but compelled that House to prolong its Saturday mid-day sitting into the early hours of the Sunday. This is a feat of which, perhaps, the Irish members may be proud; but which, we believe, is regarded by the British public with unmixed disapproval. On one point, however, the Irish representatives, by concentrating and compelling the attention of the House to the details of the Army Discipline and Regulation Bill, have rendered service in Committee; and materially improved a measure which, under pressure, had been hastily brought in. On the question which they so irregularly raised of confidence or no confidence in the Speaker, they have brought upon themselves an overwhelming and ignominious defeat. However "unprecedented" may have been the Speaker's action in having, on his own responsibility, special notes taken of special acts and speeches in the House, it was clearly neither a breach of privilege nor a menace to the freedom of debate; and Mr. Parnell, by withdrawing on the second night of the debate the imputation that it was, deprived himself and followers of all pretext for the proposal of a vote of censure; as the House conclusively affirmed by the enormous majority,

composed of men of all parties, who agreed in declaring that Mr. Speaker was entitled to the support and confidence of a House which has ever been, and ever will be, jealous of its freedom.

The action of the Cabinet in the matter of the Irish University Bill has taken the Roman Catholic hierarchy by surprise. By the course they have adopted, in introducing a new measure, Ministers have stolen a march on the O'Connor Don and his adherents. The principle of the endowment of Romish colleges finds no place in the scheme suggested by the Government. Their plan is to assimilate the University education of Ireland to that of England—to establish, in fact, a new Board of Examiners, with power to confer degrees on the students of colleges, of whatever faith, for their secular attainments only, as is now done by the University of London. This all Protestants would doubtless regard as a vast improvement on the scheme of the O'Connor Don. Obviously, however, it cannot satisfy the priests; and hence some regard it as, on the part of the Government, a merely temporary measure. Should it pass, the defeat of the Romish hierarchy in Ireland will be almost simultaneous with that of their brethren in France, in spite of whose protests the Education Bill of M. Jules Ferry has just been carried in the French Chamber by a decisive and triumphant majority.

The almost incessant and prolonged continuance of heavy rains begins to excite, throughout the country, the gravest apprehensions. Never within living memory has the downfall in any period of equal length approximated to that of the last nine months; within which there has not been a single week unmarked by rain, and throughout most of which the rains have been excessive, and attended both with gales and storms. Most of the hay harvest must now, we infer, be given up; and it is but a fortnight to the time when, according to the general experience, the harvest of the precious grain should be well in hand; yet this year not only has the corn been drenched, but there have been no intervals of sunshine to cause it even to begin to ripen. We are, however, glad to find that amidst the gloom, physical and moral, by which our skies are thus clouded and our prospects dimmed, Christian men, realizing that this visitation has not befallen us by chance, begin to ask why such evils have come upon the land; whether this may not be a chastisement for national sins, and a call to repentance and humiliation before the Most High. The feeling that thus it may be has already found practical expression. By the authority of the Primate and the Bishops, at the suggestion of Convocation, prayers for fair weather are being presented in our churches; and independent action has been taken by Evangelical Christians of various bodies for united supplications at the Throne of Grace, not only that the rains may cease, but that sins may be forsaken,—not merely that the fruits of the earth may be ingathered, but that, in the heart and life of our nation, fruits of righteousness may be produced.

Convocation, which since its revival has been mainly what is naïvely styled an "ecclesiastical discussion" society, has this summer shown a tendency to assume functions of a more practical and authoritative kind. The assemblies of the Southern Province at Westminster have, after prolonged and detailed debate, actually agreed to a revision of the rubrics, to be laid before the Queen in Council for approval. It will astonish many readers to find that a body so heterogeneous as Convocation should agree on any revision of the rubrics whatsoever; it will surprise none to learn that the revision on which they have agreed is not such as to satisfy or command the confidence of any party in the Church. It must be said for Convoca-

tion that in entering on this work they only obeyed certain Royal Letters issued seven years ago, declaring that they should consider the final report of the Royal Commission upon Rubrics. In obeying those letters, however, they have not only suggested certain alterations, but devised a plan whereby those and any future changes may obtain the force and authority of law without any inconvenient or dangerous parliamentary check. They have prepared the draft of a Bill to be laid before Parliament, whereby that body is invited to abdicate its functions in Church matters by consenting, once for all, that any schemes for the alteration of rubrics, or for additional services, if agreed to by Convocation and approved by Her Majesty in Council, shall have legal authority, provided that, having previously been laid on the table of each House of Parliament, neither House shall, within forty days, have presented an address to the Queen, asking that the approval be withheld. This is to remove matters which may be of the highest importance to the Church and nation from the arena of parliamentary debate. It is designed to ignore lay authority, to reduce Parliament to the alternative of simply registering, or refusing to register, the decrees of Convocation, to deprive it of initiative power, and to withdraw the government of the Church from the control of the people's representatives. It amounts almost to that one-sided separation between Church and State which is the Ritualistic *beau idéal* of the Church's independence. Parliament will never thus vote its own authority away. Convocation may have been ordered to revise the rubrics, but not to devise means for enforcing that revision in independence of the House of Commons.

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Compared with the scheme above described for making Convocation the actual legislative body for the Church, the alterations suggested by that body in the rubrics, however important, dwindle into insignificance. They comprise three chief items: (1) a declaration that the Athanasian Creed makes no addition to the faith contained in Scripture—that its “damnatory clauses” are warnings only, and pronounce no judgment on particular persons, God alone being Judge of all; (2) an alteration of the rubric for the Burial Service, mainly verbal, and an addition authorizing clergymen to use certain prayers and portions of Scripture at the interment of persons over whom the usual service may not legally be read; (3) an addition to the Ornaments Rubric, providing that no vestments but the surplice, scarf, hood, and gown shall be worn by any priests or deacons in their ministrations *contrary to the monition of the bishop of the diocese*! We apprehend that the declaration respecting the Creed is not likely to remove doubts or scruples in its use, that the permission granted to clergymen at funerals to have a service for the unbaptized will not meet the views of the advocates of Mr. Osborne Morgan's Bill, and that the discretion virtually granted to bishops in relation to the vestments of their clergy will leave that question precisely where it stands. The Bishop of Peterborough has published a letter protesting against the declaration respecting the Athanasian Creed, which is marked by the writer's usual ability, and is highly suggestive and significant.

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If the Ritualists were elated by their recent triumph in the Clewer case, they must now be proportionately depressed by the reversal of the judgment of the Queen's Bench in the equally important cause of *Martin v. Mackonochie*. The Court of Appeal, by a majority of three to two, have annulled the fiat of the Queen's Bench Division, prohibiting the execution of the sentence of suspension pronounced against Mr. Mackonochie by Lord Penzance. The subtle and elaborate contention of Sir A. Cockburn has, for the time, been superseded by what seems to us the more rational views of Lord Coleridge and Mr. Justice Lush. An appeal, of course,

still lies to the House of Lords, and all parties in the Church will wait with interest to see whether Mr. Mackonochie and his advisers will avail themselves of this last resort to a judicial tribunal. If they do not, the sentence of suspension, so long deferred, will at length be put in execution.

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In the death of Lord Lawrence the country has sustained a loss as serious as it is unexpected. The announcement comes upon the nation with all the force of a surprise. Although for some time past failing considerably both in health and eyesight, he still retained much mental energy and vigour; and only eight days before his decease he delivered in the House of Lords a most effective speech on Indian finance. His last illness was of but four days' duration, and has removed him at a crisis in the history of our Eastern Empire when his experience and sagacity might have been of the greatest possible service in the administration of Indian affairs. His name will for ever be associated with the most critical and momentous period in our government of India; and if to others we ascribe the origin of our empire in that country, it is to John Mair Lawrence that we are indebted for its continuance till now. He preserved to us the Punjaub, enabled us to take the Mogul capital, and maintained English dominion when, in hands less firm, and under a less skilful and far-sighted ruler, it would have been irrecoverably lost. He was, moreover, no less conscientious than able, no less humane than intrepid. He was, in short, an upright, God-fearing man, whose whole life was devoted not merely to the maintenance of our Indian Empire, but to its maintenance in justice and in right; a statesman who, notwithstanding his military genius and skill, desired not so much that the area of our dominions should be extended, as that the peoples subject to us should be everywhere the better for our rule.

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It was not surprising that, under recent circumstances, both popular and royal sympathy should have largely been extended to the Empress Eugénie, and that at the funeral of Prince Louis Napoleon the expression of that sympathy should have reached its culmination. It is not more surprising that the marked demonstrations of this feeling exhibited at Chislehurst should have been thought by some to trench upon the verge of political propriety, and to manifest sympathy not only with the ex-Empress in her affliction, but with the cause and party which she represents. Both those who desire and those who deprecate any such manifestation might, upon reflection, consider that all that has occurred may be accounted for on personal rather than on public grounds, and that the very unreserve of the sympathy shown may be viewed as expressive of the general conviction that the French Republic is now so firmly established that the Bonapartes can no longer be regarded as, in any dangerous sense, its rivals or its foes. The erection of a monument to the deceased Prince in Westminster Abbey is another question altogether. To us it seems difficult to assign any valid reason for such a memorial in this "temple of conciliation;" and should it tend to excite dissensions or engender party feeling, it were undoubtedly wiser to renounce it.

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The Khedive of Egypt has at length been compelled to renounce possession of his throne. It has been for some time clear that he was bent on disregarding the counsels of his Ministers, emancipating himself entirely from their control, and violating the pledges he had given to the European Powers by relinquishing all attempts at financial reform, and returning to his old oppressive and despotic methods of extorting money from the unhappy people subject to his rule. From the despatches just published we now learn the action taken by England and France,

and the course of events which has issued in the deposition of Ismail and the succession of his son. So long since as April, the Marquis of Salisbury intimated to the late Khedive the opinion of the British Government that he had violated his engagements to the Western Powers, but gave him space for a *locus penitentie*. The Khedive, in reply, expressed his respect and deference for England and France, but affirmed that no Europeans could be reinstated in his Cabinet. Finding himself thus trifled with, Lord Salisbury, in June, informed this wilful ruler that he would do wisely to vacate a throne he could not well or wisely fill. France concurring in this view, and joining with England in the needful representation to the Sultan, the Khedive was deposed on the 26th of June, and Tewfik Pasha named as his successor. Time alone can show whether the new Prince will act more discreetly than his father. Virtually, however, he stands pledged, at least in his financial administration, to carry out the views of England and France.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, July 17, 1879.

#### THE LATE PRINCE LOUIS NAPOLEON.

The death of the son of Napoleon III. in such peculiar circumstances, so uselessly sacrificed by his own inexperience and fatal choice of adventure, has thrown France into an inexpressible conflict of feelings. Some rejoice as though the tragical closing of the second act in the great Napoleonic drama were the end of the play, and declare that henceforth the Bonapartist "bugbear" will no longer trouble France. The Imperialists, on the contrary, are using the tragical end of the "Prince Imperial" by the Zulus' assegai to work upon the feelings of a naturally heroic people; and the caricaturists' pencil laid aside, no longer represents a grotesque little fellow being led by gendarmes across the French frontier; but every possible mode of reproduction of his portrait, in every conceivable touching form, is filling town and country.

Great rejoicing is in the Republican camp, as for deliverance from an obstacle, at least for the present; and among the people, genuine tears were shed, even at Belleville, for the hapless lot of the lad, and the grief of the widowed and child-bereft mother. Some, however, thought of the war of 1870, and who instigated it.

Will the Republic know how to reap advantage from the event? Will it find the just medium of energetic initiative which brings a people into healthy freedom, avoiding a "break-neck" policy?

#### THE JESUITS AND PUBLIC EDUCATION.

Is it not the wildest of dreams to suppose it possible to suppress the chameleon-like polypus of Jesuitism? The men who belong to the famous Company adhere firmly to its plan of universal dominion, and work patiently, perseveringly, unitedly for its realization. All who know somewhat concerning their secret conspiracy are well aware that no laws can rid a country of them. The most that can be done is to lop off the more ponderous branches, and thus save a few citizens of the future from absorbing the death-giving effluvia. No doubt great risk is run by a seeming ostracism, of turning the minds of many in their favour, and so preserving the roots below the surface. Where faith is not shattered, and Bible truth is strongly held to, Jesuitism may be resisted without laws against it, even as the doctrine of the Lord Jesus prevailed against Pharisaism, aye, and Sadduceeism also. France is overrun with both; but where is the Lord Jesus? He is represented by such an imperceptible few, that not a single voice was raised by a single Protestant deputy during the discussion in the Legislature when this question presented itself. The law which takes the right of teaching from the hands of non-authorized "congregations" or bodies of men in the service of Rome, is voted. The disclosures of the past and present doctrines, and their fatal results to morals, sent a thrill of horror throughout the land. Nothing in it all was new; Pascal told it all two centuries ago: but the fact is now that the whole body of the Romish clergy are one with the famous

Company, and have been nurtured in its teachings. The clericals, on their side, have done their best to agitate and petition. The Senate has yet to give its sanction to the law.

The most liberty-loving Protestants dislike the law, regarding it as an infringement of the public liberties; others disapprove of it because they cling to the garbled Christianity taught by Rome, in preference to the godlessness of atheistic philosophy—forgetting, perhaps, that the one is the parent of the other; others rejoice with exuberant joy at seeing Rome unmasked, and publicly stripped and scourged by Romanists. But sadness is the order of the day; many things conduce to depression, and not the least the prolonged rains and cold weather, threatening us with scarcity and suffering.

#### THE REFORMED CHURCH, EVANGELIZATION, ETC.

The Central Council of the Reformed Church is reconstituted by Government; the members are representatives of every shade, from the purest Evangelical Orthodox to the most advanced Rationalist.

While these agitating questions are absorbing the many, the few are quietly working by

word and pen, and noiselessly telling on more souls than is generally thought. Dr. Somerville has been speaking through an interpreter to crowded meetings in all the various stations for evangelization in and around Paris. Mr. McAll has got a footing in Bordeaux, where the meetings seem as successful as in Lyons. The *Mission Intérieure* gives interesting details of evangelistic tours in the provinces. In some places the mayors grant the use of a public hall or a court of justice for the purpose, and attend themselves. Tracts, Scripture portions, and New Testaments get widely circulated and read, by being presented to the hearers, and many give in their adherence to Protestantism; while, still better, souls are brought to Christ. At Fleurens (Gers), the burial of a Protestant who had been accidentally drowned drew together above 800 persons, all Romanists. The mayor gave a proper place for the grave, and the discourse of the pastor ending with the solemn question, "Will you be Christians?" was responded to with tears and "Yes, we will!" from many. There are no resident Protestants in the place.

## BELGIUM.

### SYNOD OF THE EVANGELICAL CHURCH.

The Synod of the Evangelical Church of Belgium was held last month at Jumet, near Charleroi. Charleroi is the Birmingham of Belgium, and is situated in the centre of a region which may be compared to our "Black Country," only the atmosphere is not quite so impregnated with smoke, nor are the faces of the people quite so begrimed. When you get beyond the rim of this "black country," you find yourself among scenes of the rarest loveliness. The romantic beauty of the banks of the Meuse cannot be surpassed. In this region of mines and furnaces around Charleroi, the truth of the Gospel has found a hearty acceptance. M. Pastor Ponsot, of Charleroi, himself a convert from Romanism, has an overcrowded congregation, consisting mostly of workers in the coal-pits and factories; and young M. K. Anet, whose worthy father is well known in England, presides over a work of equal interest. The Belgian Church is a missionary church in the truest sense of the word.

The Synod met in the Jumet place of worship. The manse, which adjoins the church, kept open house, and there and in the schoolroom behind very grateful acts of hospitality were exercised. There was a heartiness about the people which it was

pleasing to witness. All the members of the richer class put their spare rooms at the service of the ministers and elders and foreign deputies, and those who had no accommodation to offer showed their interest in the work by providing all that was necessary for the festivities in the schoolroom. The Synod had never met at Jumet before, and the people seemed charmed to see the faces of the pastors. At the opening meeting, on Monday, July 14, slips of paper were handed round to the members, on which each wrote the name of a candidate for the Moderator's chair. These papers were gathered in a hat, and collated carefully by a small committee, when it turned out that the majority of votes was in favour of Baron Priasse, of St. Nicolai, one of the elders. The Baron, a grave, gentlemanly man of sixty-five, took the chair, and with touching earnestness constituted the meeting by reading of Scripture and prayer. Then followed what were called "exercices d'édification," which occupied an hour, after which business commenced. I admired the quiet way in which the Moderator was chosen, and thought it a great improvement on our plan; and I admired too the good feeling which raised an elder to the chief post of honour. The Baron Priasse, who is

managing director of one of the great State railways in Belgium, and chairman of several large companies, showed much capacity in his new office, whilst at the same time there was no lack of brotherly fervour. From the various reports submitted, the Church has been blessed in the Lord's work during the past year. The Church consists of twenty-two ministers, spread all over the kingdom; but their work is greatly helped by evangelists, colporteurs, Bible-readers, and other Christian workers. At Charleroi, for example, the congregation numbers upwards of a thousand, counting the children. There are in the Sunday-school 200 young people, and in addition to the ordinary services, 642 district meetings were held, under the superintendence of the ministers and elders. Here, as in our own country, there exists at present most distressing commercial depression; yet in spite of that, very few of the congregation have decreased their givings, whilst in some there has been an increase. An old elder said to me, "We would rather give the bread out of our mouths than want the Gospel."

On Tuesday the foreign deputies were heard: M. de Pressensé, the deputy from the French Evangelical Church, and the Rev. Messrs. Murray, of Croydon, and Boyd, of Forest Hill, from the Presbyterian Church of England. The Continental Society was represented by the Rev. R. S. Ashton; the Tract Society by the Rev. L. B. White; and the

British and Foreign Bible Society by a gentleman whose name I forget. As all the foreign deputies addressed the Synod in French, the speeches had not the inconvenience of passing through an interpreter. Mr. Murray gave an admirable speech, and his graceful utterances lost nothing through being delivered in a foreign tongue. Dr. Boyd compared M. de Pressensé to the telegraphic wire, by means of which England is kept informed as to the progress of the Gospel on the Continent. The speech of M. de Pressensé was an oration delivered at the evening meeting in a large hall to a crowded audience. The subject was "Liberty," and in glowing language the speaker maintained that liberty was born when the cross was uplifted, and that outward freedom is a small thing till the soul is emancipated by the truth. To all who attended the Synod it was indeed a time of refreshing. The Moderator, in the name of the Synod, thanked the deputies from our Synod, and assured them that such expressions of brotherly regard were much appreciated.

It would be impossible to imagine a more important work than that which this Belgic Church is doing. In the midst of a people wholly given over to idolatry on the one hand and incredulity on the other, and in the presence of a most degrading immorality and indifference, these men of God are accomplishing blessed results.—*Weekly Review*.

## SPAIN.

### A NEW MISSION IN SALAMANCA.

It is now some years since I had the honour and pleasure of addressing your readers on Spanish evangelical work, but the kindness with which you have received my previous communications makes me bold to ask the favour of a place in your columns for the following appeal on behalf of the latest extension of evangelical missions, as far as I know, in the Peninsula.

The town and province of Salamanca was early visited by agents of the Bible societies, and in 1873 there was quite a considerable movement, partly due to the work of these men, partly to the general effervescence in men's minds at the time. It was the year of the Federal Republic. Earnest requests for evangelists and preachers were addressed to us at the time by the colporteurs; but partly from the want of proper evangelists, and partly from the want of proper understanding of the real necessities of the work, nothing was done, and it is to be feared that

much good seed and certainly a glorious opportunity were then lost. Subsequent experience has since proved that if real benefit is to be reaped from colportage, the colporteur must be closely followed by the evangelist or preacher. Men's minds are roused by the explanations the colporteur gives, and a spirit of inquiry is awakened which demands more extended explanations and more permanent effort than the colporteur in general can give. And if these are not given, it has been my sad experience that the interest dies away. It is the living voice of the preacher which must carry the awakened on to full conviction and decision. The colporteur enters, sells his books, and explains as he best can; but his work calls him on to other places, and for the consolidating of the work, it is extremely desirable that repeated visits should be made to any place thus awakened. In this way the people become accustomed to the new ideas; their difficulties are cleared up,



their timidity and indecision are overcome, and in a short time a group of Evangelical Christians is formed, whose members, with an occasional visit, are able to carry on their meetings themselves. In short, it is a conviction that has been growing year by year in strength in my mind, that the work of the Bible societies and that of the Church ought to go hand in hand; and I would almost go the length of saying that it is scarcely advisable to send a colporteur to a new province unless the Church is prepared to furnish an evangelist or missionary to follow in his steps, and gather up and carry on the work he has begun.

What I have just said is strikingly illustrated and confirmed by the past and present history of work in the town and province of Salamanca. The work done by the colporteurs in 1873 may be said to have had no result. They were withdrawn in 1875 to work in another province, and nothing or next to nothing was done in Salamanca till 1877, when a new colporteur was sent to work there. He carried on his operations till the autumn of 1878 without much apparent result. His sales were small, but he sold discriminately, and, as he is an earnest Christian, accompanied his books with such explanations and counsels as he could; still it would have been difficult to say what fruit, if any, had been gathered. In September of last year he was joined by a Bible-woman. Her mission was, of course, in the first instance to the women, to gather them round her, and endeavour to awaken their interest in divine things. In this she was very successful, and her success was the inevitable cause of a complete change in the nature of her work; for the report of the good words spoken to the women made the husbands and sons and brothers equally desirous of hearing them; and although it was an altogether unprecedented thing, a woman's preaching, still nightly crowds assembled to hear the good news of a full and free salvation. Her head-quarters were in Salamanca; and here, in the intervals of her visits to the villages around, she carried on regular meetings, till, in the month of February last, after four months of work, the people made an application to Madrid for a more suitable and permanent mission, and offered to bear their share of the expense. The request was transmitted to me through the colporteur; and remembering former mistakes, I hurried down to see for myself the state of things. I found a large assemblage of people, perhaps a hundred, certainly eighty, crowded into a small room,

and eager to listen; indeed, the numbers were only limited by the limited capacity of the room, and nightly many had to go away unable to find even standing room round the door.

It was quite clear that the opportunity was not to be lost; so I at once determined to seek a house and an evangelist. The former was found, after considerable difficulty, and secured for a year; and the latter, the evangelist, I found in one of the teachers of our United Presbyterian Mission in Madrid, an ex-priest, who had served with me for six years in that capacity. With a somewhat rare self-sacrifice, he resigned his comparatively comfortable and easy position in Madrid to take the charge of the new work, with all its difficulties and dangers; and with still rarer generosity, he willingly not only renounced part of his salary, that a substitute might be provided for his school without further burdening the mission funds, but actually contributed of his savings £12 towards the expenses of the fitting up of the chapel.

The chapel was opened on June 12, with an immense audience; not only the room itself, which may contain about a hundred, but the two streets at the corner of which the house stands, were crowded with eager listeners; and thanks to the friendly co-operation of the Governor and police authorities, the utmost order was preserved. He describes the astonishment of many on hearing the first sermon, in which were declared the great principles of Evangelical Christianity. The people are systematically taught by their priests that Protestants are freethinkers, materialists, and atheists. Judge, then, of the surprise of his audience when St. Rodrigo began reciting and explaining the Apostles' Creed. Equally great was their surprise at hearing the mother of our Lord spoken of in reverent and affectionate terms; for Roman Catholics are generally taught that Protestants occupy their sermons principally with denunciations of the Virgin. The greatest surprise of all was, of course, to hear it declared and proved that as there is *one* God, so there is *one* Mediator between God and man—the man Christ Jesus; for Spanish Catholics have ten thousand intercessors and mediators, and Jesus is not among them all. The interest in the services has gone on steadily increasing, and St. Rodrigo writes frequently of interesting interviews with intelligent inquirers.

But the work in the town of Salamanca is only a small part of the operations of the new mission. In many of the surrounding

towns and villages there are groups of inquirers; in many of them the glad tidings of a full and free salvation have been proclaimed repeatedly, and in some of the nearer ones St. Rodrigo holds weekly services. But the work is beyond the powers of any one man, and two or three active evangelists would find their time fully occupied in visiting and preaching. In some of the villages there is great liberty, in others the priestly influence is very strong; in one so strong that even after holding several meetings the other week, when St. Rodrigo went by appointment to hold a service, he was met on all hands by refusals, even to the length of denying him bread and water to satisfy his hunger and quench his thirst after a walk of nine miles under a burning sun. But this is only one dark spot in the midst of many bright ones. Not the least of these is the cordial support the evangelist has met with from the Governor and police authorities.

I must be permitted before concluding to say a word on "ways and means." This new mission, while taking its beginning from the United Presbyterian Church Mission in Madrid,

is only supported by that Church to the extent of the evangelist's salary, and even that is not assured. The United Presbyterian Church has resolved in present circumstances not to increase its expenditure in Spain; so that, being unable to refuse the urgent request of the poor people of Salamanca, I was, I confess, reluctantly obliged to assume the responsibility of the mission myself, and appeal to the generosity of friends in general. A comparatively small sum is needed to carry on the operations in the present limited scale on which they are undertaken; feel and I sure that among the crumbs that fall from the table of our great and rich societies, some will find their way to the mission at Salamanca.

Subscriptions for this mission may be sent to John Slight, Esq., Treasurer of the Foreign Mission Board of the United Presbyterian Church, 6, Queen Street, Edinburgh. And among the many claimants for support, I am sure that there are none that more need or deserve it, and none that will give a more speedy return.—Very respectfully yours,

JOHN JAMESON.

### EVANGELICAL WORK IN ANDALUSIA.

BY THE REV. HENRY R. DUNCAN.

The situation is pretty much as it was when last I wrote, excepting that poverty has seemed, month by month, to be laying a heavier hand on the people. In

#### CORDOVA

there have been deaths from starvation, as in Utrera and elsewhere, though not among our number. This pinching poverty increases our difficulties in the mission in some places. People do not like to come to services when all their presentable clothing is in pawn; others have managed to find work away from our centres, and we either lose sight of them or seldom see them. Our little congregation here, however, is holding together.

#### UTRERA.

The war against our work is continued in many ways here, but in spite of it, and in some measure also through means of it, the work is still progressing, and in a very satisfactory state to all appearance; although in this last month, the weather having been favourable, the people have gone to field labour, and some at a considerable distance from the town. But for all that, the attendance is seldom under sixty at any one service, and before the people left for their work it was very numerous. Almost every day, in spite of opposition, there is some new acquisition to the church. This is partly

owing to the constant visitation which Señor Calamita keeps up with meetings, wherever he goes. And as the people have found that he goes wherever he is asked, they give him very little rest. One example must suffice. I told of the first baptism by Señor Alonso in Utrera at the time. The child's father was then a Protestant, but the mother had no part with us. The first visit Señor Calamita made was to her house. She is now an ardent propagator of the Gospel. The other day, at noon, she came, tired and overcome with the heat, to her pastor, to ask him to come at six P.M. to her house, and read and speak before a sister of hers, who was strongly opposed to the Gospel, and spoke very ill of its adherents. She had gone to see her, and made some pretext to get her to visit her that afternoon, for the purpose of letting her see her error. He was happy, of course, to go. He found there a small gathering of women. When he had finished and gone, the bigoted sister asked if that was what they always did. On being told that it was, she seemed impressed, but said nothing. Her sister thinks she was pleased, at least. Some of the other women have attended subsequent public services. Calamita says, "It is beyond a doubt that there is life and spiritual movement among the members." Gutierrez is

becoming more and more a cheer and support to Calamita. In former years he was known as a drunkard; now the public are noticing how different his conduct is. He contributes largely towards the current and extra expenses of the mission out of his small salary; the pulpit has been in part paid for by him, and numbers of other things that seemed essential to the progress of the work in the church and school. On Easter Monday Señor Alonso administered the Lord's Supper there, and it was an occasion of great joy. Women partook for the first time. In all, thirty-eight participated, of whom twelve were women. The available space, of course, was packed full of hearers. Thus Utrera is keeping up its old character—opposition on the one hand, and marked advancement on the other.

#### LA LINEA.

The work is going on quietly, with the usual turn-over in the small congregation, due to the shifting character of the population. I have no special information as to the meetings in San Roque and elsewhere; but La Linea is peculiarly exposed to evil influences. The riff-raff, shut out of Gibraltar at night, refuge here; small theatres, circuses, and shows of various kinds are constantly about, and dancing and gambling hold high festival here. This is notably the case on the Lord's-day, when crowds come over the lines from Gibraltar to revel in ungodliness and licence. Señor Hernandez feels this to be a terrible drawback to his work, and deeply laments the profligacy of the place. His attempt at a Sabbath-school, however, is fairly launched, and not without some little success.

#### ESCORNAR.

Here also the work is as encouraging as ever. The opposition having been broken in a great measure, the villagers come without fear to the night school. Señor Alhama continues to visit this station, and preach here with acceptance.

#### SEVILLA.

The opponents of the Gospel in Sevilla have been preaching the decadence of the Protestant heresy, and foolishly predicting from the pulpit that the Jesuits would very soon have back again "their San Francisco de Paulo Church" [the Spanish Evangelization Society's property, and Señor Alonso's church]. But wherever decadence may be seen, it is certainly not in that church, where as much vigour and progress as ever are visible. Señor Alonso's reply is more energy and activity in the work, both in his preaching

and in his quieter mission labours; for, as he says, "they will be unable to choke the seed; with God's blessing, it will spring up, and the day will come, perhaps it is not far distant, when the light will shine, and the Lord's field will bring forth, on all hands, good and abundant wheat." I have recently paid several visits to Seville—one on the occasion of the examination of Señor Jiménez, of Huelva, and another on that of his ordination. There were about ninety present on the former, and over 150 on the latter occasion, at the week-night service. The Sabbath evening services are more largely attended. The schools are as full as we can venture to have them without assistant teachers and larger premises; and the tidiness, order, and cleanliness, as well as the progress of both girls and boys, so far as my time permitted me to judge, were most gratifying.

As to minor and itinerant missions, I must tell you of an outcome of the work among the Gallegos, which indicates how the seed blows over the country and germinates in distant parts. I stated in my last that we had news of good work being done by our Gallego friends in their native province of Galicia. We have now more details, a man from the spot having arrived in Seville, and told Alonso the good news. Julian, the chief of the room in which the Gallego mission was formerly carried on, returned to his home some time ago, and so great was his missionary zeal that, I am told, at his own expense he opened a school for boys there, placing at its head a Christian teacher from Lugo. But not satisfied with this, and with his own personal work with the Bible and a number of tracts that he had taken with him from Seville, he wished to introduce the preaching of the Word. He and Acosta, another of our Seville friends, have worked to such purpose that they have created quite a little revolution in the towns of Morgadanes, Gondomar, and Gellufe, and the surrounding hamlets. They began by teaching as best they could themselves in their school. As the work grew they sent to Messrs. Wigstone and Blamire, missionaries from Mr. Spurgeon's College, now resident in Vigo. Possibly sent by these, a colporteur appeared in that district. Our two friends and the narrator, now in Seville, accompanied him in his rounds, and were greeted with a shower of stones from a mob, headed by the priest, who incited his partisans to "finish with the heretics." The colporteur was wounded in the head, and Acosta in the shoulder, but by dint of a long hard run they

at last found shelter in the town house. The Alcalde protected them, in spite of the priest, and sent municipals with them till they got beyond danger. Julian and Acosta remained in their town, and the other two went off to Vigo. The Alcalde told the two who remained that he could not grant the leave they asked, to open a mission-house, unless the gentlemen from Vigo should come. These missionaries, at the request of our friends, agreed to pay the desired visit, and came with their wives. They were received with stones; and, I hear, several shots were fired at them, but as they were inside a coach, they escaped intact. However, their presence before the Alcalde, his friendliness,

and the propaganda already made by Julian and Acosta, have changed the situation so completely, that those who formerly united to stone the Gospel-bearers as heretics have now turned against the priest who deceived them, and they flock to hear the Word proclaimed, for they have found that the so-called heretics were the true messengers of the Gospel. Señor Alonso has news also, from other parts, of other Gallegos, fruits of the Seville Mission, who retain their love for the Gospel, and are working as best they can to make known the glad news among their families and friends.

[To be concluded in our next.]

## GERMANY.

[From our own Correspondent.]

—, Prussia, July 16, 1879.

### LEGISLATION AND PARTY COMBINATIONS.

The German Parliament was closed last Saturday, after a long and arduous session, devoted almost exclusively to the Customs Tariff. Religious questions were not discussed, nor were the numerous petitions presented for the abolition of civil marriage. The Liberals avoided the latter topic because the majority in Parliament, now composed of the two Conservative groups and the Ultramontanes, would not have decided according to their wish; and the majority preferred postponing the question, because no agreement yet existed on the practical course of action. Notwithstanding the co-operation of the Ultramontanes with the Government during the latter part of the session, the peace with Rome has not yet been concluded. The negotiations are naturally treated with great secrecy, and only occasional notes in the official press indicate that a *modus vivendi* will be found. In the meantime the great topic of the day is the

### RESIGNATION OF DR. FALK.

That Dr. Falk's resignation was a necessary consequence of the present political aspect of things nobody seems to doubt. The principal motive, however, which induced Dr. Falk to quit his office is certainly creditable to him. As far as one knows, all negotiations with Rome had been conducted with Dr. Falk's knowledge and approbation. He himself wished for peace; and as he felt that peace had become possible, but that his person was a stumbling-block, he thought it his duty to remove the difficulty. This being the principal motive, there may be others besides which induced him to retire. The

Emperor, as your readers are aware, has taken of late a very decided stand in religious matters, and gave, at the end of last month, in the chapel of the Seminary, a new testimony to his belief. A consequence of this is that of late all appointments made by the Emperor in ecclesiastical matters have fallen on men of positive religious views. We remember that Dr. Falk has very reluctantly countersigned the appointments of Court Chaplains Kögel and Baur as members of the Supreme Consistory, and that the royal nominations to the provincial synods had not Dr. Falk's approval. Now the General Synod is about to meet, and the Sovereign has the right to name thirty members. Dr. Falk's list, including men of liberal theological views, has been rejected, and his Majesty has appointed men of religious character. They chiefly belong to the party of the "Positive Union," some to the Lutherans, and a few to the Middle party. Dr. Falk enjoyed great popularity, and by a large portion of the nation his loss will be regretted. History will, perhaps, judge him more impartially than either his admirers or his antagonists now do. Dr. Falk certainly is an honest man, and is endowed with great energy. He is not without personal religion, and it was undoubtedly his desire to do good to church and school. Yet the results of his doings are very doubtful. He was called to office seven years ago for the distinct purpose of carrying through the struggle with Rome. In this he did his duty with unflinching energy. It was undoubtedly necessary at that time to maintain, and, in some measure, re-establish the authority of the State against the increasing claims of the Roman See. If the warfare

was conducted in a way which many of the best men in our nation could not approve, it must remain doubtful whether Dr. Falk alone is responsible for this. In the Evangelical [Protestant Established] Church Dr. Falk, by his energy, succeeded in completing the work of the Church Constitution; and he also did a great deal to increase the income of the clergy. As to public education, he has raised the outward position and the intellectual standard of our schools, and he will, therefore, always be gratefully remembered by German schoolmasters. But, on the other hand, the Church Constitution was completed with great concessions to religious liberalism, and far too great a share of influence remains to the State in Church matters. Dr. Falk's desire to admit liberal theology as equally legitimate in the Church, as the sound teaching to which it stands opposed, and the diminution of religious lessons in the primary schools, have deprived him of the confidence of all decided Christians. His aim to combine Protestants and Catholics in mixed schools especially created great alarm, as these undenominational schools always turn out to the benefit of the Roman Catholics.

#### THE NEW MINISTER OF PUBLIC WORSHIP.

It is therefore felt in religious circles as a relief that Dr. Falk's influence no longer prevails, and that the new Education Bill especially will be prepared by other hands. The position of his successor will be no easy one, but we trust that he is equal to it. Mr. von Puttkamer, hitherto High President of Silesia, is a man of truly Evangelical views. He belongs, in religious matters, to the party of the "Positive Union." His political activity in several high civil posts has given him the necessary practice for official business, and he has had occasion to show his interest in the Church and Church work. His appointment to the Ministry of Public Worship is, therefore, received with great satisfaction in religious circles.

#### A "LIBERAL" PASTOR.

The difficulties which have arisen several times in Berlin from the election of pastors who deny the fundamental truths of Christianity, are now beginning to be felt in a similar way in Hamburg. At Eppendorf Mr. Harne has been elected, but his election has not been confirmed. The Dean of the Hamburg clergy has refused to introduce him into his office, and we must await how this conflict will end.

#### MEETING OF SCHOOLMASTERS.

The twenty-fifth general meeting of school-

masters took place, a few weeks ago, at Brunswick. About 1,100 masters were present. The meeting was more moderate than on former occasions. The necessity of religious influence in the schools is now more recognized. Let us hope that greater progress still will be visible at the next gathering.

#### THE OLD CATHOLICS

have held their sixth Synod in Bonn, which was attended by twelve pastors and forty-six lay deputies. No measures of particular importance were discussed. The hopes expressed by Bishop Reinkens are interesting. He says that the cause of Old Catholicism is more consolidated now, and that the house which they now build will be occupied by millions. The leader of a great movement must always be convinced of the success of the cause, but we hardly believe that the Bishop's expectations will ever be realized.

#### THE LUTHERAN CONFERENCE

—which met at Hanover in 1868, and at Leipzig in 1870, but no more after that till the present year on the occasion I now name— assembled last month at Nuremberg. It is the object of this conference to unite the Lutherans of the different sections of that denomination in one body. The Lutheran Dissenters were not present, however, with the sole exception of Mr. Max Frommel. The number of laymen was very small— little over a dozen. The larger number of the 280 attendants were clergymen. The chief subject of discussion was the establishment of a Free Church. Different views were expressed. On the whole, the opinion seems to prevail that Dissent is not necessary as long as the Lutheran Creed is recognized as the public doctrine; yet, on the other hand, the wish for greater independence of State control seems also to exist.

#### RELIGIOUS WORK.

The Deaconesses' Institution at Neudettelsau, established by the late Mr. Löhe, celebrated its twenty-fifth anniversary last month. The Institution at Kaiserswerth, the oldest existing, now numbers 564 deaconesses, the largest number hitherto attained. Most of these institutions extend their activity by sending out sisters into parishes. The demand from different parishes is always on the increase. Besides, a new kind of work has been begun lately. The Deaconesses' Institutions have erected stations at watering-places, where sick children can be left to the care of deaconesses for the summer. The 100th anniversary of the first starting of infant schools by the well-known Pastor Oberlin in the Rock Valley, Alsace, in 1779, was celebrated in

various parts of Germany on the 16th of last month, in order to awaken new interest for this branch of Christian work. The Berlin City Mission has authorized one of their missionaries, who has lived in London for some time, to hold English services in the villages of Rummelsburg and Schönweide, near Berlin, where numerous English workmen are living. The reports read in the

district synods show that Sunday-schools are steadily increasing. The Sabbath observance movement is also progressing, and the discussion on that question in the district synods has not been without interest. In several towns Christian friends are spreading Sunday reading every Sunday among those people whose occupations generally keep them away from divine service.

## GREECE.

### INTOLERANCE AND MARIOLATRY OF THE GREEK CHURCH.

Last year the Greek authorities, to the surprise and indignation of the Evangelical Greeks, closed the Protestant schools in Volas. The Government imposed conditions on the schools which the Protestants could not accept—viz., the teaching of the Orthodox faith by a priest, and the hanging of the picture of the Virgin on the walls of the school-room. The Evangelicals, who had long earnestly contended for full religious liberty, instead of mere toleration, vigorously assailed the position of the Government in the Volas matter. For this they have been accused of giving information against and calumniating their country. To this charge they have recently replied. The substance of this reply, which has been sent to us from Greece for publication, we shall now give.

The Evangelical Greeks in Volas, after the closing of their schools last July, sought recognition from the Turkish Government as a separate religious community, asking that, in case of the union of those provinces with Greece, the same religious freedom in reference both to worship and education which they enjoy under the Turkish Government be secured to them. The Minister of England in Constantinople, to whom the head (Ethnarch) of the Protestants referred the matter, asked Dr. Kalopothakes how much religious liberty the Evangelical Greeks enjoyed in Greece. In answer, he was informed that the Evangelical Greeks had no occasion to complain of persecution or oppression on the part of the Greek Government. It had never interfered with them in their services; but that this was due to toleration, rather than to acknowledged right. Where, however, toleration exists there was inequality of rights; consequently, lack of religious liberty.

In reference to the question of education, even this toleration does not exist. To no native or foreigner of a different religious belief is it permitted to establish a school in Greece for general patronage, if the Greek

Catechism is not taught in it by an Orthodox priest, and the picture of Christ or the Virgin hung in it.

As to toleration in matters of worship, the Evangelical Greeks prove that there is nothing more, by quoting from the Constitution of Greece, which in its first article has the following: "In Greece the established religion is the Eastern Orthodox Church of Christ. Every recognized religion is *tolerated*, and the service of it may be performed unhindered, under the protection of the laws."

The absence of any official acknowledgment of their Church by the Government, while it is recognized by all the Protestant world; the fact that their chapel is not freed from the taxes upon houses, which is the case with other churches; and the numerous and repeated demands and appeals of the Orthodox Synod to the Government to close their churches,—show that there is toleration, but not liberty.

In regard to the educational question, the Evangelical Greeks say that not only does liberty not exist, but there is not even toleration; because to no Dissenter, whether citizen or foreigner, is it permitted to establish a school in Greece for general patronage without catechism, priest, and picture.

Minister Corbet, in a communication to Lord Salisbury, denied that it was true that the Government required that a picture of Christ or the Virgin should be hung in the school-room; but the order of the Greek Minister of Ecclesiastical Affairs to the Nomarch of Attica is a sufficient refutation of this denial. The following is the document:—

"To the Nomarch of Attica.

"You are requested to make known to the applicants that, if they intend to establish a female institution, upon which scholars of Orthodox parents will attend, they must, conforming to the established laws of the State, submit beforehand to the

Ministry, through the Nomarch, the programme of lessons which will be taught in the school which they wish to establish, together with a catalogue of the names of teachers, male and female. In the programme *unavoidably* must appear sacred lessons, sacred history of the New and Old Testaments, and the catechism of our Orthodox faith, as also the name of him who is appointed to teach the lessons in question, who must be a priest of our own institutions. In the hall for the lectures must be especially hung the holy picture of the Mother of God.

"If they are hindered from conforming with these requirements of the law, but desire to proceed in establishing a special school of any known religious denomination, let it be known to them that we have no difficulty in granting them permission for this object, provided only the children of Protestant denominations attend upon said school, which will, however, continue under the immediate supervision of the authorities.

"In this case, however, they ought to know what a responsibility they assume if it is dis-

covered that even one scholar of the Orthodox faith has been received by them.

(Signed) "TH. DELIGIANI,  
"Minister of Ed. Af. and Pub. Inst."

From this official paper, the catechism, the priest, and the hanging of the picture of the Virgin are made equally obligatory.

In answer to the representations of the Rev. Mr. Hill, of the American Episcopal Church, that the Government had not interfered with his work, the Evangelicals quote from letters of Mr. Hill to show that his school-work had not been disturbed because he complied with the conditions of the Government, using the catechism of the Greek Church and employing an Orthodox priest. The Evangelicals say they have at heart, as much as any of their fellow-citizens, the honour and prosperity of Greece, which they believe will be advanced by the acceptance of the principle of full religious liberty. Years ago, they say, their fathers met and settled upon a constitution which would meet their views. The article on religion proclaims complete liberty to preach and teach and worship.—*New York Independent*.

## RUSSIA.

### BIBLE CIRCULATION IN TRANSCAUCASIA.

One of the British and Foreign Bible Society's agents, Mr. M. A. Morrison, who is at present residing at Tiflis, and superintending the work of colportage from that centre, in giving a statement of the circulation effected by each of his colporteurs during the previous quarter, writes:—

G. Ter-Sarkisoff sold 2,524 copies in fifteen different languages. Ter-Sarkisoff's work was for the most part in the government of Baku; but at different times he journeyed as far north as Timour-Khan-Shura, and south to Lenkoran, near the Persian frontier. As you may notice, his principal work was among the Russians who are settled in considerable numbers as colonists on the Caspian shores. Besides, large numbers of Russians have been banished from time to time to those districts on account of holding peculiar religious views. Almost the entire stretch of the Western Caspian shore is thickly populated by Russian Dissenters of all phases and shades of opinion. It is to be regretted that our colporteurs working in those parts are incapable of sending to Tiflis intelligent statements about the many interesting sects among whom they labour. Molokhani, Khlisti, Subotniki, and very many other strange creeds have free course

in those far-away districts. Many of the opinions of these sects are highly immoral; but there are hopes that the dawn of a brighter day has come to these banished people. We have the testimony of one of the most intelligent of our colporteurs that error is fast disappearing, and that by the labours of devoted Christian men; truth, and steadfastness in truth, are taking the place of the strange and corrupt doctrines which have hitherto rendered those peoples objects of pity or ridicule.

S. Ogandjanoff sold 457 copies in seven languages. The head-quarters of this colporteur is the little town of Shemacha, in the government of Baku. This is the mother-town of the Protestant Armenians. They have a comfortable church and a prosperous community, and on many occasions have evinced a lively interest in the welfare of Bible work in Transcaucasia. Ogandjanoff furnishes most lucid reports of his work. Writing from Elizabetopol, Ogandjanoff speaks of the efforts which he has made among the Mohammedans there. He says: "The work among the Mussulmans is extremely hopeful; not many copies are sold, but there is an increasing desire for the Bible, especially amongst the Tartar portion.

A Mohammedan met me the other day here and bought a Turkish Testament; he also helped me to sell three Persian Bibles and an Azerbijan Gospels and Acts. He was most friendly with me, and read the book which he purchased with the greatest interest." A high-placed Mohammedan in Elizabethpol, in course of conversation with Ogandjanoff, commended highly the work in which he was engaged, and spoke in the kindest manner to him. He invited the colporteur to his house, called him "brother," and drank tea with him out of the same vessel. Ogandjanoff can tell of many such incidents, which show that an enlightened and liberal spirit is supplanting the former bigotry.

M. Arutinoff sold 807 copies in nine different languages. His head-quarters are Kars and Alexandropol, but he has also worked in the government of Erivan, where he has met with very great difficulty. This town is one of the last strongholds of the Armenian Gregorian Church, and the inhabitants retain all the old fanaticism which is almost dead in other parts of Transcaucasia. Everything tending towards Evangelicism is held in the utmost detestation, and Arutinoff had to maintain his ground against very strong opposition both from clergy and laity. He writes from Alexandropol: "The Armenians scolded and abused me very much, one man showing himself particularly obnoxious; so I went home and prayed that

his heart might be changed. The next day I met him; his manner was quite changed, for he helped me to sell a Testament to a young man." On another occasion he writes: "An Armenian met me to-day and entered into conversation. Finding that I was a colporteur of the Bible Society, he said, 'Since your books have come into our town every man in it is talking of religious matters from morning until evening.' In fact, our books have created a great disturbance in Alexandropol."

Sarkis Markaroff circulated 707 copies in eleven different languages. This man has worked in Kutais, Poti, and in the lately acquired Russian territory in Batoum and the neighbourhood. His Georgian work was effected principally in Kutais and the neighbouring villages. I find that the Georgians are the most accessible of all the Transcaucasian peoples. They are of a kindly, genial nature, and bigotry finds little or no place among them. Benjamin Badall sold 325 copies in twelve languages. This man is a Nestorian, and has been working in Tiflis. A short time ago he was colporting in one of the caravanseries of Tiflis, when he was struck by an Armenian, who gave as his only excuse the cheapness of his books, alleging that they must be either contraband or heterodox when such a small sum was asked for them. Krikor Avakoff circulated 331 books in nine languages.

## PERSIA.

Oroomiah, May 28, 1879.

### A NESTORIAN SCHOOL BOARD.

Last year the schools heretofore under the care of the American Mission at Oroomiah were transferred to a Board of Nestorians, the Mission also entrusting to them the school funds. This Board consists of twelve members, elected by the Knooshya, or Reformed Synod, and two missionaries. The President is Malek Yenan, who is a leading man in the nation, and takes a deep interest in the elevation of his people. The Secretary, Mirza Ziya, is also General Superintendent, and devotes much time and intelligent labour to the oversight of the schools. He reports a marked improvement in the order and progress this year over last.

### EDUCATIONAL STATISTICS.

The Board has under its care about seventy schools, with 1,400 pupils. A good proportion of these are well advanced in their studies, which embrace the common branches in modern Syriac, and for the higher classes

ancient Syriac and Persian, and a few pupils in English. Within two years past four schools of a higher grade have been established at central points, which are attended by boys from neighbouring villages, who provide their own board. Though in their infancy, these schools are highly appreciated, and are attended at no little self-sacrifice.

### SUPERIOR AND RELIGIOUS TEACHING.

The Young Men's Seminary, partly academical and partly theological, has thirty-seven students; four of these are medical students, under the care of Dr. Cochran. The Female Seminary has forty-four pupils; four of these are Mussulman girls. There are a few select schools for girls in some of the larger villages, and there is a demand for such schools.

The people have in some places much improved their school buildings. A new interest in education is awakening, and in some of the more enlightened villages nearly the whole school population is reached by the day and Sabbath schools. Several



of the schools are supported wholly by local contributions; others partly so. Poverty and increasing civil oppression prevent their doing more in this direction. Still, the people raised in 1878, for the self-support of schools and churches, 736 tomans.

The figures above do not include the new high schools and ten other schools in Koor-distan. The high school begun in Khoma is very popular, and it fills a real want. The whole number under instruction through the agency of the American Mission is over 1,700 pupils, in over eighty schools. This is an advance of 30 per cent. over last year.

#### THE OROOMIAH FEMALE SEMINARY

closed its term of seven months on May 17, 1879. The examinations were in Syriac, Turkish, Persian, and English. The select class in English showed careful training and accurate knowledge. The classes in Syriac, mathematics, and geography did well; especially so the class in Scripture geography and history. The Bible is the classic here. The Turkish class, of eight little Moslem girls, excited much interest; they are the first-fruits of female education for Mussulman girls in this part of Persia. If the ecclesiastics do not take fright, the prospect is good for a larger number of such girls. The singing and compositions and the perfect order added much to the occasion, and the parents and native friends present, including the Governor of the Christian population of the province, were much pleased. Could some of the good women from home have been present, they would have seen many pleasing evidences of good done, intellectually and spiritually. Nearly all the forty pupils profess an interest in Christ. The ladies who contribute to the erection of the New Seminary for Young Men will be glad to have us report progress. The grounds were purchased in February for 900 tomans, which equals nearly \$1,800. They lie about a mile from the city gate, toward the mountains, and have abundance of pure air and water. They cover about fifteen acres, half of which is a garden with beautiful shade and fruit trees. About five acres are being enclosed by a strong wall for security; and within the buildings are going up a dwelling-house and a seminary, leaving room for a hospital and other dwellings, which we hope soon to see built. Since February the plans of the grounds and buildings have been drawn and adopted; bricks, timber, stone, plaster, and

other materials purchased; and since the 1st of April the workmen have been at work. The buildings are faced on all the outside walls with burnt brick; the rest of the walls are of sun-dried brick. These burnt bricks will add greatly to the durability and beauty, and we are specially thankful to the children who have contributed them.

#### THE EVANGELISTIC BOARD

has held its monthly meeting. The beginning of its Missionary Fund amounts to 30 tomans (\$60). This fund is to open new work. To every toman raised by the Board from the churches here the Mission offer to add four tomans. The most pressing call at this meeting was made for houses of worship. The rule we have followed is to furnish two-thirds of the expense of building. In the past year four houses were thus provided. This year we have made but one grant—viz., to Sherabad, of 70 tomans. This more than exhausts our funds, while the demands come up from eleven other places. At least six of these places are very pressing, a house of worship being essential to the growth of the work. The sum needed for the six places is an average of 50 tomans grant and 25 tomans raised by the people. The people cannot do more than this. From us the call is for \$100 for each place; \$600 for six places of worship. This sum is not provided for in our estimates.

#### SUFFERINGS OF THE NESTORIANS.

May 30.

The mountain mail came in, and on the next day, Ka. Yenan returned from Kochanis, the residence of the Patriarch. The general report from the mountains is sad—so much ignorance and wretchedness and misrule. Grain is almost at famine prices, and multitudes have no bread; while the insecurity is such that the mountain tribes of Nestorians are unable to go to the plains with their caravans. A Turkish army is assembling to subdue the independent tribes, it is said. The soldiers are eating up the Christian villages in the vicinity, and repeating some of the atrocities of Bulgaria. The poor mountain Nestorians, trusting to their Patriarch and chiefs, and to the hope of English help, seem to be in a sad state—on the verge of ruin. But the Lord's work in some places is growing, and additions to the communion are reported in Hassan and elsewhere.

## Home Intelligence.

### CONVOCATION.

The summer session of the Convocation of the Province of Canterbury was held at Westminster, under the presidency of the Primate, from June 24 to July 4. The Upper House was almost wholly occupied with discussions upon the revision of the rubrics; and these, as adopted by the Bishops, having been communicated to the Lower House—after discussion, and, in one case, a conference between the two Houses—received the assent of the whole Southern Convocation.

The revision of the rubrics thus brought to a conclusion, was undertaken by Convocation, in obedience to the Royal Letters of Business and Letters Missive, issued seven years ago, which directed that the fourth and final Report of the Royal Commission upon Rubrics should be brought under consideration. When the session lately closed commenced, the Upper House had before it the report of the committee of the Lower House, proposing certain alterations in the rubrics, and the draft of a bill for "the better regulation of the ceremonial of the Church of England," by which those alterations might obtain the force of law. We shall not attempt to follow the discussions, which (to say nothing of those held with closed doors), so far as reported, occupy in the columns of the *Guardian* ninety closely-printed columns. It may suffice to give the results arrived at. The more important of the rubrics brought under discussion were three—those attached to (1) the Athanasian Creed, and (2) the Burial Service respectively, and (3) the Ornaments Rubric, which has reference to the ornaments or vestments to be used during divine service.

It was agreed by both Houses that the following declaration should be appended to the Athanasian Creed: "For the removal of doubts and to prevent disquietude in the use of the creed commonly called the Creed of St. Athanasius, it is here solemnly declared—(1) That the confession of our Christian faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ; (2) That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so

doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic faith, and the great peril of rejecting the same. Wherefore the warnings in this confession of faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all." In the Upper House, this declaration was carried by ten votes against seven. More than one motion to limit the use of the Creed to fewer occasions than at present was rejected.

In the "Order for the Burial of the Dead" the existing rubric stands: "Here it is to be noted that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands on themselves." It was resolved that this shall read as follows: "Here it is to be noted that neither the office ensuing nor the shortened office hereafter provided is to be used for any that die unbaptized, or excommunicate, or in the commission of any grievous crime, or having laid violent hands upon themselves, have not been found to have been of unsound mind." Both Houses also agreed to make the following addition to this amended rubric: "Nevertheless, in the cases in which neither of the aforesaid offices may be used, it shall not be unlawful for the minister, at the request of the kindred or friends of the deceased, to use, after the body has been laid into the earth, prayers taken from the Book of Common Prayer and portions of Holy Scripture approved by the ordinary, so that they be not part of the Order for the Burial of the Dead, nor of the Order for the Administration of the Holy Communion."

It was upon the Ornaments Rubric that the greatest difficulty in coming to an agreement was experienced, and it was upon this that it was found necessary to hold a free conference of the two Houses. As finally adopted by both, the resolution adopted was: "That a new rubric follow the Ornaments Rubric to this effect: In saying public prayers or ministering the sacraments or other rites of the Church, every priest and deacon shall wear a surplice, with a stole

or scarf and the hood of his degree; and in preaching he shall wear a surplice with a stole or scarf and the hood of his degree, or, if he think fit, a gown with hood and scarf; and no other ornament shall at any time of his ministration be used by him contrary to the monition of the bishop of the diocese; provided always that this rubric shall not be understood to repeal the 24th, 25th, and 58th Canons of 1604."

The Regulation of Ceremonial Bill, as agreed upon by the two Houses of Convocation, is designated "A Bill intituled an 'Act to Provide Facilities for the Amendment, from time to time, of the Ceremonies of the Church of England.'" It consists of eleven clauses, several of which are formal. The important ones give power to the Convocations of Canterbury and York, with the Royal assent, to lay before the Queen in Council a scheme for the alteration of or addition to rubrics, and for additional services, if agreed to by both; to the Crown, to lay them, if it sees fit, before Parliament; and for the Queen in Council making an order ratifying such a scheme, should neither House of Parliament within forty days of its being laid on the table present an address to Her Majesty praying her to withhold her consent.

The *Times*, in discussing the questions referred to above, as decided by Convocation, remarks: "The proposed settlements are not settlements to satisfy those whose sense of grievance has raised these contests. They leave still much to be said on both sides—that is, an un concluded controversy." The proposed declaration on the Athanasian Creed is especially condemned by the leading journal; and on the same topic the Bishop of Peterborough writes, expressing his strong objections to it. The Bishop was not present, he states, when it was discussed and voted in Convocation; and he adds: "I hold myself perfectly free to resist elsewhere, in the interests of truth and liberty—I will even add, in the interests of grammar, logic, and common sense—this attempt at narrowing our existing terms of comprehension by arbitrarily imposing upon the clergy a new doctrinal test under the guise of an explanatory rubric."

#### THE MACKONOCHIE CASE.

Judgment was given by the Lords Justices of the Court of Appeal, on June 28, on the two appeals in the Mackonochie case. It will be remembered that the Incumbent of St. Alban's, Holborn, having been found

guilty of illegal practices in the performance of divine worship, was ordered by the Court of Arches to abstain therefrom. He disobeyed, and this having been proved to the satisfaction of the Court, Lord Penzance ordered him to be suspended from his office and benefice for three years. Mr. Mackonochie, who had not appeared in answer to any of the proceedings, appealed to the Court of Queen's Bench for a writ of prohibition to stay the execution of the sentence; and the Court, consisting of the Lord Chief Justice, Justices Mellor and Lush (the latter judge dissenting), issued the writ mainly on the grounds that for a second offence a man could only be punished after a fresh trial, and that the proceeding was contrary to ecclesiastical law and practice. Against this writ Lord Penzance and Mr. Martin, the promoter of the original proceedings, appealed. The case was argued in the Court of Appeal, in March, for several days, before Lord Coleridge, Lords Justices James, Brett, Cotton, and Thesiger.

In the judgment now given, Lord Justice Thesiger remarked that it was not disputed that a monition might, by ecclesiastical law and practice, constitute either the whole of a definitive sentence in a penal suit, or might be appended to or form part of the sentence, and that there was a strong presumption in favour of the view that monitions constituting the whole or part of a definitive sentence were capable of being enforced by summary process in the suit. If enforceable at all, he thought monitions should be enforced by suspension *ab officio et a beneficio*. There was no *a priori* reason why a monition should not be enforced by suspension as well as by excommunication. Suspension was, to his thinking, a much more desirable form of punishment than a *significavit* followed by imprisonment. No authority whatever had been produced to the effect that the reasonable power of suspending did not belong to the ecclesiastical court. There was, on the other hand, authority to show that they did possess it. He concluded, therefore, that the judgment of Lord Penzance was warranted by ecclesiastical law and practice, and did not violate any statutory provision. He also considered that appeal, and not prohibition, would have been the proper course for the respondent in this case. He had on all points, therefore, to differ from the views of the majority of the Court below, which, he thought, should not have interfered with the decision of the ecclesiastical court.

Lord Justice Cotton held that the decision of the Queen's Bench was good, and that the

order of prohibition should be affirmed. He was of opinion that although an order for suspension could be made as a sentence on a clergyman for an offence against ecclesiastical law, it could not be made to enforce obedience to an ecclesiastical decree—that is, on process of contempt.

Lord Justice Brett said that he had failed to find any one reported case of an application for prohibition of such practices as those now under consideration. This, in his opinion, was a fact of strange significance. It proved that if a power of prohibition existed it had never been exercised. There did not, indeed, appear to have been any knowledge of the existence of such a power. He therefore concluded that such a power had not been, at all events lately, exercised. And allowing such a power, it seemed to him that for a repetition of such an offence there should be a new proceeding. He came to the conclusion that the judgment of Lord Penzance could not be supported. The judgment of the Queen's Bench ought, in his opinion, to be sustained.

Lord Justice James, who was not present, and whose judgment was read by Lord Justice Theigier, gave his voice in favour of the appellants, and in favour of the reversal of the order of the Queen's Bench, with the usual consequences as to costs in this Court and the Court below.

Lord Justice Coleridge, in his judgment, reviewed all the circumstances of the case, and expounded the ecclesiastical laws and usages by which such cases as that before the Court were governed. He held that, both on the ground of reason and on the authorities he had looked into, such a monition as the one in question was perfectly allowable in a Court Christian, and that disobedience to such a monition might subject the offender to some form of punishment. It seemed to him that in this case suspension was warranted by the law and the practices of the ecclesiastical courts. The steps taken in this case were, to his mind, right; but if he thought they were wrong, his conclusions as to the law and usage would be the same. He could not see the hardship of an officer of the Church being obliged to obey the law of his society, after the law had been declared to him by the highest authority in the country. He thought that Lord Penzance had not done more than he was called upon to do, and no more than what the practice of his court justified, and he thought that that practice was not contrary to the Church Discipline Act. In his opinion, therefore, the judg-

ment of the Court below ought to be reversed.

There being three judges for reversing the judgment of the Queen's Bench, and two against, the appeal is sustained and the judgment of the Queen's Bench reversed. It is at present uncertain whether this decision of the Lords Justices will be allowed to stand, or the case be carried before the House of Lords, the Final Court of Appeal.

#### THE BISHOP-SUFFRAGAN OF BEDFORD.

The *London Gazette* of the 16th ult. contained the following official announcement: "The Queen has been pleased to direct letters patent to be passed under the Great Seal nominating the Rev. William Walsham How, M.A., Rector of Whittington, in the county of Salop, and Honorary Canon of the Cathedral Church of St. Asaph, to be Bishop-Suffragan of the see of Bedford." The endowment of the bishopric is provided by the valuable City living of St. Andrew Undershaft, in Leadenhall-street, which was held for nearly thirty years by Prebendary Blomfield, son of the late Bishop of London. The population is 580, and the income £2,000 a-year. After Prebendary Blomfield's death, which occurred three months ago, the Bishop of London decided to petition the Crown for a Suffragan Bishop, and to appoint the new prelate to the vacant living. The Bishop, accordingly, sent in his petition for a Suffragan, and, in accordance with the Act of Henry VIII., nominated two names to the Crown, those of Canon Walsham How and Prebendary Burrows. Following the almost unvarying custom, the Queen selected the first name on the list. The Bishop-Suffragan of Bedford will reside at Clapton, on the Middlesex side of the River Lea (which divides the diocese of London from the diocese of St. Albans and the counties of Middlesex and Essex), and will take special charge of the parishes on the eastern side of the diocese, including the suburbs of Hackney and Stoke Newington, the densely populated area of Bethnal Green, Whitechapel, and Shoreditch. Thus, although a suffragan-bishop has no territorial jurisdiction, the Bishop of Bedford will be practically Bishop of East London, and will, it is stated, be allowed by the Bishop of London to exercise the right of patronage over the parishes and appoint the incumbents. The Bishop-Suffragan becomes a member of the greater chapter of St. Paul's Cathedral, as Bishop Jackson has nominated him to the prebendal stall of Brondesbury, held by the late Mr. Blomfield.

Bishop How belongs to an old Cumberland

family, and his grandfather was for many years Rector of Workington. He graduated at Wadham College, Oxford, in 1845, and in the following year was ordained by the Bishop of Worcester. In 1860, the Bishop of St. Asaph appointed Mr. How to an honorary canonry in his cathedral, and in 1877, nominated him to the office of Chancellor. He is a decided High Churchman. Writing to the *Guardian*, he observes: "I shall not be the 'first Bishop of Bedford,' for a Bishop of Bedford, who was also Suffragan of London, was one of the bishops who assisted at the consecration of Archbishop Parker in Lambeth Chapel, on Sunday, December 17, 1558. His name was John Hodgkyn, and the following royal mandate for his consecration is quoted by Mr. T. A. Blyth, in his 'History of Bedford,' from 'Rymer's Fœdera':—

"Dec. 3, 1537. Anno 29 H. VIII.—The King to Thomas, Archbishop of Canterbury, etc. Recites that John, Bishop of London, had signified to him that his diocese was without, and stood much in need of, the comfort of a Suffragan Bishop; and therefore he presented to the King two discreet men, John Hodgkyn and Robert Struddell, Doctors of Divinity, in priest's orders, and lawfully married, etc., etc., humbly praying the King to nominate one of them to some see of a Suffragan Bishop within the province of Canterbury; to which the King graciously assented, and nominated one of them, John Hodgkyn, to be Suffragan-Bishop of the see of Bedford, requiring the Archbishop to consecrate him to the same."

#### THE CONSECRATION OF FOUR BISHOPS

took place on the 25th ult. (St. James's Day) in St. Paul's Cathedral. They were the Rev. Dr. W. Walsham How, now Bishop of Bedford (Suffragan to the Bishop of London); Rev. Dr. Joseph Barclay, Bishop of the Anglican Church in Jerusalem; Rev. John Martindale Speechley, M.A., Bishop of Travancore and Cochin; and Rev. Dr. William Ridley, Bishop of Caledonia and British Columbia. The consecrating prelates were the Archbishop of Canterbury and the Bishops of London, St. Albans, Rochester, and Lichfield. The sermon was preached by Dr. Fremantle, Dean of Ripon, from Acts i. 7.

#### CHURCHWARDENS' ASSOCIATION.

At a meeting, held in London, of past and present churchwardens, it was proposed by Mr. Fowler, of Smethwick, seconded by Mr. Howard, of Wolverhampton, and carried unanimously, to form a "National Association of Churchwardens, etc., for preserving

the Protestant character of the Church of England," having for its object: 1. The bringing together of churchwardens, etc., for the purpose of interchanging ideas, agreeing as to common measures, and united action. 2. The creating a centre, whereby the opinions of those officially engaged in opposing Ritualism, in all parts of the country, could be obtained by any one of its members. 3. The taking into consideration all doubtful points connected with the duties of the office of warden, so as to render that office one of greater practical usefulness at the present crisis. 4. The creating through the wardens in each parish a more lively parochial organization, so as to give that officer greater local assistance and support. And generally to strengthen the hands of the Protestant party in the Church.

#### THE HOME REUNION SOCIETY.

The annual meeting of the Home Reunion Society was recently held at the Rooms of the National Society, under the presidency of the Bishop of Winchester. The society aims at promoting in the Church of England a conciliatory attitude towards those who regard themselves as outside her pale. The report showed a considerable increase in the membership of the society. The Chairman, in the course of his remarks, said there could not possibly be a better cause than the one they had at heart. Their desire for victory did not mean a mere victory for themselves; their desire was to get their friends to join them, but not with the idea that they had no faults of their own.

#### THE BIBLE AND THE LONDON SCHOOL BOARD.

Earl Granville presided, on the 13th ult., at the distribution of Bibles and Testaments, which took place at the Crystal Palace, amongst four thousand children of the London School Board schools, who had passed the best examinations in scriptural subjects. The prizes are the gift of Mr. Francis Peek and the Religious Tract Society. The noble lord said the London School Board was the first that had decided upon a system of religious instruction for the children without sectarian or denominational teaching. There were many who thought a middle course between secular and denominational teaching would be very difficult; but the success which had attended the work would be seen from the fact that four years ago 38,000 children entered into the competitive examination for the prizes which Mr. Peek then offered, while for this year's prizes there were no fewer than 112,000.

## MILDMAY PARK CONFERENCE.

The annual gathering, originated twenty-three years ago by the Rev. W. Pennefather at Barnet, took place, during three days at the end of June, in the Conference Hall, Mildmay Park. The attendance was very large. The subjects were divided into two classes, experimental and evangelistic. The topics under the former heading were: "The Purpose of God, in Christ and in the Church," "The Power of God," and "The Pleasure of God;" and under each of these a selection of passages of Scripture was given for special consideration. These meetings were presided over by Mr. S. A. Blackwood. Under the second heading, representative ministers and laymen were present to detail the operation and progress of various evangelistic and missionary organizations both at home and abroad. The Rev. D. B. Hankin, Vicar of St. Jude's, Mildmay Park, presided over the large missionary meeting. The Rev. W. Wingate gave an interesting account of Christian mission work amongst the Jews in Hungary. The Rev. S. G. Porter, from Boston, U.S.A., detailed the work of the American Board of Missions in Turkey. Major Malan described the power of the Gospel as manifested in the native churches of Africa. Bishop Hillery, a coloured prelate of the African Methodist Episcopal Church, dwelt on the claims of his coloured brethren in California and other American States. On the closing day the Lord's Supper was administered—in the morning in St. Jude's Church, and in the afternoon in the large Conference Hall. The closing meeting was presided over by Mr. S. A. Blackwood, and the speakers included Mr. G. Müller and Mr. Henry Varley.

Meetings were held during the Conference on behalf of the Irish Church Missions, Miss Leigh's Mission to Englishwomen in Paris, Miss de Broen's Belleville Mission, the Mission to Foreigners in London (in connection with the London City Mission), the Open-Air Mission, the Society for Promoting Female Education in the East, the Foreign Evangelization Society, the Young Women's Christian Association, Medical Missions, the Army and Navy Scripture-Readers' Society, Orphanage Work at Broussa (Asia Minor), the Christian Colportage Association, and Work amongst Soldiers.

## FRENCH PROTESTANTS IN LONDON.

The Rev. Du Pontet de la Harpe recently invited the friends of his work amongst the French-speaking population of the metropolis to his seventeenth anniversary in the French Church, Monmouth Road, Bayswater. There

was a large attendance. The report for the past year showed that after a liberal support of the various organizations of the French Church, there remained a balance on the right side. The mission was never more efficient than at the present time, and in support of this the pastor presented statements of the different sections into which the work is divided. The Sunday-school (the pupils of which, in the large majority of instances, belong to Roman Catholic parents), the day schools, the flower mission, and the dispensary, all present gratifying reports, showing definite progress. The Home and Club for Governesses, recently opened, is now in good working order, and promises to be self-supporting. Good results have followed the work of the agency and the deaconess and Bible-woman, as was shown by several touching anecdotes related by M. Du Pontet. After a few words in French from the Chairman (the Hon. Henry Noel), the Rev. J. J. Coxhead spoke on "Christian Education among Foreigners in London;" Professor J. H. Gladstone delivered an instructive address on "Religion and Science;" and Mr. G. Williams on "The Christian Life."

## ANGLO-ROMAN DESPOTISM.

The Correspondent of the *Daily Chronicle* at Rome states that loud complaints are reaching the authorities there on the subject of the Anglo-Roman Church. "Bishop Amherst," he writes, "has resigned the see of Northampton on the ostensible plea of ill-health, but really on account of the despotic policy of Cardinal Manning. The system of elbowing out born Catholics, who may be supposed to know the traditions of their Church better than neophytes, is hourly increasing. Parochial jurisdiction does not now exist amongst the Romanists of Great Britain. Any priest is removable at the good-will of his bishop. Years of service give no privilege, and an archbishop with a monastic mind and disciplinary views of his own is rather an unpleasant superior. The results of all this are deplorable. Father Law, the Oratorian, has left the priesthood; Father Roberts, a relation of Dr. Manning, has become sick of petty tyranny, and taken a wife; another Westminster priest has gone on the stage; and the unpopularity of the present metropolitan is very great. Dr. Newman is too advanced in life to be the leader of moderate Catholics. But every experienced Roman priest in England is convinced, and makes no secret of his conviction, that the intellectual standard of the rising generation of clergy is becoming dwarfed, and that the

seminarists who come upon the mission are invertebrate and ritualistic in the paltriest sense of the word. Many of them have been Anglicans, and they have imported the puerile posturing of spurious Catholicism into the Church of their adoption. There is not a single priest amongst these 'verts' who could take the place of men like Bishop Ullathorne, of Birmingham, or Bishop Clifford, of Clifton; and the elder clergy mourn over a state of things which has handed over their hierarchy to an insolent and aggressive faction, who, whatever they now say, have intrigued against Newman and every other ecclesiastic who is not prepared to sacrifice every particle of his national character."

#### FOREIGN AID SOCIETY.

*To the Editor of Evangelical Christendom.*

Sir,—May I ask your kind insertion of this letter in your next number, to correct an error, for which you are in no way responsible, in regard to the income of the above society for the past year? The amount returned by us for the comparative list, which appeared in your June impression, was £2,045. It should have been £2,398. Our balance-sheet, as compared with last year, stands thus:—

1878.	1879.
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£2,193	...	£2,398
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Under the new arrangements, we have halved our working expenses, and raised our grants 65 per cent.

I remain, Sir, yours very faithfully,

ERNEST COWAN, Secretary.

Millbrook Rectory, Bedfordshire.

July 19.

The Archbishop of Canterbury has forwarded a letter to the Bishop of London, calling his lordship's attention to the necessity of prayer being offered to Almighty God for such weather as may enable our people to gather in an abundant harvest. In many of the metropolitan churches and chapels references have been made by the officiating ministers to the unpropitious state of the weather for some time past, and special prayers have been offered up.

The Wesleyan Methodist Conference commenced its sittings at Birmingham on the 22nd ult., and is still in session as we go to press. The Rev. Benjamin Gregory, the Connexional Editor, was elected President by a large majority, in succession to the Rev. Dr. Rigg.

The United Presbyterian Synod met specially at Edinburgh on the 22nd ult., and received a report which was presented by a committee on the case of the Rev. D. Macrae, of Gourrock, whose teaching on the subject of eternal punishments has been proved to be contrary to that of the United Presbyterian Church. He was separated by the Synod from his pastoral charge, and declared to be no longer a minister of that Church.

A new organization has been started by some attached members of the Church of England, called "The Evangelical Protestant Union." Its object is "to arrest the downward progress of Evangelicalism, or its external assimilation to what is really semi-Popery, by preventing, if possible, further concessions on the part of Evangelical clergymen; and by reclaiming, through invitation and expostulation, those who have yielded to some extent to the tide of Ritualistic innovation." In a discussion which has arisen, in print, upon the subject, great difference of opinion is expressed among the Evangelical clergy as to whether the new society is or is not necessary or expedient.

The Rev. J. F. Kitto, Rector of the parish of Whitechapel, has allowed the Open-air Mission the use of the new open-air pulpit attached to St. Mary's parish church, for service on one evening in each week. It was occupied the other evening by two Baptist laymen—Mr. Thomas Blake, M.P. for Leominster, and Mr. Palmer. This is the only pulpit of its kind in England. It is built in the western wall of the church, overlooking the churchyard, and is entered from the inside of the church. The congregation are accommodated with forms placed in the churchyard. The Rector preaches therein himself regularly every Sunday during the summer months.

Cardinal Manning assisted a few days ago at the first mass in the chapel of the old Palace of Bishops of Ely in Ely Place, Holborn, which has lately fallen into the hands of his co-religionists. In his sermon the Cardinal referred to the Ritualist movement in the Church of England, and said that there were at present in this country hundreds of thousands, probably even more than a million, of Anglicans who refused to call themselves Protestants, and who refused to accept a human interpretation of the divine revelation, but who were still ignorant that there existed on this earth a divinely commissioned interpreter.

## Monthly Survey of Missions.

### EASTERN TURKEY.

The American missionaries are reporting various signs of an increasing liberality of Greek and Armenian Christians towards Protestants in Turkey. Mr. Parmelee, of the American Board's mission in Trebizond, tells in a recent letter how he and the Armenians, and the Roman Catholics as well, were invited to attend the funeral of the Greek archbishop of the province, who died at the age of 105. The archbishop had been known for his benevolence and liberality, and had lived a blameless life. Mr. Parmelee attended the funeral services and made a brief address in Armenian, the Armenian bishop speaking in the Turkish. The Roman Catholics were not represented. Afterwards Mr. Parmelee received a call from a bishop and a committee of the Greek Church; he was thanked for his address, and was instructed also to send their thanks to his mission board in America. Before the deputation left Mr. Parmelee's house they requested a copy of his address. In that address, as Mr. Parmelee tells us, he had the privilege of "preaching the simple Gospel of Christ in the very heart of their [the Greek] community."

### INDIA.

A drawing-room gathering recently took place at the Vicarage, St. Martin's-in-the-Fields, of some of the Zenana and other teachers of the Ladies' Association connected with the Ladies' Society for the Propagation of the Gospel, in order that they might make the acquaintance of some of the lady correspondents from various parts of the country who are endeavouring in their various neighbourhoods to make the wants of the society known, and to inspire some zeal in the cause. Mr. and Mrs. Winter were there, who have made a real impression on heathenism in Delhi, where they have been working for many years with most encouraging results. There are nearly 900 females under instruction in Delhi; money and workers seem, humanly speaking, to be all that is lacking to reap a rich harvest of souls. The same tale was told by Mrs. Nicholls from Cawnpore. Many of the ladies in the Zenanas are Christians at heart, and she has a very confident hope will in a little while declare themselves to be such. Miss Ollivant (from Llandaff), Miss Stopford Sackville (from Thrapstone), the Hon. Eleanor Pennant (from Bangor), Miss Longley (from Hampton Court), Mrs. Wauchope (from Coventry), and many other correspondents, were greatly interested in meeting with these hard-working labourers, and went away inspired with fresh zeal to endeavour to work with renewed energy themselves in this great and hopeful cause. If the women become Christians, the battle is won.

### CENTRAL ASIA.

For some years past the two or three Moravian missionaries who are shut up amid the heights of the Himalayas, on the confines of British India, have been seeking an opportunity to establish stations in Thibet. The result of the last of the annual journeys which have been taken with this object, is thus given by Mr. Redslob, of Kyelang (Lahoul): "In reference to the proposal to found a mission-station in Ladak, the result of my personal impressions is decidedly favourable. The natives of that province are unquestionably more accessible to the Gospel than those of Lahoul. There is no influential class of nobles, to whom the people yield blind obedience, and on account of the already existing different creeds, religious tolerance prevails. Experience only can teach us whether these various religions will combine against Christianity. Buddhism, with all its usual mildness, may become intolerant when conversions to the religion of Jesus begin to deprive the lamas of their office and their daily bread. I do not think we can look for any favours on the part of the Government of Cashmere. If the proposal is to be carried out, Leh, with its central position and numerous visitors from all parts of Thibet, would unquestionably be the right place for a mission-station; from thence access to the largest and most populous villages is easy. It seems to me that we have now done all we can in the way of preliminary inquiry. May the Lord show us clearly whether it is His will that we advance without further delay!"

### WEST INDIES.

Intelligence has been received of the death of the Rev. James Mursell Phillippo, author of the standard history of Jamaica, and a very encyclopædia of reference in all matters relating to that island. He had reached his eightieth year, and was forty-six years a Baptist



missionary in Jamaica, where he was a fellow-worker with the illustrious Knibb, who did more than any man to bring about the abolition of slavery. In the course of his ministry more than 3,000 persons were baptized by his own hands, and united in Christian fellowship. For his services in averting riot and bloodshed in a time of civil commotion he afterwards received the thanks of both the Colonial and the Home Governments.

#### POLYNESIA.

The Rev. J. Jones, of the London Society's mission at Mare, in the Loyalty Islands, writes: "The first week in January special prayer-meetings were held twice a day all round the island, carrying out the plans arranged by the Evangelical Alliance. I am happy to say that these prayer-meetings have produced quite a revival among the people. Many, who have been living bad lives, have come forward to ask the people of God to pray for them, that their desire may be strengthened to love God and to keep His commandments. The work of God is prospering on every hand. The Papists make no converts." It may be remembered that the Loyalty Islands now belong to France.

The British and Foreign Bible Society are printing the Old Testament in Aneityumese, the language of the most southerly of the New Hebrides group, under the superintendence of the Rev. John Inglis. The natives of Aneityum have paid the society nearly £700, being full value for the New Testament, the Psalms, and the first half of the Pentateuch; they have also collected money in advance to pay full price for the Old Testament, as soon as it is printed.

## Miscellaneous.

**INTERNATIONAL FEDERATION FOR THE OBSERVANCE OF THE LORD'S-DAY.**—The programme has been issued of the proceedings of the Congress to be held at Berna, on the observance of the Lord's-day, immediately after the Conference of the Evangelical Alliance. The Congress commences on Monday evening, September 8, and closes on Wednesday, September 10. The Central Secretariat of the Federation is at 43, Route de Carouge, Geneva.

**A CITY MISSION FOR PARIS.**—A society has been formed in Paris, on the model of the London City Mission, under the name of "Comité Auxiliaire d'Evangelisation de Paris." Dr. Somerville, who is now conducting special services in that city, presided at the meeting at which the society was constituted. Pastor Hocart, 14, Rue Demours, Ternes, Paris, is the Secretary, and Mr. J. M. Weylland, of the London City Mission, is the Corresponding Secretary for London. The committee, which consists of seventeen members, includes all the English ministers in Paris. The Earl of Shaftesbury not only accepted the invitation to become the President, but invited a large number of ladies and gentlemen to meet a deputation, representing the Paris committee, at his town residence in Grosvenor Square. At this meeting Mr. Weylland, the Rev. Baron Hart, and Mr. F. A. Bevan stated the plans of the promoters of the new effort, which, it was explained, would not interfere with the working

of any existing Protestant agency for the spiritual good of the French capital. A resolution was adopted expressive of thankfulness to Almighty God for the formation of this Paris City Mission, and recognizing the duty of British Christians aiding the society chiefly by the appointment of missionaries to the English-speaking poor resident in the city. The closing speech was delivered by Lord Shaftesbury, who remarked that there could be no better model than that which had been adopted—the London City Mission. A great man in France had said to him, "Your lordship has no idea of the amount of good you are doing in this great city of Paris." This showed that their work was appreciated, and he believed that they could not do better than make a beginning, and send two missionaries to Paris. The City missionaries would get at those to whom they were sent, and would save them from Romanism and infidelity.

**THE FRENCH METHODISTS** have just held their annual conference at Lausanne; for the French proper and the French Swiss are, among Methodists, one body. Following the example of the parent denomination in England, the assembly was for the first time composed of ministers and laymen; and the belief is expressed that the change will much increase the interest of all members in the prosperity of the whole community. It was reported officially that "doors were being opened in all parts of Catholic France." This

was the theme of the opening discussion of the Rev. Matthew Lelièvre, who spoke of "the moral needs of France and the duty of Methodists towards her." This able preacher and writer is to be transferred from Nismes to Paris, where, as editor of the *Evangeliste*, he will have access to the earliest information on all questions affecting the progress of religious liberty and evangelical enlightenment. It is stated as a proof of the readiness of Frenchmen to receive scriptural instruction that a single inhabitant of Paris who, during winter, distributed five hundred New Testaments among the working men of his own quarter, met with but one refusal of the boon. Meanwhile the question of "processions" seems to be the order of the day. The great cities are, one after another, interdicting those sacerdotal displays along the public way. Instructions have been sent out by the Ministries of the Interior, War, and Marine, to the civil prefects, generals in command, and maritime prefects to abstain from the old practice of "inviting the functionaries under their orders to assist at such processions;" the Home Minister, in particular, intimating that such functionaries as think it their duty to attend them must do so in their private names and without wearing official uniforms. It appears, however, that no order has been issued against obliging Protestant soldiers to form part of the guards of honour on those occasions; whereas, says the *Evangeliste*, "it is time our soldiers were left free to obey only the inspirations of their consciences."

THE SYNOD OF THE FREE CHURCH OF THE CANTON DE VAUD met recently at Lausanne. There was a large attendance of members. M. Pastor Bonar was elected President, and preached the opening sermon. A deputation was received from the Free Church of Scotland. The deputies were the Rev. Dr. Thomson, of Paisley, and the Rev. A. T. Buscarlet, who were very cordially received, and their addresses attentively listened to. The reports that were read were of a very interesting character. The report of the Synodal Commission was very full and elaborate, embracing the whole field of the Church's operations. It showed that though the number of members in the various congregations, about 4,000, remained much the same as last year, yet that the labours in both the home and foreign mission fields give tokens both of blessing and promise. Reference also was made to the inadequate provision which exists for the support of the pastors, and the necessity for urging increased liberality. The

report was unanimously adopted in the usual way, by a show of hands; after which some verses of a hymn were sung with great heartiness by the large congregation, and one of the number was called upon to offer up prayer. This seems to be the invariable practice at the completion of each part of the business. The report of the Committee on Evangelization was also a very interesting one. The Church maintains evangelists in seven different parts of the world, not only in the Canton de Vaud, but also in French Savoy, and in the Transvaal, amongst the Magwamba, in South Africa, where their mission costs about £1,000 a-year. Last year, also, five pastors, after completing their studies in the theological hall, were ordained, of whom three were Spaniards, now earnestly at work in Spain. At present the number of students is twenty-six, and part of their preparation for future work is evangelizing in the neighbourhood and teaching Sabbath-schools. A proposal to delay filling up vacant charges, on account of the inadequate means of support, gave rise to a lively and interesting debate. A motion was made to diminish the number of pastors, or to combine two or more of the charges under one pastor, but it received very little support, and was summarily rejected. The very proposing of such a motion is an indication of the need of help from without, as well as of greater efforts within the Church to develop more fully the liberality of the members. The whole proceedings of the Synod were not only most orderly, but also deeply interesting. The members listened with the greatest patience to every speaker, and gave no indication either of approval or the opposite. There was uniformly a large attendance of the people, who manifested the warmest interest in the various discussions.

BISHOPRIC OF JERUSALEM.—Canon Tristram having felt compelled to decline the Premier's offer of the see of Jerusalem, vacant by the death of Bishop Gobat, the appointment has been conferred, upon the recommendation of the Earl of Shaftesbury, upon the Rev. Dr. Joseph Barclay, Rector of Stapleford, Herts. Dr. Barclay is well acquainted with Hebrew, Arabic, and German, and has translated and commented on parts of the Talmud. Dr. Barclay has already spent ten years in Jerusalem as Incumbent of Christ Church and Examining Chaplain to the late Bishop Gobat, and possesses a large amount of valuable Oriental experience.

THE "OLD BELIEVERS" IN RUSSIA.—It is announced that the large body of dissenters

from the Orthodox Church, who are known as Old Believers, hitherto not recognized, and practising religious rites under official ban, are to have entire liberty of worship, and to be allowed to build churches, become members of city guilds, and engage in industrial and commercial pursuits, hitherto forbidden. By these reforms 12,000,000 of Russian subjects will be relieved from their disabilities.

**MR. SPURGEON'S COLLEGE.**—The last report of Mr. Spurgeon's Pastors' College states that by its efforts no less than fifty-three chapels have been called into existence in and around London, many of which are living centres of earnest agencies designed to

reach the various classes of the population. Apart from the preaching of the Gospel of Jesus Christ, the men of the Pastors' College are nothing; but herein lies their strength and their glory. Added to the work of creating churches, Mr. Spurgeon mentions what he considered the more difficult task of reviving others. In some instances churches have been saved from utter extinction, and have renewed their youth, under the inspiring ministry of the College men. The prosperity of other churches has also been perpetuated, and their usefulness extended. These, with the above-mentioned, make a grand total of eighty-five.

## Literature.

*The Later Evangelical Fathers.* By M. SEELEY.  
London: Seeley, Jackson, and Halliday.

A CENTURY will have elapsed, at the close of the present year, since John Newton left Olney for London and became Rector of St. Mary Woolnoth. He owed his appointment to that influential post to the noble-minded John Thornton, who, during a portion of his life, at least, had the reputation of having "a larger sweep in the City than any man." Thornton heads the procession of the "later Evangelical fathers" who, by the narration of their lives, seem to pass before us in these attractive sketches. Of "Thornton the great," as Cowper called him, who not only sat in Parliament, but had three sons sitting with him in the House at the same time, we know too little. But enough is known to warrant all that is here said of him, including Sir James Stephen's description of the man as "a merchant renowned in his generation for a munificence more than princely." The story of John Newton's remarkable life follows that of Thornton. Both born in the first quarter of the last century, they were fast friends, and each served his generation long and well. In the second quarter of the century were born William Cowper, John Scott, and Richard Cecil; and accordingly one chapter is devoted to the life and influence of the amiable but afflicted Evangelical poet; another to the work wrought and the position occupied by the diligent Evangelical pastor and commentator; and a third to the powerful ministry of the gifted Evangelical preacher—"the one clerical genius of his party," as Bishop Wilberforce called him. As in the case of Thornton, we long to know more of Cecil, and but for himself, we might. "A few of his sermons," we are here told, "were published, and they have been regarded as perfect models. He also at various times wrote a great deal, and had at one time

many MSS. intended for the press; but when his health failed, he enjoined his wife to burn all after his death; and she, finding nothing less than a promise would pacify his agitated mind, was obliged reluctantly to give it, making one exception, to which he agreed." Yet Bishop Daniel Wilson, who knew him well, remarked that no one could form an adequate notion of his powers as a public speaker from his printed sermons. There were occasions on which, the Bishop tells us, he displayed such "a comprehension of mind, a native dignity, a sublimity of conception, a richness and fertility of imagery, which captivated and astonished his audience." The third quarter of the century gave birth to William Wilberforce, Charles Simeon, Henry Martin, and Josiah Pratt. The careers of these eminent men are traced in the remaining pages of the work. It is seen how, with diversities of gifts, there were diversities of operations, but how each man, working in accordance with his native powers and mental tendencies, performed the task given to him by the same common Master, the whole conducing to one beneficent design. Thus is here traced the origin of the Church Missionary Society and other movements with which the term Evangelical has become indissolubly associated. The review of the past presented in these pages, while it may well suggest encouragement, in looking at what has been achieved, should surely quicken afresh the zeal and devotedness of those who are called to sustain the labours which the "later Evangelical fathers" originated. Miss Seeley herself has done a good work in thus bringing into a small compass so much of importance and interest in the religious history of the last century, which might remain unknown to the present generation if it had to be sought over a wider area. She disclaims any attempt at impartial criticism

of the men of whom she writes, and whose names have been, as she tells us, from her earliest years the names of Fathers in the Church. But if we have not criticism, we have, instead, what is even better—that insight into character which arises from warm sympathy with the aims of some of the noblest lives ever lived, from an accurate appreciation of the work which the men in question accomplished, and from an ever-present recognition of the fact that they were but instruments in the hand of the great Lord of the vineyard, who assigned to each his appropriate place therein, and enabled him to fulfil its specific duties. On the whole, this volume may be pronounced to be at once of much present interest and permanent value.

*The Approaching End of the Age Viewed in the Light of History, Prophecy, and Science.* By H. GRATTAN GUINNESS. Second Edition. London: Hodder and Stoughton.

THE leading features of this work we described to our readers in a notice on its first appearance. (*Evan. Chris.*, 1878, p. 214.) In several respects, however, the present edition appears to be an improvement upon its predecessor. It has not only undergone revision and correction, but contains additional matter, some portion of which is of much historical interest. Thus, there is now added a complete calendar of the "Times of the Gentiles," showing, in unbroken sequence, the main events from the beginning of the Babylonian monarchy to the present day. This calendar gives the names of the various monarchs of different dynasties, who have succeeded each other in the headship of the four great empires symbolized by the fourfold image of Daniel, together with their respective dates, and the leading events of the history.

*The Christian: being a Course of Practical Sermons.* By SAMUEL WALKER, B.A., Curate of Truro. Twelfth Edition. Edited by THOMAS GREENE. London: Hamilton, Adams, and Co.

CANON RYLE, in a sketch of the life and ministry of Samuel Walker, of Truro (reprinted from his "Christian Leaders of the Last Century"), remarks upon the favourable impression of Walker's powers as a preacher which he has received from his published sermons, among which he names those contained in this volume. "For simplicity, directness, vivacity, and home appeals to the heart and conscience," says Canon Ryle, "I am disposed to assign them a very high rank among the sermons of a hundred years ago. It is my deliberate impression, that if he had been an itinerant, like Whitefield, and had not confined himself to his pulpit at Truro, he would probably have been reckoned one of the best preachers of his day." These sermons have all

the characteristics attributed to them in the quotation we have given above. The topics of which they treat are the cardinal truths of the Gospel; the sinfulness, misery, and helplessness of man; the power and love of Christ; the nature and operation of faith in Christ; and the character and results of the change wrought upon the heart by God's regenerating and sanctifying grace.

*The Upward Gaze.* By AGNES GIBBERNE. London: Seeley, Jackson, and Halliday.

A SERIES of devout meditations—or rather a meditation, divided into sections—on the person and work of the Redeemer. The whole is so arranged as to present a brief portion for each day throughout a month. Believing that there is a tendency in some of the works which are now issued, on the Christian life, unduly to foster introspection or self-contemplation, the authoress says but little about personal experience, except to lead from self to a more constant "looking unto Jesus." Scriptural in its teaching, and practical in its aim, the thoughtful perusal of this little book can scarcely fail to promote Christian edification.

*Ward and Lock's Pictorial Guide to London.* London: Ward, Lock, and Co.

A MANUAL which will afford to strangers to the metropolis an easy and agreeable introduction to a knowledge of its chief public buildings, thoroughfares, and objects of interest. Nine routes, in order to see London in its length and breadth, are marked out and described for the benefit of the visitor; and the means of railway transit, and omnibus, tram-car, and steam-boat accommodation, are explained intelligibly and in detail.

*The Rightful Claim of Foreign Missions.* By an Elder. London: James Nisbet and Co.

A REPRINT from the *Catholic Presbyterian* of an article in which the writer shows how wide is the difference between the theory and the practice of professing Christians in respect of foreign missionary enterprise as compared with the work of the Church at home. He maintains, first, that "the home churches might well agree to put a stop to church building;" and next, that "home mission work needs to be put on an entirely different footing." In conclusion, he writes: "I appeal to men familiar with the Word of life, competent to discern its meaning, capable of interpreting the purpose of Christ in relation to the nations of the world; and I invite them to take for their text this thought, and to seek to impress it upon the membership of their churches—our personal service for the perishing at home, our costliest offerings for the perishing abroad."

# Evangelical Alliance.

## THE BASLE CONFERENCE,

AUGUST 31, AND FOLLOWING DAYS.

There have been some modifications in the programme and arrangements for the approaching General Conference. It is very desirable that those who may intend to visit Basle on the occasion should, without delay, communicate with the Secretaries of the Alliance, 7, Adam Street, Strand, London. Cards entitling to reduced railway fares, and also to admission to the various meetings, are supplied to all members and friends who may apply for them. The hotel accommodation, at reduced rates, has been largely appropriated, but is still available for a few other friends. For those who intend to make use of Prince Bismarck's concession, it may be necessary to repeat that they should take the Great Eastern return ticket to Antwerp, then proceed to Metz, where they will obtain a single journey ticket for Basle. On presenting their Alliance credentials, this ticket will be stamped by the officials, so that it can be retained for the return journey, which will then be free from Basle to Metz.

Messrs. T. Cook and Son issue tourist tickets and hotel coupons for those who may wish to make circular tours from Basle; but it is advisable to secure these tickets before leaving London.

Those who do not receive tickets of admission to the various Conference Meetings, etc., should apply, on arrival in Basle, at the Alliance Office, Vereinshaus, Nadelberg 6.

## PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, July 10; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered by Mr. Lockhart Gordon.

### NEW MEMBERS.

The following persons were unanimously admitted to membership:—

William Atchison, Esq., London.  
 Mrs. Blackwood, London.  
 Mrs. Aggs, London.  
 The Rev. J. Dunlop, London.  
 Miss Thomas, Blackheath.  
 Miss Amy Stileman, Blackheath.  
 Colonel Anderson, Blackheath.  
 Mr. and Mrs. Dru Drury, Blackheath.  
 Mr. and Mrs. Allsup, Blackheath.  
 Admiral Sir Crawford Caffin, K.C.B., Blackheath.  
 Miss Caffin, Blackheath.  
 Miss Bertha and Miss A. Caffin, Blackheath.  
 Miss M. L. Gillespie, Blackheath.  
 Colonel Macqueen, Blackheath.  
 Colonel Foster, Woolwich.  
 The Rev. Alan H. Watts, Greenwich.  
 G. H. Pole, Esq., Cambridge.  
 Miss Hester Bellingham, Houth.  
 Miss Henrietta Bellingham, Houth.  
 The Rev. W. Shillito, Newport.  
 The Rev. James Renny, Cardiff.  
 The Rev. D. Kennedy, Cardiff.  
 The Rev. James Smith, Cardiff.  
 Miss Hopkins, Cardiff.

S. Campbell Cory, Esq., Cardiff.  
 — Francis, Esq., Ilfracombe.  
 The Rev. W. S. Seaton, Ilfracombe.  
 N. Vye, Esq., J.P., Ilfracombe.  
 The Rev. D. Robertson and Mrs. Robertson, Norwood.  
 R. F. Horton, Esq., B.A., Oxford.  
 The Rev. Richard Solomon, Carmarthen.  
 George Stephens, Esq., Carmarthen.  
 T. Batstone, Esq., Carmarthen.  
 D. N. Jones, Esq., Carmarthen.  
 Mrs. Morgan, Carmarthen.  
 The Rev. Thomas Gibson Seymour, Bath.  
 The Rev. William Austin Smith, Bath.  
 The Rev. Frederick Beckley, Bath.

### WEEKLY PRAYER-MEETING.

Mr. Matheson proposed that the weekly meeting for prayer, which has during the past three months been held in the Council-room, should be officially recognized by the Council, and that not only members of the Alliance, but brethren known to members, should also be invited to attend. Further, that at these meetings special prayer should always be made for the promotion of union among Christian workers in this country, and for the power of the Holy Spirit in greatly increased measure to rest upon all such labourers in Christ's service. Approved.

### NEW MEMBERS OF COUNCIL.

It was resolved that the Rev. Canon Fleming and Dr. E. B. Underhill be appointed members of this Council.

## MEETINGS.

Major-General Field reported a drawing-room meeting having taken place at the residence of Mrs. Hitchcock, Norfolk Crescent, on the 19th of June, which was well attended. An address was given by General Field on the Principles and Work of the Alliance, and several other friends advocated its cause.

A very influential lawn meeting was also held on the 30th of June, at the residence of Sir Crawford Caffin, K.C.B., in the interests of the Alliance. It was largely attended, and addresses were given by the Rev Mr. Bucke, Vicar of Lee, and by Major Malan. General Field, as Secretary, also gave information as to the principles, objects, and work of the Alliance.

Mr. Arnold reported that he had attended meetings, for the second time, in South Wales.

At Cardiff, a drawing-room meeting had been held again at the house of R. Cory, Esq.; the attendance including clergymen and ministers of various denominations. In the evening a public meeting was held in the Town Hall, the Mayor presiding. At both meetings much interest was evinced in the work of the Alliance, and many additional members obtained. A meeting was again held at Newport (Mon.), in the Rooms of the Young Men's Christian Association.

Mr. Arnold had also attended meetings in Ilfracombe. A branch was formed on the occasion of his visit last year, and a weekly united prayer-meeting established, which has been continued with increasing interest ever since. In connection with the present visit, a sermon on Christian Union was preached in the Church of St. Philip, by the Rev. J. M. Hawker, Treasurer of Exeter Cathedral, to a numerous congregation. In the afternoon a garden party was given by John Howland, Esq.; and in the evening a public meeting was held in the Town Hall, presided over by N. Vye, Esq., J.P. There was a large attendance, and an increasing interest manifested in the work of the Alliance. Many new members were enrolled.

It was resolved that the best thanks of the Council be presented to Admiral Sir Crawford Caffin, to Mrs. Hitchcock, to R. Cory, Esq., of Cardiff, and to John Howland, Esq., of Ilfracombe, for their kindness in convening meetings at their houses in behalf of the Alliance, and to the Rev. Treasurer Hawker for his admirable sermon, preached in Ilfracombe.

## FINANCE.

The Finance Committee submitted cash statement for the eleven months ending May 31st; and in view of the closing of the financial year, Auditors were appointed.

## SOUTH LONDON SUB-DIVISION.

The monthly social meeting for June was held at the residence of Edward Bailey, Esq., Leigham Court Road, Streatham.

Among the visitors present was the Rev. Dr. Schaff, of New York, who expressed his conviction that the indirect influence of the Evangelical Alliance was great, as well as its direct influence. He considered that its principles were embodied in the constitution of the Bible Revision Company, sitting at Westminster, composed of bishops and other dignitaries of the Church of England, and ministers of various Nonconformist bodies. The American New Testament Translation Committee, consisting of representatives of different denominations of Christians, were conferring with the English Company, and this was a result of the Conference of the Evangelical Alliance held in New York, which produced a happy effect upon the whole American community. Inspiration and encouragement for every good work went out from that Conference, and he hoped the Evangelical Alliance would again hold a Conference in the United States. Another

result of the New York Conference was an agreement with reference to the exploration of Palestine; the Americans taking the east and the English the west of the Jordan. A new map is now in preparation. He considered the Bible the best commentary on Palestine, and Palestine on the Bible. All its allusions to scenery and customs and modes of travelling were founded in fact and truth; so that even Renan called Palestine the Fifth Gospel. The Evangelical Alliance makes it possible for Christians to work together in different fields. Again, referring to Bible revision, he said bishops and deans, Methodists and Baptists, were working harmoniously together, not to produce a new translation, but to bring the English version nearer to the mind of the Spirit, retaining the idiom and aroma, but bringing it up to the standard of the Greek and Hebrew; and he considered that, if accepted, the new translation will be the greatest monument of the spirit of union. Their desire is to insure its reception by the 40,000,000 of English-speaking Americans, as well as by the English themselves. He

referred to the wonderful material progress of the world since the invention of printing, the discovery of America, and the Reformation. By railroads, telegraphs, and steam, the whole world has been brought into closer connection; and he trusted there would be corresponding advancement in all that pertains to religious life; Christians being

brought nearer to the Cross in prayer, where all differences were solved; and the nearer we are to Christ the nearer are we to each other.

After a few words from the Rev. Dr. Stanton (Cincinnati), the Rev. E. G. Porter (Lexington, U.S.), and by Major-General Field and Mr. A. J. Arnold (Secretaries), the company adjourned for refreshments.

#### IRISH BRANCH.

A meeting of Council was held on July 15; the Right Hon. William Brooke in the chair.

The following persons were unanimously admitted to membership: The Rev. Dr. Fuller, the Rev. J. T. Waller, the Rev. F. K. Bird, John Blakeley, Esq., and Miss Lunel, Dublin; Major Ward, R.A., the Rev. R. Hazelton, the Rev. T. H. Smithers, and J. Wilson, Athlone; Alexander Elliott, the Rev. J. Carson, and J. Harpur, Esq., Ballinasloe; Alexander Moon, Esq., Galway; Richard Joynt, Esq., Benjamin Johnston, Esq., Samuel Walker Hume, Esq., and William Thompson, Esq., Ballina.

The Secretary reported that, in company with the Rev. J. K. Latham, B.D., Rector of Wexford, he had recently visited the West of Ireland as a deputation from the Alliance. Public meetings had been held in Athlone, Ballinasloe, Galway, Clifden, Westport, Ballina, Enniscrone, and Sligo. Considerable interest had been manifested, in the various places, in the objects and work of the Alliance, and a number of persons expressed their wish to be admitted to membership.

A unanimous and cordial vote of thanks was passed to Mr. Latham for his valuable services in advocating the cause of the Evangelical Alliance.

The Secretary submitted the report of the examinations which had been held throughout Ireland in April last, in connection with the scheme for promoting the study of Christian Evidences and Protestant Theology. A fourth prize and a second class certificate had been gained in the senior grade by candidates from Belfast. Second, fourth, and fifth prizes, nine first class and fourteen second class certificates were gained by candidates from other parts of Ireland. Three prizes were given in the department of Protestant Theology.

Satisfaction was expressed at the success which had been attained, and it was hoped that the effort to promote the study of these important branches of Christian truth would be still more widely extended in the ensuing year.

The examinations in Christian Evidences were held in connection with the Christian Evidence Society of London, and were open to candidates from all parts of the United Kingdom. As it is the first year in which classes have been established generally throughout Ireland, no candidates came forward for examination in the senior grade except from Belfast.

#### RELIGIOUS INTOLERANCE IN SPAIN.

The following letter, which has been lately received from Spain, will call forth sympathy towards brethren who are exposed to much persecution in their endeavours to carry the Gospel to their benighted countrymen. In Vigo, in Galicia, two missionaries are labouring, and with reference to them the *Globo*, a newspaper published in Madrid, states: "We are informed by a correspondent in Vigo that two Protestant pastors, Messrs. Blamire and Wigstone, residents of that city, having hired a house in Morgadenes for the purpose of preaching there, were confronted on the road to that place by a crowd of more than 150 men, at whose head were three priests, one of whom burst upon them with fierce threats and abuse, telling them they

were not wanted in the country, and would get into difficulty if they persisted in preaching there. They made no reply, and went quietly on their way till they heard a report of a gun, which appears to have been a preconcerted signal. Immediately a volley of stones was poured upon them, several of which hit and wounded them. They ran, the crowd pursuing them with yells and showers of stones till they reached a coach which was waiting for them, in which they escaped."

Commenting on these violent proceedings, the *Globo* adds: "The fanaticism of certain people, stirred up by the selfish interests of those who wish no competition, may bring us into serious trouble. Moreover, the Pro-

testant pastors who return to their country are looked upon as missionary heroes, and are admired as much for their bravery and their sufferings as those who return from the interior of Africa."

The writer of this communication further states that "fanaticism appears to be aroused to new venom in various parts of the country. The day before yesterday I went to the town of La Lueza, in the province of Zaragoza, talked with various people about the Gospel, and distributed tracts. In the afternoon I noticed that several of the people seemed afraid of me, and some refused tracts, which none had done in the morning. Having finished my work, I started to walk across the fields to the railway station, six miles away. When about a mile on the way I noticed the priest of the town, accompanied by two other men, walking very rapidly by a shorter road to intercept my path. They faced me at the ford of a stream, and as soon as I came up the priest burst upon me with fury, actually foaming at the mouth in his rage. 'What right have you to bring your poison to this town to destroy the souls of my flock? Don't you know that you have been breaking the laws of Spain, which forbid all public manifestation of your damnable heresies?' The two others, who assumed to

be officers of justice, the Alcalde (mayor) and a policeman, I suppose, joined in here. 'You are a criminal; we take you into custody, and you shall return with us immediately.' I told them that talking of the Gospel in private houses and giving tracts had never been interpreted in the Spanish courts as public manifestations contrary to the religion of the State; but if they wished me to return to the town with them, I should be happy to do so, as it would give me further opportunity to speak there of the Gospel. They were greatly taken aback at my readiness to go with them, and concluded that it would not be best; said they would let me go this time, but that if I dared to set foot in their town again they would give me the severest punishment. They then said I must sign a written promise never to propagate my doctrines there again. I assured them I should promise nothing of the kind, and went on my way rejoicing, while they repeated their threats in case I ever dared to come again. There are a few in that village who have learned the Gospel in France, but I was not able to see them, as they were all away at work in the harvest fields. They have probably never before seen a foreign Protestant in their village."

### EVANGELICAL WORK IN MEXICO.

City of Mexico, May 1, 1879.

*Evangelical Christendom* is a regular and welcome visitor at my Mexican home. It brings us items of good news from other lands far away, where the blessed Gospel is preached and the religion of Jesus is gaining upon the minds and hearts and lives of the people. Such news we receive with joy, and communicate it to others here for encouragement.

But so far I have seen nothing in your periodical from Mexico. We do not wish to be forgotten in our evangelical work in this republic by our Lord's workmen in other countries. A report or statement was made at a public convention in your country, last October, representing the mission work in Mexico, but the lady making that report forgot to mention the larger part of what has been done. The Protestant Episcopal Church of the United States has contributed largely to the Mexican mission cause, but the other churches have accomplished far greater results. They have devoted themselves very earnestly to establishing schools and preaching the Gospel to the people. Their efforts

have been very successful. And not only have these denominations (Presbyterian, Baptist, Methodist, etc.) the pleasure of seeing the number of their adherents increasing constantly, but the spirituality of religion is more understood, enjoyed, and demonstrated. I recently saw a native Presbyterian minister in a Methodist conference telling of the divine blessing he had experienced, and as he told the story of his conversion tears of grateful joy ran down his cheeks; and with much feeling, others testified to the same experience.

You will see from the *Evangelista Mexicano*, which we now publish in this city, and which I send you, that we have here a "Mexican Evangelical Alliance," which is doing much good. In this the various Presbyterian and Methodist ministers, who constitute the larger part of the Mexican ministry, are united and work together in harmony. They have not been able, however, to persuade their friends of the Protestant Episcopal Church to unite with them, or even to attend their meetings.

The Mexican Evangelical Alliance has a union worship once a month, alternating from





# Evangelical Christendom.

SEPTEMBER, 1879.

## THE MONTH.

ANOTHER Parliamentary Session has closed, and Her Majesty has once more relieved the members of both Houses from their responsible and arduous toils. As regards the actual legislation achieved, it must be acknowledged by candid critics, of whatever party, that no session within living memory has been so barren of result. Of seventeen measures introduced by Government, six only have been placed upon the Statute-book. The session has been, indeed, described by an influential Opposition member as the longest, the dreariest, and the most wearisome within the range of his experience. On that point opinions may differ, and may perhaps unconsciously be coloured by the political or party bias of those by whom they are expressed. Towards the close of the session there has been a revival of the flagging interest of members, a determination to carry certain measures, and an energy and perseverance unwonted for the season, and which, had it been earlier displayed, might have availed to pass into law many of the Bills now included in the annual "massacre of the innocents." But, during the greater portion of the time that Parliament has sat, there has been, from whatever cause, a want of firmness and decision in the conduct of parliamentary business, which, especially considering the majority at the disposal of Ministers, has exposed them to the charge of feebleness and vacillation. It must of course, in justice, be remembered that the present Cabinet was placed in power to arrest rather than to develop legislation of a political complexion, designed to embody the views and aims which are distinctive of the leading parties in the State. At the same time the Ministry have taken credit for the desire and intention to pass various social measures of improvement required by the exigencies of the day; and it is alleged by some that in this respect their performances have each year become fewer and of less account. Perhaps the most important of the Bills which this session have been passed are the Army Discipline and Banking Bills, and of these the former has been materially modified, whilst the latter was not included in the original programme of the Government. Three other measures of importance—the Summary Jurisdiction Bill, the Public Works' Loans Bill, and the Corrupt Practices Bill—were only carried at the session's close. The Cabinet, however, are responsible for their Irish University Bill—a measure of a different character, having important political and ecclesiastical bearings upon the future well-being of the sister island. The enactment of this Bill has, for the present, stayed the schemes of the Romish hierarchy, who have for years been bent upon the establishment of a Roman Catholic University, to which should be affiliated numerous colleges, under their own absolute control, but endowed and supported by the State. The O'Connor Don's project, much to the satisfaction of all Protestants, has been of necessity withdrawn. This, at any rate, is one achievement of the session. That the Romish agitation may be by-and-by revived, is but

too probable, since the scheme of the Ministry can in no sense satisfy the priests; but it is something, and a matter of no small importance, to have stopped its progress for the present.

The Ministry, at the last, have inserted in their Irish University Bill a clause which materially modified its character, and is designed at once to fulfil literally the promise to the Protestants and Voluntaries that no Romish University should be endowed, whilst it pacifies the Romanists by holding out to them the prospect of an annual parliamentary vote for scholarships and fellowships. The conduct of the Cabinet in this matter reminds us of the anticipations of Earl Granville, who, on the introduction of the measure, charged the Government with not having fully shown their hand. There was no reason, save the fear of imperilling the Bill and alienating the Protestant section of its supporters, why the clause enabling the Senate to prepare a scheme for providing scholarships and fellowships should not have been inserted in the Bill as it originally stood. The measure, as it now stands, is a compromise which unsettles much and can settle nothing finally.

The Convocation of York follows in the wake of that of Canterbury. Although differing on some points of the proposed alterations in the Rubrics, both the Northern and Southern Convocations are agreed upon the far more important matter of the Bill, which it is hoped Parliament may be induced to pass, virtually divesting itself of its own right to legislate in Church affairs, in order to confer that right on Convocation! This result was to be expected. Nothing could be more in consonance with the aims of those who regard the clergy as the sole interpreters of the Church's doctrine, and the exclusive possessors of authority to regulate her practice. No alteration of Rubrics can of itself be of half the moment of a legislative act which shall practically endue the clergy with the freedom which independent religious communities enjoy, whilst they yet retain the prestige, endowments, and privileges of a Church in full connection with the State. Both Houses of the Convocation of Canterbury, after discussion, have agreed upon an address to the Crown, presenting the alterations which they have suggested in the Rubrics, but adding that they do not invite the sanction of Parliament to these changes until the Bill which they purpose submitting to Her Majesty shall have passed into a law. In the Convocation of York, the Upper House, by successive divisions, refused to sanction any alteration with reference to the Athanasian Creed, either in the rubric or by making the use of the Creed optional. In the Lower House, in relation to the Ornaments Rubric, a resolution was adopted analogous to that passed at Westminster, prohibiting the use, by the clergy of each diocese, of any vestments forbidden by the bishop; but this resolution was rejected by the Upper House. Matters in this respect consequently remain *in statu quo*. On these two points, therefore, the decision of the Northern differs from that of the Southern Province, but their essential unanimity is manifest in the final resolution adopted by the former—that any legislation founded upon recommendations for the alteration of the Rubrics “should be effected in the manner provided by the draft Bill agreed to by the Convocation of Canterbury.” However much, therefore, Convocation may be divided against itself; however, and to what extent, the Northern Province may differ from the Southern, or either House, in each province from the other,—its members agreed that the initiative of all Church legislation, and all discussion upon such legislation, should be withdrawn, if possible, from Parliament, and the affairs of the National Church administered, so far as may be, free from all control or intervention by the nation's representatives. As we have already said, we do not believe that any Parliament, however willing some may

think it to resign its privileges, or but lightly to esteem their exercise, will ever consent to such an abdication of its authority as this.

Those who take the trouble to peruse the draft of the "Rites and Ceremonies Bill," laid by the Bishop of Carlisle on the table of the House of Lords, will not accuse us of exaggeration in our estimate of its character and aims. It professes to be an Act simply for the regulation and amendment, from time to time, as circumstances may require, of the rites and ceremonies of the Church. Although designed to have force in the Channel Islands and the Isle of Man, it is not intended to apply to Wales! It provides that from time to time Convocation may lay before Her Majesty in Council "schemes" for alterations of and additions to the rubrics and directions in the Book of Common Prayer, and for providing additional services and prayers for public worship. These "schemes," *should Her Majesty see fit*, are to be laid before both Houses of Parliament, if sitting, and if not sitting, within twenty-one days of the beginning of the session next ensuing. Should Parliament, within forty days after the scheme shall have been laid before it, request Her Majesty to withhold from it her assent, no further proceedings in respect of it shall be taken *during that session*; but if no such exception to the change proposed be offered, the Queen may forthwith make an order in Council ratifying the said scheme and giving it the force of law. Such orders when made shall be gazetted, and shall thenceforward be as valid as if the subject-matter thereof were included in and enacted by this Bill. These are the main provisions of the measure, and they are certainly both instructive and significant. Why, we may first ask, is Wales excluded from the operation of the Bill? Why, we next inquire, is Her Majesty in Council invested with the power to put her veto at once and for ever on the "scheme"? And if she have not this power, what is meant by the words "if Her Majesty shall see fit"? Again, why, if Parliament shall disapprove the scheme, are further proceedings respecting it to be postponed *for that session only*, and not entirely withdrawn? The investing with the force of law any measure that has never been discussed by Parliament, is of itself sufficiently unconstitutional; but it is even more so to confer upon the Queen alone the power to quash a measure which the bishops and clergy regard as of serious importance to the Church. Nor is it respectful to a Parliament which has once expressed its disapproval of the "scheme" to bring it forward again and again in each succeeding session of that Parliament. Surely, moreover, changes of the importance contemplated, if of necessity for England, are of equal necessity for Wales. The entire Bill, as we interpret it, is foreign to the spirit of the British Constitution, prejudicial to the rights and interests of the laity of the Church of England, and repugnant alike to the principles of justice, common sense, and civil and religious freedom.

The apprehensions of those eminent men, both amongst the clergy and laity, who, twenty-five years since, predicted danger to the Church from the revival, even in a partial form, of Convocation and its powers, have by the recent proceedings of that body been abundantly justified. The course pursued by Convocation in endeavouring to limit the power of Parliament in ecclesiastical affairs to a mere assent to or dissent from its own enactments is, in the strictest sense of the term, a revolutionary course. It reverses all the ordinary modes of procedure in reference to the enactment and repeal of laws; it tends, and is designed, to exalt the power of the clergy, and to make their authority independent of the nation's will. It is but a first step towards that emancipation of the clergy from secular control which is incompatible with their position as ministers of a Church established

by law, and supported by the nation. The questions which, a quarter of a century ago, were put in reference to the revival of Convocation, may, with even greater force, be propounded now, when that body can be judged of by its fruits. Is the authority claimed by Convocation warranted by Scripture? Is the existence of such a Synod needful or to be desired? Is its intervention salutary, is it even safe? We often, too often perhaps, hear the cry of "the Church in danger" when some grievance is to be remedied or some wrong to be redressed, but surely the Church of England, as an outward institution, is in far more danger from within than from without—from its professed friends and even certain of its leaders, than from those who are assumed to be its foes. No enemies to the Church of England can be so powerful or so mischievous as those who would make its continuance incompatible with civil freedom, or who would lay claim, on behalf of its bishops and clergy, to a supremacy which, in the end, could only bring about its overthrow.

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Whilst we write, the public mind is disturbed by serious apprehensions in relation to the harvest. A brief interval of sunshine, which had revived the hopes of our agriculturists, has been followed by a recurrence of heavy rains, gales, and storms, which, resulting in many districts in serious floods, have again awakened the gravest fears in every section of society. It is now certain that the harvest must be late. It is also certain that the quantity will be below the average, taking one district with another. Even, therefore, should the weather be propitious for the next few weeks, the season will be a hard one for the farmers, and agriculture, equally with trade and commerce, will remain depressed. Were it not that both in Canada and the United States abundant crops are found, the pressure of privation on consumers—that is, on the population generally—would undoubtedly be keenly felt.

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In France, the decision on the Jules Ferry Education Bill is for the present postponed, owing to the rising of the Chambers. The Deputies have passed the measure, but the Committee of the Senate to whom the Bill has been referred have eliminated the seventh clause, withdrawing from the clergy and religious orders the control of the education of the people. The report of M. Pelletan to the Senate on the petitions which have been presented wholesale against this Bill, and the mode in which they were got up, shows that the clergy in France, when contending for the interests of "the Church," can be as unscrupulous and mendacious as the Romish priests in any country, and as little concerned as to the means they employ in order to attain their ends.

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There has been a change of Ministry in Turkey—a change by which the Sultan transfers to the old Turkish party, so noted for its opposition to reforms, such power as he himself does not retain. The office of Grand Vizier has been abolished, and the Sultan takes a more active part in the administration of affairs. The hopes of a better government of Turkey—if, indeed, such hopes were ever really entertained—are not the brighter for this change. Our own Cabinet is compelled to admit that the "reforms" stipulated for in the Anglo-Turkish Convention, and guaranteed by the Treaty of Berlin, have not even been begun. Other stipulations of the latter Treaty are in course of execution. The Russians have evacuated Bulgaria, and it is stated that Russia will shortly address a note to the other Powers, pointing out that she has fulfilled her part of the Treaty of Berlin, and insisting that pressure should now be put upon Turkey to compel her to fulfil her part of that engagement. The discontent in East Roumelia clearly indicates that tranquillity in that province

is not likely to be realized until it shall, like Bulgaria, obtain its independence. Meanwhile, Cyprus has been almost denuded of its troops, and one of the latest acts of Parliament was to vote a sum of money for a constabulary force to maintain order in an island which was to cost us nothing, and to be an invaluable military *point d'appui*. Facts like these form a curious commentary on some portions of the Royal Speech with which the session of our Parliament has closed.

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Two documents of importance in relation to the Afghan War and its results have recently been published: a despatch from the Governor-General of India to Lord Cranbrook, reviewing, from Lord Lytton's point of view, the causes of the war, and the circumstances which led to the Treaty of Gandamak, and Lord Cranbrook's reply, in which the views of the Governor-General are repeated and enforced. The objects of the war are stated to have been the exclusion from Afghanistan of all foreign influence, and such a "rectification" of our Afghan frontier as, for the future, to render the exclusion of British influence impossible. These aims are alleged to have been secured in a short space of time, without exciting the hostility of independent tribes, involving India in intolerable fiscal burdens, enkindling permanent animosity against us in the Afghan people, or necessitating any large concessions of territory on the part of the Ameer. The subject of contention between the Indian Government and Shere Ali was the appointment of a British Resident at Cabul; and the power to make such appointment having been secured, that functionary will have the right to nominate British officers to frontier cities and elsewhere, as circumstances may require, to fulfil duties of a kindred nature to his own. These measures, it is added, if carried out faithfully by the rulers of Afghanistan, promise as much security for India on that frontier as we are entitled to expect. Whether the British public will take the same hopeful view of matters as Lords Cranbrook and Lytton, especially in regard to the financial burdens devolving upon India, remains to be determined.

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Whether the South African War is altogether at an end, time alone can show. Sir Garnet Wolseley seems to have concluded that it is, for he is fast sending back the British troops, much against the will of the colonists of Natal and the Cape, seeing that Cetewayo, who fled from Ulundi, is still at large with, as some say, a force of 20,000 men. The policy of Sir Garnet appears to be to ignore altogether the existence of the Zulu king, to assume that he never more can rule the country, and to settle all the terms of peace with the inferior chiefs, amongst whom his territory is to be parcelled out, and who engage to recognize "British supremacy," whatever that may mean. How far such a policy is defensible or just, is another question altogether. Parliament and the country have pronounced unmistakably against any annexation of Zululand; but how far the deposition of Cetewayo, the partition of his territories amongst his chiefs, and their inclusion under a British Protectorate differs from annexation, may be open to reasonable doubt.

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We regret to learn that fears are entertained by Sir George Grey and the authorities of New Zealand of another war with the Maoris, although the Colonial Government is using all possible efforts to avert so lamentable a contingency. The dispute has arisen in respect to certain lands confiscated by that Government from the Maoris at the close of the last war, but which until quite recently they forbore either to occupy or sell. The Maoris having thus, for nearly ten years, remained in undisputed possession, not unnaturally inferred that the confiscation would never be

enforced, and showed signs of discontent when they found the ground advertised for sale and actually in process of measurement by Government surveyors. A European engaged in the survey having been shot by a native, and the murderer screened from justice by a Maori priest or prophet, ill feeling on both sides has been kindled; the natives have warned the Europeans off the disputed land, and have commenced to plough up land indubitably belonging to the colonists. An armed force of the constabulary has been dispatched for the protection of the latter, and warlike stores have been ordered from Great Britain. Till quite recently it was hoped that these measures would avert war, especially as many of the natives protested that they never meant to fight; but late advices state that the settlers having forcibly ejected the native ploughmen, hostilities were apprehended to be imminent. It may be hoped that the rashness of our colonists, ever prone, we fear, to disregard or to think but lightly of the claims of aborigines, will not thus precipitate us into another conflict from which can accrue neither honour nor advantage.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, August 16, 1879.

#### THE EDUCATION QUESTION AND THE PRIESTHOOD.

The legislative measure called, from the name of its author, the Ferry Bill, has been voted by 362 deputies against 159. Since 1875 the higher branches of education have been free; in other words, free faculties of Law, Medicine, and Science have been permitted to exist and flourish beside those instituted by the State. The students pass their examinations for their degrees before a mixed jury, composed in part of professors of the University and in part of professors of independent colleges. The mixed jury is suppressed by the new bill, and all candidates are to be examined by members of the State faculties only, which alone can give diplomas and confer degrees. Free faculties or colleges are not abolished, but they have no power of conferring degrees and diplomas. Now, as such seats of learning can only be established by large and wealthy bodies, the Romish Church alone has used the right, and consequently she alone suffers loss. The clause which occasioned the greatest discussion was the 7th, by which are excluded from teaching the members of all unauthorized religious orders. The most known, the most numerous, and the most obnoxious of these is that of the Jesuits. The clause passed by 330 votes against 185. The batteries are being prepared and strengthened on both sides for the day of discussion in the Senate. Public and private libraries are being ransacked, hidden

things are being dragged forth to light, and the battle will again rage fiercely. New journals arise like mushrooms, or rather fungi; materialism, scepticism, and atheism run wild, and enter every avenue of family life. The difficulty is that the greater portion of the people are not able to separate religion from Ultramontaniam; Christianity is only known through the priest, and that priest is usually a Jesuit.

#### INFIDELITY AND PROTESTANTISM.

In reality, freethinkers are as hostile to Protestant Christianity as they are to Catholicism, and the more so in proportion to the fervour which may actuate it; it is but when it serves as a half-way house that they consent to leave it alone for a time, especially if they see it ensnared in ecclesiastical cobwebs or party broils. Were it energized into life and warmth and zeal, it would be openly and boisterously identified with Jesuitism, and held up to the same scorn. On the other hand, Protestantism has always been coupled with atheism by priests and their followers; and while women go to the confessional, the Jesuits will still reign. A pert and bright weekly, called *La Femme de France*, is making itself of consequence by its not always unseemly articles in behalf of woman and her rights. It is written by women, and hitherto has left religion alone, although its tendency is sceptical.

#### DANGERS FROM COMPROMISE.

While French statesmen and journalists are repudiating the "doctrines of lies" and insincerity of the Jesuits, a journal hints that

they forget that the general tone of society is drawn therefrom. The tendency to shut up religion in the sanctuary, and so avoid the clash of parties—to give education up to a worldly policy and wisdom which will keep the peace and do the agreeable to all religious or irreligious opinions,—is the fearful danger at present. Many are the Protestants caught in this snare. The Church of

#### FATHER HYACINTHE

bids fair to cease interesting the public. Bishop Herzog, from Switzerland, came to confirm six candidates for the Lord's Supper, and attracted, however, a large number of spectators. Two Church of England ministers, in their surplices, took part in the Communion. But French Protestants are keenly feeling their mistake in joining and supporting by pen, press, and purse, a man who now seizes every opportunity of preaching against Protestantism.

#### THE FRENCH MISSIONARY SOCIETY

has had the joy of seeing its debt of 60,000 francs at length cancelled by private subscriptions. Its missionaries are called to increased labours by the wonderful openings in Africa. The Minister of Marine, Admiral Jauréguibéry, has done justice in Tahiti, where the monks and priests had the enjoyment of large Government stipends, while the Protestant pastors, who have the vast majority of the people and children, and consequently of the work also, had next to nothing. The scales have been reversed, and salaries are now given to the real workers.

#### THE MISSION INTERIMURE

is so short of funds that, just at the very time when additional men and means seem so intensely called for, it has been obliged to relinquish the services of two of its most efficient itinerating evangelists.

The Protestants of Belleville have opened their new and handsome church, given by the city of Paris.

The late cold season has greatly increased the sufferings of our

#### BRETHREN OF THE HIGH ALPS.

A letter recently received contains the following statement: "We preserved and hus-

banded our hay as much as possible, but the long winter made it necessary to buy more, and when it was gone, to give the corn we had left; after which straw was our only resource, with old grass, which we went to seek in rocky passes, where it had passed the winter under the snow. We have all of us lost, on an average, at least the third—a more recent account says the *half*—of our cattle. Our barns and storehouses are exhausted; we take our sheep out, but the grass is not sufficient in quantity to strengthen them, and they have not vigour enough to return at night, and many, from weakness, fall down the precipices. The corn has been carried away by avalanches, or rotted by the snow; much of our available land has been ruined by the stones brought down by the avalanches. Wheat has failed for *seven consecutive years*, but this year is the most terrible. . . . Each year families go down and live in villages entirely Roman Catholic, young people intermarry, and whole families are lost to the Protestant faith. . . . If some means is not found for securing emigration on a satisfactory basis, it is more than probable that in the next generation Dormilleuse will be forsaken, and the Protestants dispersed in the midst of the Roman Catholic populations lower down. About fifteen families have resolved to emigrate to Algeria, if no other resource present itself. Two men are going thither with a pastor, to make inquiries on the subject."

These populations—driven up to the sterile "Alpine mountains cold" in days of yore by persecution—revived by the ministrations of Felix Neff, evangelized to this day by faithful men, are a most interesting portion of the French population. What a heart-stirring, glorious work it would be for one or more affluent Christian men to take their case warmly to heart, and rescue them, by enabling them to preserve their life, faith, and testimony! It would be worth a few years of one's life and much of one's fortune to snatch these descendants of the martyrs from extinction as a Protestant community. Every information might be obtained from M. de Casanova, 8, Rue Sala, Lyons.

## SPAIN.

### EVANGELICAL WORK IN ANDALUSIA.

BY THE REV. HENRY R. DUNCAN.

[Concluded from p. 235.]

I must now give an outline of the Seville itinerant work, with a few of the more interesting details.

#### SAN LUCAR LA MAYOR AND ESPARTINAS.

Señor Alonso set out in a bad chaise with several others bound for San Lucar, as they could not obtain seats in the Huelva diligence.



The road was heavy and bad, and when pretty well on their journey a wheel broke and they were capsize, with no hurt to any beyond some slight bruises. They were thus obliged to walk to the next town, Espartinas, and put up there in a posada. This unexpected opportunity was hailed with delight by Alonso, who spent that evening chasing away the bad humour of his disappointed fellow-travellers with the preaching of the joyful news of salvation to them, and the people of the posada and several others who joined the group. Early next morning they started for San Lucar, where, in the hours that Alonso passed there, he preached Christ and prayed, in two small meetings in different houses. The message was gladly received. An old retired military man attended one of them, and Alonso noticed with pleasure that he had his Bible with him, and looked up and followed the reading of all the passages quoted. At the end he shook hands and withdrew. He seemed a pious man, and Alonso learned that he lived very sparingly on a very small pension, had very few acquaintances, and was never seen in the Romish churches. A month later Alonso revisited these two towns, and was well received. But he missed the old military man. On inquiring he found that he was seriously ill in bed. He visited him, and was received by him with great joy. They talked long together of the kingdom of God, and salvation by Christ. It transpired that in 1848 and subsequent years he had been in Switzerland, and there had embraced the Gospel. He was much comforted by this visit. He said, "Faith is my support; I now neither seek nor hope for anything here below; the Lord will give me the crown of life."

#### ALCALA.

Señor Abeza has had several interesting meetings here in the town, and a country house, where the owner gathered his labourers together to hear the message which he brought. Alonso has since that visited the place again, and found a good opportunity of giving his message beside the chapel on the Castle-hill, the text being the indulgences offered to those who visited the chapel and recited prayers. Also in a house near the town, where a little gathering was improvised.

#### CASTILLEJA

has also been revisited. Passing through the streets, a man called Alonso into his house, and told him that, having read a tract which he had on a previous visit given him, he had attended his service one night in Seville, and was much pleased, and agreed with all he

heard. Being poor, he was unable to buy a Bible, but a neighbour had lent him one, and he had been reading it with much pleasure, though there were some things which he could not understand. Alonso asked what they were, and spent a long time explaining them. The man was so delighted with the explanations that he would not let him leave, but called in others, saying, "Come, come, this is indeed the truth, and not what the priests teach." Alonso spoke here for about an hour to the improvised meeting, and prayed with them.

He has added now to the towns of his circuit

#### TOCINA,

a town of 1,400 or 1,500 inhabitants, some three kilometres from its station on the Cordoba line, the junction for Merida, which gives it a certain importance, as many travellers and traffic agents pass through it. In the posada Alonso found a company composed of three men from Ecija, some muleteers from Pedroso and Cazalla, and a young priest passing the night there on his way to Cazalla. It was extremely cold, and all gathered round the fire. One of the Ecija men was full of jokes, and he directed a heavy fire of them about religion on the priest, stating that he was an unbeliever, and that the priests themselves had taken from him all wish to believe. The priest at first remained silent, but, forced at last to speak, he tried to defend himself so unfortunately that he left religion undefended to shield Romanism. Thereupon Alonso took the matter up, having watched his opportunity. This intrusion in what had almost become a personal question surprised them all, and the more as none of them knew who or what he was. The Ecija man said, "Are you going to defend the priests too?" "No," he replied; "I am neither going to defend nor to attack them; I only do without them, and pity them. What I have to defend is Christianity, which you have combated, and the priest has been unable to defend. I am not going to speak in the name of a class, nor yet in that of a church, much less in that of the Church of Rome; I am only going to speak in the name of a book which is for me the only authority in these matters—the Bible; here it is," taking it from his pocket. The priest eyed him fixedly, and as if frightened, and directing himself to him, Alonso continued: "Yes, Señor Cura, this Señor who does not know religion, is to some extent right in making your order responsible for his want of faith. You have taken Chris-

tianity out of its true course, and instead of giving your adherents the pure water of the Gospel to drink, you have given them the impure streams of tradition, resting solely on the authority of your Roman Church, which has so defiled the purity of Christian doctrine." "That's it; now Señor Cura, come to an understanding with this gentleman," said the Ecija man. His words had greatly excited the curiosity of all, who prepared to listen to him attentively. He began briefly establishing the authority of God's Word; and, to prove that the Romish Church rejected this authority, he gave an instance, the remission of sins through confession according to the Romish Church; while the Word of God says, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "That is not true. Where does it say that?" interrupted the priest. "Here it is," and Alonso handed him the Bible, open at 1 John i. 7, that he might read it. "This cannot be," he said; "this is a Protestant Bible, and therefore false." Alonso asked him, "Have you your Bible here?" "No." "Then you will have your book of devotion; bring it out, and we shall see if it does not say the same." Expecting triumph, the priest produced his breviary, and very soon Señor Alonso found the passage from John in Latin, in one of the recitals. He asked him to translate it, which the poor man refused to do, and rising angrily and taking his cloak and hat, he left the place. You may imagine the impression which this left, and the triumph gained by the truth. The people urged him to go on, and he, who needed no such urging, willingly spoke till he was tired, on the same text, and on the free salvation through Christ. When he had finished he stood up and asked them to accompany him in prayer, which they did with great attention. After a short silence the Ecija man said, "If I had heard religion spoken of in this way, I should have believed in it. What would I not give if you would come to our town and teach the fanatics there what you know! Come with us to-morrow; we shall have much pleasure in presenting you to our friends." He could not, but he said that when he could, it would be a great pleasure to him to preach in Ecija. He gave them tracts, and they separated after midnight.

I must resist the temptation to enter into further details of the Seville itinerant missions. Other places have been visited by Señor Alonso, as San Juan de Aynalfarache, Gelbes, Brenes, La Rinconada, and Mairena. The seed is being widely scattered. The Lord will give the increase.

## HUELVA.

The congregation here is apparently in a very healthy state, and the presbytery has recently, after allowing more than a year of trial to elapse since the members sent in their petition, examined the missionary, Señor Jiménez, and has solemnly ordained him to the work of the ministry.

The work shows real signs of life, activity, and increase. The church is sometimes as full as it will hold.

Apart from the occasional and interesting visits to Rio Tinto, Señor Jiménez has his hands very full of successful aggressive work in the town of Huelva itself. The meetings are growing in interest and usefulness since I last wrote of them, and as yet they have been unimpeded. With all that the fanatics can do to oppose, the work prospers and increases, and at times more than a hundred are present at one minor mission meeting. But Señor Jiménez may be allowed to speak for himself. He says: "The missions in these latter months have been much more important than in the former. Both in the San Pedro and the San Sebastian districts, there have been nights in which more than a hundred have attended. Our brother Bonastre (cartwright) has for his house a ground floor, only one room, with roof; the nights on which we meet in his house he has the trouble of taking out the beds and all the furniture, that as many as possible may get into his room. He tells those who wish to come and hear with comfort, to bring chairs with them; but so great is the number of those who attend, that not only his room, which is large, is filled, but also the courtyard to the very door. We have preached the Gospel with all liberty; as yet the authorities have not interfered, and, what is more, we have even sung our church hymns. The result has been pretty satisfactory; some families have been added to our church, and some girls to our school. We have had the Romish missionaries raising a *furor* among the simple people. They have said from the pulpit that the Protestants have come to make a commerce of the Spaniards, and to destroy their souls with their false and heretical doctrines; that our chapels are caverns of hell, synagogues of Satan, places of perdition, to which none should go who appreciate themselves as Apostolic Roman Catholics. They have earnestly entreated the parents not to take their children to our schools; that those poor children who go are on the road to perdition, and they would grieve for it one day, when remedy would be past. But for all this, they have not been

able to separate one single person from our church, nor a single girl from our schools; and in two services which we have held this week, to defend ourselves from the attacks directed against us, the chapel has been fuller than usual (totally full) of every class and condition of person. I have been much congratulated, after the sermon, by ladies and gentlemen that I never before have seen in my chapel, and by many young students, who put money into the collection box, and went away very delighted and surprised to find that what had been said as to our doctrines was false. We have in our congregation a woman dangerously sick, and the following has happened with her: The parish priest of San Pedro sent her notice, by means of a neighbouring advocate, that on the following day he would go to visit and confess her, if not by her pleasure, by force, as he had powers for this as parish priest. The sick woman replied that the priest had nothing to come for, as her pastor had already visited her and prayed for her, and this visit was enough for her; that no man could give her the salvation of her soul, much less the priest; that her confidence was placed in God and in Christ Jesus, her Saviour. The priest threatened her relatives with the authorities, and the following day went to the patient's house with a notary public, Don José Laconte, and other witnesses, to exact from the patient a formal declaration and a public confession of her belief as follows: "Are you an Apostolic Roman Catholic?" "No, sir," the dying woman most clearly replied. "Then what are you?" "An Evangelical Christian, and, if you do not understand this name, a Protestant." "Do you not know," said the priest, "that whoever is baptized by the Roman Catholic Church is a Catholic whether he will or no, and belongs to us?" "No, sir; it is more than nine years since I embraced the Holy Gospel, and from that time I separated myself from your Church for ever, and I belong no more to any but to Jesus Christ." Then the notary said, "Now we can do nothing here for the present." But the priest, not contented yet, said that he would work by other means. We do not know what this gentleman may be thinking. What is certain is that the authorities lend all their protection and support to the Romish clergy, and that liberty of conscience and worship is very limited; it exists in name and written laws, but really we have nothing more than a very limited toleration. Our school goes on very well. A later report, when, according, to the intentions of the

enemy, the school should have expired, informs me that there are sixty-two children present. The church is well filled both on Thursdays and Sabbaths.

#### CADIZ.

The church here is largely attended. Among those who are soon to make a profession of their faith, there is one, first navy doctor, and another, captain of a frigate. The schools are going on most satisfactorily. A great deal of interest might be reported from this as from the other stations; but I must omit all in favour of the following:—

Catalina Rodriguez, an expelled member of the church, being seriously ill, sent for Señor Hernandez, who, with two members of the congregation, went to her house. To his surprise, when he came to her bedside, she stretched out her two hands and grasped his, weeping and saying, "I pray your pardon for all the evil I have done against your person and honour; I believe that I am dying, and I desire your forgiveness, that God may forgive me; and I beg you to be by my side and give me spiritual comfort, reading the Word of Christ to me; I have been a great sinner." He read various passages to her from the Old and New Testaments. He saw in her face the dejection leaving her, and her faith growing little by little as he read and explained, till tears of joy rolled down her cheeks. He left her that afternoon very seriously ill, but her spirit very calm in faith in Christ Jesus. Next afternoon he called again, but found all the neighbours of the house mobbed against him, with menacing gestures and opprobrious and blasphemous words. From among them one man pressed forward with one of their formidable knives in his hand, and aimed a blow at Señor Hernandez's chest. A woman behind him caught his arm and held it back, and so saved him from murder. When Hernandez had recovered from the impression, he tried to speak to them humbly, and with Christian love. He asked why they wished to take his life, what evil had he done, in what could he have offended them? The previous evening he had only spoken of the love of Christ to sinners, and prayed for sinners. The neighbours then somewhat calmed down, told him that the Padre Medina (that rabid Jesuit who tried to excite the mob formerly to stone our girls' school) had called, and tried to force the patient to confess, that she had turned him out of her house, and that then the priest had excited the neighbours against him. The Jesuits are generally wily enough to do their deeds by another hand, and pull

the wires in the background. The sick woman, when he entered, confirmed what her neighbours had said. He read and prayed with her. Next day he was called again by the dying woman, and when he arrived he found a sister of charity there, called Sor Patrocinio, who was smoothing the pillow of the dying by telling her that she was condemned to the depths of hell if she did not confess; that she had the demons with her, her soul would burn in the flames of eternal torment, and so forth. When Hernandez entered the room she rose and exclaimed, "Jesus! here is the devil! flee from this man, he is a heretic; he has come to destroy your soul." Then two of the women, neighbours of that house, turned the sister out, saying, "Now neither you nor the priest can deceive us any longer; what this gentleman says are good words, all about Jesus and His love for sinners, and how He gave His life for them. This is not heresy. There is more truth here than in what you say to us," etc. Sor Patrocinio had to leave, and Hernandez read and prayed with the dying Catalina till she fell asleep in Jesus. The funeral was at eight next morning. Hernandez conducted a service in the house before starting, and all the neighbours wept with him as he prayed for the three fatherless children. They then all, including the would-be murderer, begged his forgiveness; and now almost all these neighbours attend the public service. "My word shall not return unto me void." Hernandez managed the morning service, but by evening was laid up with an attack on the brain, the result of the shock to his system. He was nearly four days in bed, but is now well again, and was able to take part in the presbytery meeting in Seville.

From all this it will be evident that we can still speak of the Lord's mercy in Spain. As in the times of the great Reformation, so now it is most evident that He who said, "Lo, I am with you alway," has not forgotten His promise to His faithful Church; and no weapon formed against it prevails.

#### IMPRISONMENT OF EVANGELISTIC LABOURERS.

The *Christian* publishes some recent letters from Messrs. Previ and Lund, who have been labouring in the Gospel in different places in Spain. The last and most important is as follows:—

Figueras, July 29.

Last Sunday week we went to Garriguella

to have our second meeting. When we got there the Mayor, a Carlist, sent us a paper, saying he could not, "protect us," and speaking about a written permission we ought to have had. As we knew nothing of written permissions, the law of the country authorizing us to hold our meetings (*culto*), we asked him to explain what he meant. But his only answer was, "Go, do what you like, but I will work with the law." We went to have our meeting. Mr. Lund having spoken from that text, "By grace are ye saved through faith," etc., and Señor Previ having commenced speaking from "God so loved the world," the Mayor entered with four gendarmes with their guns, and stopped the quiet meeting, taking Señor Previ prisoner. The same fate was shared by one of Mr. Corfield's colporteurs, who was with us. I [Mr. Lund] they did not take, being a foreigner.

The prisoners were led by the gendarmes to Figueras, to the Governor, as criminals, where they were put into a horrible prison that same Sunday night. I followed all the way to the prison. I then left my friend, and went to preach in our *local* here. The meeting finished, I went to the Governor's Secretary (the Governor himself being away) to ask what could be done for the prisoners. He said he could do nothing but go to the prison and let them have a better room, etc. But imagine, when I went to the prison the next day, I found my brother Previ in a stinking cell, foul beyond description. About ten o'clock in the night the gaoler took Señor Previ with him to the interior of the prison, when he had the opportunity to drop gospels, tracts, and books on the beds of the prisoners, and also to give some to the guards and even to the gaoler. In the morning some of the prisoners told him they had been reading till three o'clock in the morning, and many came to the window to ask for more tracts, and I spoke to them about Christ.

Through the influence of some who attend our English class, the Mayor of this town came to the prison, and took us into a better room, where we remained till two o'clock the next day, when they let us go. The colporteur is also free, but they have commenced a trial against Señor Previ, asking 500 pesetas (£20) as personal assurance to be presented within eight days. This time will be over to-morrow, but as we have not the money, we suppose he will have to go to prison again.

## ITALY.

## MARIOLATRY.

We mentioned in our July number (p. 199) the lectures of Signor Ribetti, and other Italian Protestant ministers, on Mariolatry, and the attempts made, in consequence, by the priests, to rouse the popular feeling against the Protestants. Nothing was left untried, but without success. Consequently, the Pope, persuaded that all this agitation had produced but little result, determined to make another attempt in the month of June. The Cardinal-Vicar put forth an edict stating that the inclemency of the weather, the inundations that had wrought so much damage, the eruption of Mount Etna, the earthquakes that frightened so many, were all signs of the wrath of Heaven on account of the impious Protestants who, hating and cursing Mary, the mother of Divine Love, had drawn down on Italy all these chastisements of the Eternal. The edict then went on to urge the people to become once more believers in the outraged mother of mercies; and the appeal ended by inviting all to have recourse to the heart of the Virgin; and to render this easy, the Pope devoted the month of June to the heart of Mary, and ordained special services in all the churches. Thus far, all this has not succeeded in producing a reaction against the Protestants. On the contrary, services are still well attended, and the number of their catechumens have increased. Writing on June 28th, Pastor Conti says: "On the 5th inst. Professor Henderson and I called a special meeting of the members of the church. About 120 brethren came, and many catechumens. The subject discussed was the attitude we should assume in presence of this increased activity of the Romanists, and the efforts we should make to extend the kingdom of God. After considerable deliberation, in the course of which it was felt that the Spirit of God was with us, several brethren offered to hold meetings in their homes. The work was at once begun, and has already produced excellent fruit. Several souls have been drawn to Christ, and a spirit of greater devotion and liberality has begun to manifest itself among our members."

## A NEW PAPAL ENCYCLICAL

has been issued, the Latin text of which has been published in the *Osservatore Romano*. The Pope commences by remarking that the greater part of the evils which afflict society in the present day are due to the inculcation of false philosophy, and adds that while

sound philosophy is a help to the understanding of supernatural truth, false philosophy dissuades from its acceptance. Philosophy, in order that it may attain its end, must be subject to the faith. Such subjection, he points out, is not injurious to philosophy; for, he affirms, the history of Christian philosophy demonstrates that it is the means of securing it from error. He speaks of the philosophy of the Scholastics, and, dwelling upon them one by one, demonstrates their excellence, and more especially that of St. Thomas Aquinas, whose doctrine, the Pope remarks, venerated for many centuries, has been followed by religious orders and approved by Popes and by Councils. He deplores that scholastic philosophy has been abandoned, and that various and opposed systems have prevailed instead, which have given rise to great inconsistency of doctrine, and consequently he exhorts the bishops to adopt in their ecclesiastical schools the doctrine of St. Thomas Aquinas. It is many years since so long a Papal Encyclical has been sent forth. The text fills ten close printed columns of the *Osservatore*.

## THE FREE ITALIAN CHURCH.

The Rev. J. R. McDougall, Treasurer and Foreign Secretary to the Free Italian Church, writes as follows:—

The monthly reports of our agents continue to show activity and success, and that the work is both consolidating and extending. The adhesion of the Genoa Church, with the venerable Mazzarella at its head, and the great blessing on the efforts from the Milan and Roman centres, have been especially encouraging. The College, too, in Rome has been crowded, with sixteen students; while one evangelist in the South has had two lads under training, and another zealous agent in the North has several more under preparation for a "flying squadron," to carry the old Gospel through Lombardy and Venetia. Our Professors, Gavazzi and Henderson, and their coadjutors, have enjoyed excellent health, and have wrought night and day, and with their whole soul. They are doing far beyond our expectations, and making ready, with God's blessing, a band of able and devoted evangelists for the Church of the future. Already several of the students, during their vacations, are relieving our over-worked pastors.

The Intermissionary Conference, with myself as President, and Signor Prochet as Secretary, is doing good and practical work.

It represents all the larger denominations, and not individual workers, in Italy, and has already had under frank and brotherly discussion the question of salary, the best mode of controversy, and the interests of Sabbath-schools.

The Rev. Mr. Dalton, of Seagrave, has enabled me to give to our Italian evangelists Diodati's "Annotations," in two large octavo volumes of 600 pages each. The interest of British Christians in these Annotations lies in the fact that they were translated from Italian into English in the sixteenth century, and circulated in four editions long before Poole's "Synopsis" appeared, and formed the second commentary on Holy Scripture which the English people had in their hands.

#### REMARKABLE PERVERSION AND RECOVERY.

The Rev. J. R. McDougall also writes: The present Pope has been exceedingly active in his crusade against the evangelical work in Rome, particularly the school department. His policy in this matter is a sound one; for if we secure the education in Christian principles of the young and rising generation in Rome, we have secured the beginning of the end, and that a speedy end. Not only has he roused his clergy to active exertions, in visiting from house to house, and warning off men and children from us under solemn threats, and stimulated by his voice and example the Roman aristocracy to give largely to counteract our efforts, but bribery and corruption have been resorted to by his agents. One school lately lost two female teachers in this way, another a male teacher, and our Bridge of St. Angelo School lost a very accomplished pupil-teacher of seventeen. She had been wholly educated by us these last seven years, and was a truly Christian young woman. Yet, through family influence, and although declaring that

she would never forswear her faith, she was carried off last spring. One member of her family had thereupon a shop opened for him, and another had a pension conferred in her old age. The girl herself, who received at once a high salary, and was said to have had flattering promises of marriage made to her, was shut up for a time in a convent, and then set to teach a Sabbath afternoon class in one of the Roman Catholic churches. Some of our friends, who went to see the sight, were delighted with the truly Christian instruction she communicated to her pupils. But conscience made her uneasy. After writing one or two letters to an old friend, a Roman evangelist, she finally betook herself in tears to his house, and besought re-admission to the Protestant Church, and an engagement as teacher in another part of Italy. Her wishes were at once gratified.

#### THE LATE MADAME REVEL.

Many who revere the memory of the late Rev. Dr. Revel, Moderator of the Waldensian Church, and Professor of Theology in the Waldensian College at Florence, will be sorry to learn of the great loss which the Waldenses have sustained in the death of Madame Revel, which took place on the last day of July, in Palazzo Salviati, Florence, after only a few days of serious illness. She had been for some years subject to disease of the heart, but it had never laid her aside. About a week before her death she grew seriously ill, just as she was about to leave for summer, to pass the hot months among the Apennines. She died in the greatest peace. To the students her loss will be a serious one, as ever since she went to Florence in 1860 she has watched over them as a mother, attending to all their little wants. The Waldensian schools in Florence were maintained wholly by her exertions in collecting funds, and they will also greatly feel her loss.

## GERMANY.

[From our own Correspondent.]

—, Prussia, August 16, 1879.

#### THE NEW MINISTER OF PUBLIC WORSHIP.

The present season is a very quiet one. In political circles everybody seeks rest after the long parliamentary campaign; and in religious matters nothing of particular interest has occurred of late. The Liberal press takes great offence at the new Minister for Public Worship, Mr. von Puttkamer, having stated at the opening ceremony of an upper school in Pomerania that his religious views differed from those of his predecessor.

But this was only natural; and why should the new Minister deny his opinions? The Lutherans within the Established Church of Prussia will again hold their conference on the 27th and 28th of this month. The attendance at the General Conference of the Evangelical Alliance at Basle will be considerable from the south of Germany and the Rhine. From the north of Germany only twenty-five members are announced. The President of the German Branch, Count Bismarck Bohlen, and the Secretary, Mr. Baumann, as well as Court Chaplain Baur

and Army Chaplain Haenelt, will officially represent the Berlin Committee.

**A THEOLOGICAL SOCIETY**  
has been formed in Berlin to unite divines of every variety of opinion in the discussion of theological questions. But only Liberal theologians and such as belong to the Middle Party have joined it; so that the society will maintain a party character after all.

**PROFESSOR HEPPE,**  
of Marburg, whose ill-health obliged him to give up his lectures towards the beginning of this year, has now died. His theological writings are well known, and many students were attracted by his lectures; so that his loss as a Protestant theologian will be felt. A few days before Professor Heppe's decease,

**BISHOP MARTIN**  
was also called away. He was one of the most extreme Roman Catholics, and well known by his attacks upon Protestantism and his great boldness of speech. Under these circumstances he was one of the first Prussian bishops who were removed from office by the so-called May Laws. Consequently, the bishopric of Paderborn is now vacant, both in fact and in the view of the Holy See.

**NEW CHURCHES.**  
The committee for erecting the Memorial Church at Berlin has now collected 137,000 marks, and announces that an equal sum will be guaranteed when the building begins.

The foundation-stone of the first Protestant church at Innsbruck, in the Tyrol—hitherto the greatest stronghold of Romanism—has now been laid. Unfortunately, however, the Austrian Government again lays greater difficulties than ever in the way of evangelization. The recognized Lutheran and Reformed pastors meet with no obstacles, but the agents of other Protestant denominations are much hindered in their work.

**LIBERTY IN HESSE.**  
The Lutherans of Hesse, whose cause was taken up by the British Organization of the Evangelical Alliance, are now free to leave the Established Church and form indepen-

dent congregations according to the new law; so that all their difficulties are removed.

**HOME MISSION WORK**  
has been discussed at two very different conferences of late. In decided Lutheran circles the distrust against this voluntary work has greatly diminished. At the Lutheran Conference held at Nuremberg, which I mentioned in my last letter, the opinion of Professor Luthardt was assented to, that, besides the conduct of official church work, the assistance of lay helpers was desirable, and that these, though working in perfect harmony with the pastors in their respective parishes, ought to be organized in independent associations for larger districts. It was thought necessary, indeed, that all work should be done in the spirit of the Lutheran Church. On the other hand, the members of the Protestantentag had so often heard the reproach that they can only destroy and not build up, that it was thought desirable to discuss home mission work at the last Protestantentag, held for the North-west of Germany, at Stade. Mr. Lammers gave a fairly impartial sketch of the work started by Dr. Wichern, and the final vote of the assembly was that home missions deserve credit, if they are not conducted in a narrow or party spirit. But nothing practical was done. The work is progressing without the assistance of these circles. On the other hand, the State authorities are ready to recognize the value of home missions. The law respecting the compulsory education of destitute boys has given new life to our reformatories, and attracted the notice of wider circles for work of that kind. The greater energy with which our police now endeavour to prevent the sale of immoral publications is also due to the various representations of the Central Committee for Home Missions. All this cannot fail, under God's blessing, to awaken new spiritual life; and if the number of young men studying theology begin once more to increase, may we not attribute it to Christian work done among us, and see in it a sign full of hope for our native land?

## NORWAY.

### A NORWEGIAN ORDINATION SERVICE.

[From the Correspondence of the *Guardian*.]

I had the good fortune to witness, on July 11th, the ordination of two Norwegian priests in Tromsø Church, and I am led to believe that an account of the ceremony will, perhaps, be of interest to your readers.

Tromsø, where the ordination was held, is a town of some six thousand inhabitants; it lies as far north of the Arctic Circle as York is north of Brighton, so that during the summer the sun is continually above the horizon from May 18th to July 25th;

while, as if to compensate for this overplus of sunshine in the summer, the sun never rises at all from November 25th to January 17th, and for a fortnight at Christmas there is only a short twilight for two hours in the middle of the day; yet the people look healthy, and the town is prosperous. The church, or "cathedral," as Murray terms it (incorrectly, however, I am told, as the Norwegian Church does not recognize any distinction between cathedral and parochial churches), is a building of wood, cruciform in design, with a tower and spire at the west end. The effect is not altogether bad outside, but within it is cold and bare; round three sides there are galleries, the chancel is raised two steps above the nave, and on the same level is the altar—a large block covered with a rather shabby red stuff cloth, plaited in front, and on the top of the altar is a white calico cloth, edged with lace. At the time of the service two large candlesticks with wax tapers stood on the altar, two smaller ones without candles, and in the centre a three-branch candelabra; behind this latter rose a large white wooden cross, and behind all an ugly "gingerbread" reredos of wood, the centre of which was filled in with black. On the southern side of the altar were the Eucharistic vessels—chalice, paten, flagon, and canister of wafers. The pulpit is to the north of the chancel, and is entered by a separate door from the vestry; facing it on the south stands the font, a stone pedestal, holding a large silver bowl.

The two persons ordained were Herre Cato Wicklund, who goes as a missionary to the Lapps near Vadsø, and Herre Conrad Henry Grun, parish priest of Alten, in the north of Norway. Herre Wicklund was a passenger by the steamer from the South a few days before, and at an English service on Sunday, July 6th, a collection was made among the English Churchmen present for his work, as a mark of their sympathy and goodwill. The service was announced to begin at ten, and soon after that time a priest and the two candidates entered the church from the vestry, each robed in a long black stuff cassock and a white ruff round the neck, similar to those worn in England in Elizabethan times. The priest at once went to the altar, and the candidates to two chairs outside the altar-rails; the "Shrift" service was then commenced—a service of public confession and absolution preparatory to the Holy Communion. At the absolution the candidates, with those of the congregation who

afterwards communicated, knelt at the altar-rails, and the priest, walking round, laid his hands on their heads by twos, pronouncing a short but positive absolution in the name of the Holy Trinity.

When the "Shrift" was over, the priests and candidates retired to the vestry, the bells were again rung, and some two or three hundred people more entered the church, and helped to swell the rather small congregation hitherto gathered together. When the bells had ceased, a voluntary was played on the organ, and the Bishop of Tromsø entered, accompanied by four priests and the two candidates, who this time wore surplices over their cassocks. The bishop's robes were similar to those of the other priests, except that his cassock appeared to be of silk, and had a black velvet facing in front; besides this he wore a plain gold pectoral cross. There were ten chairs placed in a semicircle outside the altar-rails—ordinary cane-bottomed, bedroom chairs, five on the north and five on the south; the bishop and two candidates occupied chairs on the north, three of the priests went to the south; the officiant at the preceding "Shrift" alone approached the altar. The parish deacon, in plain black clothes, then stepped forward to the centre of the chancel, and said a few introductory prayers, after which another official, apparently the sexton, proceeded to the altar and vested the priest there, first in a surplice and then in a red velvet chasuble, on the back of which was embroidered a plain gold cross. The "Mass," as the "Kirke Ritual" terms it, then began, and proceeded to the end of the Epistle, after which the priest was divested by the same official of his chasuble and surplice, and, in his cassock only, proceeded to the pulpit, where he preached a sermon, and ended by reading a statement regarding the two candidates, who in turn stood. At the conclusion of this, the Ordination Service proper may be said to have commenced.

The Bishop now went to the altar, and was vested by the official I have termed the sexton in a surplice edged with lace, over which was added a plain and small cope of cloth of silver. The two candidates approached the altar-rails and knelt, the four priests stood behind them, and the Bishop, facing eastwards at the centre of the altar, chanted in Latin the first line of a hymn, *Veni Sancte Spiritus*. As far as I could judge, it was an altered version of the *Veni Creator*; but the words are not given in the "Kirke Ritual." This was taken up and sung through by a choir of men in the west gallery. Dur-



ing it the Bishop knelt; then, rising, he chanted the words "*Emitte Spiritum tuum, Domine, et creabuntur*," to which the choir responded "*Et renovabis faciem terræ*." Then the Bishop sang, inflecting each sentence, a collect in Latin very similar to our Whitsuntide Collect; then the candidates rose from their knees and sat on two chairs outside the altar-rails, and the Bishop, turning to them, read a portion of the first chapter of the Epistle to Titus, and delivered a long charge. When he had finished, he put a question from the "Kirke Ritual" to the candidates, asking if they would diligently perform the duties enjoined upon them, to which they each responded simply "Yea." Then the "Kirke Ritual" orders the Bishop to say "Give me now your hands," and here the candidates first shook hands with the Bishop over the altar-rails, and then with each of the priests. At the conclusion of this curious ceremony they again knelt, and the Bishop said as follows: "So I now deliver to you the Holy Priest and Preacher Office, after the Apostolic injunction, in the Name of God the Father, Son, and Holy Ghost; and I give you power and authority hereafter, as true ministers of God and Jesus Christ, to preach God's Word privately, and in church publicly, also to administer the venerable sacraments according to Christ's own institution, to bind the sins on the stubborn, and to loose them from off the penitent, and otherwise to perform all that pertains to God's holy calling, according to His Word and our Christian institution and use," &c. Then, concluding with an exhortation to prayer, he and the priests laid their hands on the heads of the candidates, and the Bishop said slowly the Lord's Prayer, followed by another long prayer for blessing on the candidates. Of this latter, however, it is hardly necessary to give a translation, as it contains no point of critical importance. At its conclusion the rubric says: "To this, from the heart, all respond Amen. Thus answer all the priests, Amen. Then the ordainer concludes, Amen. In Jesu's Name, Amen."

As the only two copies of the "Kirke Ritual" in the church seemed to be the one the Bishop held in his hand, and one I had previously bought at Trondhjem, the Bishop had to read this rubric aloud before the Amens were duly pronounced either by the

people or clergy; and so what was intended as an impressive conclusion to the act of ordination was completely marred. A favourite Norwegian chorale was next sung, and at the conclusion the Bishop, priests, and newly-ordained retired to the vestry, where, as the "Kirke Ritual" describes it, the clergy were to wish the ordained "prosperity and blessing." After this they soon returned (the Bishop in his cassock only) to their chairs, and the newly-ordained priest, Herre Grun, ascended the pulpit and preached another sermon. Then the priest who had performed the earlier part of the service again went to the altar, the two large tapers were lighted, he again assumed surplice and chasuble, and the Communion Service was proceeded with, some twenty-five persons communicating during the celebration. The Bishop (who is strangely forbidden to communicate with the newly-ordained) retired to the front seat in the nave, where he and the other priests sat throughout the celebration. I should mention that, excepting the fact that occasionally the officiant knelt, no one besides the candidates and communicants even so much as bowed his head during the whole service, and yet, at the very time the Bishop and attendant priests were stolidly sitting watching the Communion, the officiant was pronouncing to each communicant the words, "This is Jesu's very Body," "This is Jesu's very Blood." It may interest your readers to know that the wafers were placed in the mouths of the communicants, and the chalice only presented to their lips, the priest holding it all the time. After the Communion a short concluding prayer was said by the deacon, and the clergy once more retired. Almost immediately, however, the Bishop, and two newly-ordained priests, returned, and the Bishop standing within the altar-rails, administered an oath to them, which they took, holding up the right arm and three fingers of the right hand while swearing. The service then concluded and the people dispersed. It was a long service, lasting four hours, and full of repetitions—ten times the Lord's Prayer was said, five sermons or addresses delivered, and at least a dozen chorales were sung. In spite of much ritual, it was neither bright nor hearty, as we understand the words.

## Home Intelligence.

### CANTERBURY CONVOCATION.

On July 30, both Houses of Convocation of the Province of Canterbury assembled at Westminster, and sat for some time together in conference. The Archbishop, addressing the Prolocutor, stated that the schedule of the proposed alterations in the Prayer-book (as agreed to by both Houses at previous sittings) had been printed, and it only remained to decide upon an address to the Crown to be forwarded with the schedule. Lord A. Compton then stated that a difference of opinion existed among some members of the Lower House whether this was a suitable time to make the return of the address, especially as the Convocation of York had come to a different conclusion on an important rubric; and, besides, because it was thought that any legislation on the Prayer-book would be inconvenient at the present time. A lengthened discussion ensued; the members of the Lower House then asked leave to retire, and in the Jerusalem Chamber discussed in what form their agreement should be given to the address, presenting the changes which they had agreed to after long debates. They eventually gave to the address their assent, adding, "but in so doing we do not wish to be understood to invite the sanction of Parliament to what we have proposed until the suggestions for a draft Bill which will be submitted to your Majesty have become law." This was taken to the Upper House, their Lordships at once gave assent to it, and the address to the Crown was thus adopted by both Houses.

### YORK CONVOCATION.

In the Convocation of York, which met on July 31, the Rev. C. P. Peach moved, "That no action of Convocation ought to diminish the frequency of the use of the Athanasian Creed." The Bishop of Durham said that the document called the Athanasian Creed was not, properly speaking, a creed at all, in the strict sense of the word. The creed so called was not, in its early history, used as a creed. He wished to see the use of it made optional. He thought it inexpedient to use that creed or document on the days of the celebration of the great festivals of the Church, and it was their duty to endeavour, for the sake of Christ their Master, to get rid of this stumblingblock to His people. He submitted that the damnatory clauses were no expression of the Christian faith in the

document, and suggested one of three modes by which they could remove all difficulties in the matter: first, by appending to the document an explanatory note; second, by the excision of the damnatory clauses; third, by a relaxation of the use of the document, and simply saying "may," for "shall." He moved an amendment that the third alternative, "may," for "shall," be adopted. Archdeacon Hey seconded the proposition of the Bishop of Durham. The Rev. Dr. Tristram disapproved of any explanatory note being appended, and considered the use of the creed might be made optional. The President (the Archbishop of York) thought that no terrible consequences would arise by the adoption of the Bishop of Durham's amendment, and he should support it. The Dean of Chester said he cordially agreed with the proposition of the Bishop of Durham, and should vote in favour of it. He gave notice, however, that in the event of the amendment being lost, he should move that the rubric at the beginning of the Athanasian Creed should be simply removed. The original motion was afterwards withdrawn, and the amendment of the Bishop of Durham put in its place. A division was taken, and the Bishop's motion was lost. The Dean of Chester's amendment then became the original motion. The text of it was that the rubric preceding the Athanasian Creed be omitted. The voting resulted in this being also lost.

On a subsequent day, a long discussion on the Ornaments Rubric resulted in a resolution identical with that already adopted by the Southern Convocation being carried by the Lower House and thrown out by the Upper House. As the two Houses came to opposite decisions, the question as to the rubric remains unaltered. Convocation having considered and revised the final recommendations of the Rubrics Committee, the recommendations were adopted. It was then resolved: "That it is desirable that any legislation founded upon these recommendations should be effected in the manner provided by the draft Bill agreed to by the Convocation of Canterbury, of July 4th, 1879, which was previously in substance agreed to by that House on the 9th of February, 1878." The President was empowered to lay before the Queen the recommendations adopted.

### RITUALISTS SENTENCED.

An application was made to Lord Penzance

on the 9th ult., on behalf of parishioners of St. John the Evangelist, Miles Platting, in the diocese of Manchester, to inhibit the Rector, the Rev. Sidney F. Green, from exercising his functions as a clergyman, he having disobeyed a monition which had ordered him to abstain from certain ritualistic practices. The judge ordered an inhibition to issue restraining Mr. Green, who did not put in an appearance, from officiating as a clergyman for three months. The Bordesley case was also before his lordship. There were fourteen charges of Ritualism against the Rev. R. W. Enraght, Vicar of Trinity Church, Bordesley, near Birmingham; and they were formally proved in his absence. A monition was granted, and the defendant was ordered to be admonished to discontinue the practices complained of. The Vicar of Bordesley was condemned in the costs of the suit. In both these cases, the proceedings were instituted under the Public Worship Regulation Act.

#### THE PROPOSED ORNAMENTS RUBRIC.

In a published letter, addressed by Mr. T. R. Andrews, on behalf of the Council of the Church Association, to the Archbishop of Canterbury, that gentleman calls his Grace's attention to a statement relating to the circumstances under which Convocation was led to agree to the terms of revision, published in one of the daily newspapers by the Rev. Berdmore Compton. The following are passages from Mr. Compton's letter: "The majority in the Lower House, when that House accepted the Bishops' addition to the Ornaments' Rubric, was distinctly obtained on the faith of Episcopal professions of an intention not to oppose the use of the vestments when desired by a congregation." "This proposal must be taken in good faith, for what it is worth—viz., as an interim arrangement for truce, in recognition of the admissibility on principle of the ancient vestments of the early Church." "For this it may be accepted, and this is a step in advance upon anything that the Bishops have hitherto done." The Archbishop replies that the statement thus quoted does not accurately represent the facts of the case. His Grace goes on to say: "The revised form of the Ornaments Rubric adopted by the Convocation of the Province of Canterbury, seems to me perfectly clear and intelligible in itself, and neither Mr. Berdmore Compton, who is not a member of Convocation, nor, indeed, anyone else, has any authority to add to it, or explain it away. Respecting what Mr. Berdmore Compton calls 'Episcopal professions,' on the faith of which he is represented

as stating that the Lower House of Convocation adopted the proposed amended form of the Rubric,—these 'professions' must be sought in the statement made by me in the name of my Episcopal brethren at the Conference of the two Houses of Convocation on the 4th of July, 1879." His Grace disclaims for himself and has no knowledge of anything having been stated by any of his Episcopal brethren which can be construed in the sense of the extract quoted from Mr. B. Compton.

#### AN ANCIENT CHURCH.

The Archbishop of Canterbury preached a sermon on Sunday morning, July 27, at St. Peter's-upon-Cornhill, in celebration of the seventeenth centenary of the traditional founding of that church. Probably no other church now in use in the country can lay claim to so remote an origin; and the service naturally attracted a large congregation, among whom were the Lord Mayor and other civic dignities in their official robes, the Corporation of London having been patrons of St. Peter's since 1411. The tradition states that the church was first erected in the year 179, by Lucius, who is described as the first Christian King of Britain, and that it became the church of the metropolitan see, which was transferred to Canterbury 400 years later. How the church survived the persecutions of the Romans and the ravages of the Saxons is not related. In the vestry of the present building is an inscribed brass plate, the copy of one which was destroyed in the great fire of 1666, and of which Holinshed in his "Chronicles of Great Britain" (1574) says: "Howbeit by the tables hanging in the revestrie of St. Paule's, London, and also the table sometime hanging in St. Peter's Church, Cornhill, it should seem that the said church of St. Peter in Cornhill was the same that Lucius builded." The inscription on the original plate of St. Peter's was the main authority for the tradition, and, according to Strype, it was of the date of Edward IV.

#### WESLEYAN METHODIST CONFERENCE.

The one hundred and thirty-sixth Wesleyan Methodist Conference was opened on Tuesday, July 22, in Birmingham, under the presidency of the Rev. Dr. Rigg. A most unusual announcement was made by the Secretary, that there was no vacancy in the Legal Hundred caused by death. The Rev. Benjamin Gregory, the Connexional Editor, was elected President of the Conference, in succession to the Rev. Dr. Rigg. There had been a general expectation that the Rev. S. Coley would pass, this year, into the presidential chair by an almost unanimous vote;

but the state of that gentleman's health prevented even his presence at the Conference. The Rev. Marmaduke Osborn was elected Secretary. At the "open session," held on the evening of the day on which the Conference assembled, an address was read from the Irish Conference; the Rev. W. Guard Price spoke of the peculiar difficulties of Irish Methodism, and the Rev. James Wilson—who is an ex-President of the former Primitive Wesleyan body—gave an account of the history of that body, and the union which had been accomplished. An address from the French Conference followed, succeeded by an eloquent address from Dr. Punshon, who appeared as the representative of French Methodism, having just come from the Conference held in that country. The Rev. Dr. Campbell, bishop of the African Methodist Episcopal Church, United States, was then called upon to address the Conference. He stated with reference to the branch of the Methodist Church to which he belonged that their first general Conference consisted of sixteen men. They had now 2,000 preachers, upwards of 314,000 communicants, 100,000 children at school, and 3,000 local preachers at work, as busy as bees.

On Wednesday the Conference received an address of fraternal greeting from the General Convention of the Methodist Protestant Church lately assembled in Baltimore, United States. It stated that they now numbered 113,405 church members. A friendly letter was ordered to be sent in reply. The most solemn part of the proceedings was then entered upon by the reading of obituary notices of the ministers who had died since the last Conference. It appeared that in Great Britain and Ireland thirty-six brethren had passed away, besides several on foreign stations. Amongst the deceased was the Rev. Wm. Tranter, a venerable patriarch, who died in his 101st year, and was seventy-six years in the ministry. The Conference next proceeded to consider the question, "Are there any objections to any of our ministers or preachers on trial?" The name of every minister in the body was called over by the secretary, and the chairman of each district answered the usual questions put concerning the ministers within his charge. This proceeding did not conclude till Thursday evening. When the name of one young minister was mentioned, it transpired that he desired to leave Methodism and enter the Church of England, but that the Bishop of Rochester had declined to ordain him until he had discharged the financial responsibility attendant on his training at the

Wesleyan Theological College. The Bishop of Manchester had also stated that he did not welcome "transfugees" from other churches.

During a portion of Thursday, the ordinary business of the Conference was suspended for the introduction of a deputation of the Nonconformist ministers of Birmingham. The greatest interest was manifested in the proceedings. The deputation, led by the Rev. R. W. Dale, having appeared on the platform, the members of the Conference rose to their feet and greeted the visitors with prolonged and hearty applause: The President then shook hands with Mr. Dale, and said he welcomed him and those with him most heartily. He felt in the grasp of Mr. Dale's hands the warm pulsation of consanguinity. They had read Mr. Dale's works, and felt glad to welcome the author of that noble work on "The Atonement." The Rev. R. W. Dale then read the address which he presented on behalf of the Nonconformist ministers of Birmingham. It contained the signatures of fifteen Congregationalist, eleven Baptist, and four Presbyterian ministers, and expressed the highest appreciation of the work and position of Methodism. It reminded the Conference of its responsibilities, and of the fact that the fortunes of Protestant Christendom on both sides of the Atlantic were largely in the hands of Methodism. At the call of the President, the Rev. William Arthur and Dr. Punshon replied. The latter remarked that their genealogy linked them both with the Church and with Nonconformity; so they could claim the riches of both. But they must maintain the teaching of their fathers, and not shame their ancestry. They believed God had given them their ecclesiastical position; and though they were disposed to cherish all humility, yet they would be nobody's vassals, nobody's poor relations, but everybody's friends. Mr. Dale, in acknowledging the reception accorded to the deputation, delivered a most thoughtful and vigorous address, expressive of his high appreciation of Methodism. He said he must thank the President for having selected two such distinguished men as Mr. Arthur and Dr. Punshon to address them. Their names were known far beyond Methodism. As different denominations they were all too near akin for charity to be an illustrious virtue when exercised amongst them; they were not far apart enough to be charitable. He wished they could transplant into Congregationalism the Methodist class-meeting which had flourished so luxuriantly amongst them. He ventured to say to them that in their class-meetings they had a sacred heritage and a

special responsibility. In the doctrine of the Holy Spirit, as taught by John Wesley, in connection with the doctrine of entire sanctification, they also held great truths in trust for Christendom.

On Friday the Rev. T. B. Stephenson called attention to the embarrassed state of the Theological Institution Fund, which would be increased by taking out all the candidates for the ministry. A lengthened discussion followed. It was finally resolved to accept the candidates, but to send them a special instruction that for this year it is probable their services will not be required.

Saturday's sitting was occupied with questions relating to the revision of circuits and other business. On Monday, July 30, the Conference did not sit. The matter of chief interest on Tuesday was the visit of the deputation from the Methodist New Connection to the Conference. The deputation consisted of the Rev. J. C. Watts, of Sheffield, President of the Conference; the Rev. Wm. Cooke, D.D., of London; and Mr. Alfred Ramsden, of Halifax. The President and the members of the Conference gave them a most cordial greeting, and they addressed the assembly. The Rev. Dr. James and the Rev. E. E. Jenkins replied on behalf of the Conference. Wednesday was principally occupied with the revision of the stations. On Thursday the ordination service took place in the Wesley Chapel. The President, the Rev. B. Gregory, conducted the service, reading the usual liturgical prayers, and putting the questions to the candidates. The act of ordination by imposition of hands was performed by the President, assisted by several leading ministers. The President gave a copy of the Bible to each candidate as he was ordained. The Sacrament of the Lord's Supper then followed, after which the ordination Charge was delivered by the Rev. Dr. Rigg. The report of the Book Committee, which was read by the Rev. Theophilus Woolmer, recommended that a minister should be appointed as an assistant to the Rev. Dr. Jobson, with a view to his succeeding him in the office of book steward. After some discussion, a ballot was taken, and the Rev. T. Woolmer was elected. The Rev. Dr. Osborn was re-appointed Theological Tutor at Richmond for another term of six years.

On Friday, August 1, the Revs. William Arthur and Frederick W. Macdonald were appointed a deputation to visit the Methodist Episcopal Church of the United States, and, if possible, the African Methodist Episcopal Church. Bishop Campbell, the representa-

tive of the latter body, read an address to the Conference, and presented fraternal greetings. The spiritual state of the Connection was brought under review by what is known in the Conference as the "Conversation on the Work of God." This was introduced by the Rev. John Bond, who read the statistics of membership, which showed 377,612 in society, with 23,984 on trial. During the year 40,153 new members had been received, 5,836 had died, 23,722 had ceased to be members, and there was a net decrease of 3,264. A large number of ministers took part in the conversation which followed, and the tone of their remarks was, in general, hopeful. Several bore testimony to revival work in different localities.

On Saturday an animated debate took place on the revision of the Liturgy, as used in Wesleyan chapels. The result of the discussion was the adoption of a resolution referring the whole question to next Conference. The ministerial Conference concluded its proceedings on the afternoon of Saturday, Aug. 2.

On the morning of Monday, August 4, the mixed Conference assembled. The Conference consists of 240 ministers and 240 laymen. The President delivered a brief address. He said he was thankful to see for the second time such an assembly, met to attend to the financial and economical affairs of the Wesleyan Connexion. Already the laity were assembled with the ministers in the various local courts of Methodism, and he was glad to see them in the Conference itself. God had poured out upon them a wonderful spirit of generosity, which was truly astonishing in such a time of commercial depression. But with all this, there was a perceptible ebbing of the love for Christian fellowship. While they were increasing their chapels, they were not increasing their membership. He did not think there was cause for mourning, but there was cause for heart-searching. The report on home mission affairs was presented by the secretary, the Rev. A. McAulay. It appeared that more than 250 of the 704 circuits in Great Britain are aided by this fund, which also makes a grant for home mission work in Ireland. Besides these, about a hundred home missionary ministers are more or less maintained by the fund, which also supports several district missionaries who are without circuit charge. The income of the fund for the year exceeded £28,000. The Extension Fund and the Thanksgiving Fund also came under review, and the Conference voted provisionally about £200,000 to various connexional objects.

On Tuesday the report of the Sustentation Fund was presented by Mr. T. F. C. May, of Bristol, and accepted. This fund has now been five years in existence. The total income for the five years is £14,220; grants made to districts, £13,701, to meet a total sum of £11,003 raised for augmenting the allowances of ministers; thus making a total of £24,477 paid in the districts for this purpose. The object of the fund is to secure a minimum of £150 per annum to each married minister, in addition to the usual allowances.

An elaborate report on chapel affairs was presented by the Rev. E. H. Tindall. It is twenty-five years since this department came into operation, during which time 5,684 erections have been completed, at a cost of £4,967,502, and £1,268,000 has been expended in payment of debt. During the past year, 315 erections had been completed, at a cost of £383,248; 376 erections had been sanctioned, at a cost of £316,165; grants to the amount of £20,912, and loans to the amount of £15,660, had been made; and the amount raised by local voluntary contributions for erections and enlargements was £283,098. The number of sittings provided during the year was 38,201.

The Extension Fund was reported upon by the Rev. Theophilus Woolmer. It appears that £47,270 has already been promised to this fund, which aims specially at the extension of Methodism amongst the village population, and £45,000 additional is to be voted from the Thanksgiving Fund.

In the course of a discussion on the state of religion amongst the Methodist Societies, the President said that he did not think their agency for gathering in members was worked so energetically or so successfully, in proportion, as it used to be. The Rev. Dr. Pope and others addressed the Conference on the same subject.

Wednesday was occupied with the affairs of the Theological Institution. Mr. Alderman Mitchell (Bradford) read the financial statement. The income from subscriptions had been £6,400. There would be a deficiency at the end of the year of £2,500. A lengthened conversation then took place on the subject. The question of a reduction of the collegiate staff was referred to a committee. The Conference approved of the action of the committee in the steps taken for the erection of a fourth college, to be called the Birmingham Branch of the Wesleyan Theological Institution. An eligible site has been secured at Handsworth, seventeen and

a-half acres in extent, at a cost of £7,000, and plans have been accepted. It is proposed to accommodate seventy students, and the building will likely be ready by the autumn of 1881.

On Thursday the affairs of the Auxiliary Fund, for the support of worn-out ministers and ministers' widows, were introduced by the Rev. John Rattenbury. The donations from classes during the year amounted to £10,300, being a decrease of £210 on the year. Mr. Rattenbury made a statement respecting the results of his efforts to raise a special fund to supplement the allowances to supernumerary ministers. He was able to announce that now no less a sum than £106,309 was promised, of which £78,000 had been actually paid.

The Rev. George O. Bate presented the report on day schools. It appears that there are two training colleges for teachers—one at Westminster, with 130 male students, and one at Southlands, with 108 female students. There are 851 day schools, with 179,968 scholars. Over £162,537 had been spent on the teaching staff, and £45,318 on other objects. Eight new schools were opened during the year. The income of the education fund was £8,458, being an increase of £600. There had been an increase of 86 Sunday-schools, the number now being 6,255, with 118,780 teachers—an increase of 1,244; and 766,757 scholars—an increase of 6,558. The Rev. C. H. Kelly stated that there were now 206 circuit unions, and 2,571 schools in connection with the Sunday-school Union. The cost of the Union was £15,200. The Rev. J. B. Stephenson gave a report of the Children's Home, which has now four branches—London, Gravesend, Bolton, and Hamilton (Canada). Over 900 children have been received since its opening, ten years ago. A new branch is to be established at Birmingham in the shape of an orphanage for the children of godly parents. Mr. Jevons has given £9,000 for this purpose.

A long conversation took place on Friday regarding the proposed retrenchment in the expenditure of the foreign missions. Dr. Punshon said it had now become a painful duty. For some time past they had been spending £1,000 per month more than they were receiving. A resolution was passed regretting the necessity for retrenchment, but recommending such reorganization and working of local auxiliaries as to render the proposed reduction a temporary measure. Reports on middle-class schools, Sabbath observance, temperance, and other matters were

next discussed, and notices of motion were withdrawn. The journal was then signed in the presence of a number of spectators, the Rev. Dr. Punshon offered prayer, and the proceedings of the Conference terminated.

#### A CALL FOR "FEWER DENOMINATIONS."

Speaking at Hucknall Torkard, where he laid the foundation-stone of a new chapel, recently, Mr. S. Morley, M.P., deplored the differences that existed between different Christian denominations. They might depend upon it that the ministers and officers of their Churches would do more towards winning people to a higher life by talking to them about becoming Christians than by telling them to become members of this or that denomination. He wished there were fewer denominations, and regretted that, where there was so much truth in common, trifling points should separate them. Instead of standing shoulder to shoulder against the common enemy, they were too often found contending with each other.

#### THE OPEN-AIR MISSION.

The last annual report of the Open-Air Mission—the twenty-sixth of the series—presents a novel feature in documents of this class. It is illustrated, and very good the illustrations are. They consist of wood-cuts representing several memorable instances of street preaching. The report contains a large number of facts which must be of interest to all who desire the spread of the Gospel. A well-arranged index enables anyone interested in a particular locality to see at a glance what has been done there. Beginning with a brief historical outline of open-air preaching, the report proceeds to state that the mission has faithfully adhered to its original design—"to encourage, regulate, and improve the efforts of Christian men who seek to carry the Gospel of Jesus Christ to their fellow-creatures congregated out of doors." As a reason why the work should be continued, it is stated that London has a population of 3,577,304, and that the actual provision by all religious denominations is only 1,119,776 sittings. Further, that on a recent Sunday morning the attendance at the fifteen churches in Bethnal Green was under 1,000, the population of the parish being 119,824. Hence it is clear that, if the people are to hear the Gospel, it must be taken to them in the streets.

For little more than £1,000, 331 special gatherings were visited, 68 conferences of preachers were held, 140 London stations were maintained, and 725,000 tracts distri-

buted. A list of 195 London stations is given for the present year.

Some lines written by Frances Ridley Havergal on the members' mottoes have now a special interest. Last year's motto was "Redeeming the time," on which she writes:

"So may we redeem the time,  
That with every evening chime  
Our rejoicing hearts may see  
Blood-bought souls brought back to Thee."

Copies of the report may be obtained of the Secretary, Mr. John Kirk, 14, Duke Street, Adelphi, W.C.

A THANKSGIVING AND FAREWELL MEETING was held on July 31, at the East London Institute for Home and Foreign Missions, Harley House, Bow. Lord Shaftesbury presided in the afternoon, and Mr. Stevenson A. Blackwood in the evening. One hundred missionaries trained in the Institute are now at work in the great harvest-field, and labouring with success in various parts of the world. The brethren who took leave on this occasion were Mr. McDougall, a Gael from the Highlands, who is gone to labour among a Gaelic-speaking Roman Catholic population in Cape Breton; Messrs. Swaffield and Hinson, going to Newfoundland; Mr. Volkanoff (a Bulgarian) returning to work in his own land; Mr. Rivett, bound for Australia; and Mr. Ferguson, for China. Each of these addressed the meeting for a few minutes. Mr. McDougall closed by repeating Psalm xxiii. in Gaelic, and Mr. Volkanoff recited a Bulgarian hymn. Mr. Guinness delivered a charge to the students. Most of these missionaries are now on the way to their various destinations.

#### OBITUARY.

We regret to record the decease, on the 12th ult., in the seventy-fifth year of his age, of Mr. Joseph Gurney, the Treasurer of the Religious Tract Society, and for fifty years a member of its committee. Mr. Gurney was a son of the late Mr. William Brodie Gurney, shorthand writer to the Houses of Parliament; grandson to Thomas Gurney, inventor of the shorthand system which bears his name; nephew to the late Baron Gurney, one of the Judges of the Court of Exchequer; and first cousin to the Right Honourable Russell Gurney, late Recorder of the City of London, and to the Rev. John Hampden Gurney, late Vicar of St. Mary's, Bryanstone Square. The family of the Gurneys (or Gournays, the original name) were of Norman-French extraction, and came over here with William the Conqueror. One of Mr. Gurney's ancestors was incarcerated for his nonconformity in the days of Charles II.

about which time the family became divided into two branches—a Quaker branch and a Baptist branch. The Gurneys of Norwich, so well known in the religious, literary, political, and philanthropic world, were of the former, and the “shorthand” Gurneys of the latter. Mr. Joseph Gurney was a man of simple piety, and of quiet, placid manners and amiable disposition. For many years he took an active part in the shorthand business, from which he realized a handsome fortune. He was a man of intelligence and discretion, yet of deportment so unobtrusive and almost silent, as scarcely to gain credit for the understanding he possessed. He was devoted to the great objects of the Bible Society, the Religious Tract Society, and the Evangelical Alliance. He was a liberal supporter of the various religious societies existing in our midst, but his natural disposition prompted him rather to work quietly, though efficiently, on their behalf, than to occupy, before the public, the prominent position which was unquestionably his due.

We regret to announce the death of the Rev. Peter Lorimer, D.D., Principal and Professor of Hebrew and Exegesis in the College of the Presbyterian Church of England, which took place after a few hours' illness, on July 30. Dr. Lorimer was sixty-seven years of age. He was born in Edinburgh, and received his education in the University of that city. In 1837 he became pastor of the church in River-terrace, London. Here he remained till the close of 1843, and was shortly afterwards appointed to a Professorship in the Presbyterian College, London. Dr. Lorimer published several works, his principal literary effort being a “Memoir of John Knox,” and, at the time of his death, he was engaged upon a “History of English Presbyterianism.” In 1877, he was appointed Principal of the college which has received so large a share of his life's labour. Principal Lorimer was interred in the Grange Cemetery, Edinburgh, not far from Dr. Chalmers. The *Weekly Review* remarks: “His largeness of heart, his catholicity of spirit, his readiness to co-operate with others in good works, his love of learning, and his published writings had endeared him to a circle wider than that of his own much-loved Church. And hence there is in other Churches a feeling of sadness akin to that in his own over the sudden termination of labours which throughout a long lifetime he had given to the best and highest objects.”

The death of the Rev. Dr. A. Morton

Brown, of Cheltenham, lately took place at Bridport, whither he had gone for the benefit of his health. Dr. Brown, was one of the leading Congregational ministers in the West of England, was born in Ayrshire, and was sixty-seven years of age at the time of his death. He studied at the Universities of Glasgow and Edinburgh, and after a brief pastorate at Poole, became, in 1843, the successor of the late Samuel Martin, at Cheltenham. Of his literary productions, “Evenings with the Prophets” and “Peden the Prophet” are the best known. The funeral took place at New Cemetery, Cheltenham, amidst wide-spread expressions of sorrow and sympathy. The procession, which was over half a mile in length, included the Mayor, the Chairman of the Bench of Magistrates, Baron de Ferrieres, the Rector, and five other Church of England clergymen; the Jewish rabbi; and the ministers and other representatives of various Nonconformist bodies. The service at the grave was jointly conducted by the rector of the parish (Canon Bell), and a Nonconformist minister—a fitting type of that peace and goodwill which Dr. Morton Brown had throughout his long and useful life laboured so industriously to promote.

Applications were made to the Consistory Court of the Bishop of London, on the 19th ult., for power to remove “super-altars” and crosses from the communion-tables at the churches of All Souls', Langham Place, and St. Mary-le-Strand. The Vicar, with the consent of the churchwardens, was in each case the applicant. The applications were both granted.

The New Testament Revision Company, meeting at Westminster, have (the *Athenæum* says) made such progress in their work that the New Testament is likely to be published by the University Press early in 1880. It is intended to issue in the first instance two editions—a large handsome octavo, and a small cheaper volume for more general use. The English and American Companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

The Annual Assembly of United Methodist Free Churches was held last month at Sunderland. It was reported that there were in Great Britain 65,137 members, being a decrease of 477 on the year. The number of ministers, including supernumeraries, was 429. The entire amount raised for chapel



and school erections and enlargements was £61,627.

The sixtieth annual Conference of the Primitive Methodists was held lately at Leeds. The number of members was reported as being 182,877.

The sixty-first annual Conference of the Bible Christians met last month, at Truro. The general statistics showed that the Connexion comprised at present 276 itinerant

preachers, 1,874 local preachers, and 30,165 members, showing a decrease of 523 members. Although the commercial depression has been severely felt, yet the various Connexional funds, on the whole, showed a healthy aspect.

The eighty-third annual Conference of the Methodist New Connexion has been held at Huddersfield. The membership was returned at 26,688, being an increase of 492.

## Monthly Survey of Missions.

### CENTRAL ASIA.

The following extract from a communication by Mr. Redalob, dated Kyalang, December last, will give some idea of the trials through which the brethren are called to pass in their present secluded and inhospitable position: "The chief commissioner, Mr. Brandreth, has paid his visit here. He had received numerous deputations, got up by Hari Chand, who brought forward charges against our school, our mission, our farming, also against the surveyor, and the deputy-commissioner, and we had hoped that some satisfactory steps would be taken to settle our position here. But nothing final resulted. Hari Chand was warned not to allow cattle to trespass on our fields, and exhorted to cultivate friendship with us. A desire for the continuance of the school was also expressed. In September Brother Heyde's children were taken ill with a throat complaint, which looked like diphtheria, only that the symptoms did not show any tendency to develop rapidly. But on the 9th of October a fortnight's illness ended in the death of the little girl, Lydia, seven years of age. A year ago little Gerhardt was to have gone to Germany to school, and every effort had been made to arrange for his being sent in charge of some friend, but in vain. Now he began to fail, and Brother Heyde had to abandon his intended business-trip to Simla. On the 29th November he too was called home to our Saviour, to the inexpressible grief of the poor parents. Now eleven persons await the resurrection morn in our peaceful burial-ground."

### INDIA.

We have reports of the meeting of the South India Missionary Conference at Bangalore, Bishop Sargent presiding. The sessions were opened with an address by the Bishop. One hundred and fifty delegates were present. The first session considered "Vernacular Evangelistic Work in Town and Country," in which the need of English and American evangelists was advocated strongly. Some of the speakers commended, and some decried, the work of fakirs, supposed to be or claiming to be converted, who continued the mode of life peculiar to them while going about to proclaim the Gospel. The delegates gave their experience in street preaching and touring. Very interesting statements were made in the afternoon in regard to the recent accessions to the Christian Church. Bishop Sargent described the famine work in Tinnevely, and the subsequent instruction of the people. He said that 14,000 converts had been gathered in, although great care had been used to sift out the "curry and rice Christians." The Rev. Mr. Downing, representing the American Baptist Mission among the Telugu, said that 9,000 souls had been saved at Ongole within the past year or fifteen months. The difficult subject of "Education as a Mission Agency," was discussed on the second day. The Government schools came in for some sharp criticism. Opinions differed as to whether the pupils of the mission schools should be prepared for and sent to the higher Government schools and colleges. The delegates also disagreed on the propriety of using the Bible as a text-book in the higher schools. The native clergymen present gave strong testimony in favour of the high schools in which they had been taught. The discussion of the system of education—including valuable papers on the "Position of Educated Hindus towards Christianity," by the Rev. P. Rajagopal, of Madras, "Middle and Lower Class Education," "Female Education," "Zenana Teaching," and "Sabbath Schools,"—was continued well into the morning of the fourth day. Of the educated Hindus, Mr. Rajagopal said that there was a time when they believed Christianity was a heaven-inspired religion, being the faith of an enlightened nation;

but this feeling had been turned to one of perfect indifference and contempt by the circulation of sceptical books. "Medical Missions" came up on the morning of the fourth day and were advocated with enthusiasm. Dr. Scudder gave a most interesting account of the conversion of a whole village through medical work, accompanied by Christian instruction, and Dr. Chamberlain added fuel to the holy fire by a thrilling account of the conversion of the village of Dindigul by a successful surgical operation, followed by the distribution of tracts and Scripture portions. A letter from a member of the conference says: "The unity among the missionaries was simply delightful; our denominationalism was forgotten for the time in the feeling of our brotherhood. We had a united Communion service, in which clergymen and Dissenters of all kinds took part; a missionary meeting at which clergymen and Dissenters spoke; and in many other ways our unity was shown. In this we are ahead of the churches in England.

## CHINA.

The *North China Herald* publishes a proclamation issued by the Footai of Hunan severely condemning the policy of anonymous placards inciting to acts of violence towards foreigners, and threatening offenders with punishment. In publishing this document the Shanghai paper says: "The style of Hunan placards is only too well known. It was there that that infamous production, the 'Death-blow to corrupt doctrines,' made its first appearance; and ever since then, the people have vied with one another in hostility to foreigners of every description. It is therefore with greater pleasure that we give publicity to the proclamation of the new Footai."

## COREA.

The twelve or fifteen millions of Coreans have to this day no portion of the Holy Scriptures in their own tongue. Their country as is well known, has for 2,000 years been hermetically sealed against visitors from without; and has succeeded till now in excluding even the Christian missionary who has found his way almost throughout the known world. The Japanese have recently forced a treaty on their neighbours, which now gives them access to one port; and the new native Church of Japan have resolved (it is said against the wish of their pastors and teachers) to send one of their number to carry to Corea that Gospel which has so recently won their allegiance. Yet more significant of the new order of things probably in store for this jealously-guarded country, one half of the New Testament has now been translated into the language of Corea. The translator, the Rev. John Ross, missionary of the United Presbyterian Church at New Chwang, Manoturia, told the story of his work to the Western Committee of the National Bible Society of Scotland at its meeting in Glasgow, a few days ago, and laid on its table a fair copy in MS. of the complete Gospel of Matthew. Mr. Ross has under great difficulties succeeded in producing a version which has been found easily intelligible by all the stray Coreans who have made their way through the famous "Gate" which separates their country from North-China. The language is said to be phonetic, and to be so easily acquired that it is read and written by the entire adult population of the country. The committee cordially agreed to render Mr. Ross every assistance in their power in printing one Gospel by way of experiment.

## CENTRAL AFRICA.

The directors of the London Missionary Society received, on the 22nd ult., the following mournful tidings by telegraph from Aden: "Dr. Mullens died near Mpwapwa, 10th July. Peritonitis. Particulars mail." In communicating this telegram, the Rev. R. Robinson says: "Thus, after being encouraged by some good tidings that came to us on Saturday last [Aug. 16] from Zanzibar, we are filled with grief as we learn that another noble and devoted man has sacrificed his life in attempting to reach and benefit the tribes of Central Africa. It was with great reluctance the directors of our society accepted the urgent and disinterested offer of my colleague, our Foreign Secretary, to go forth and aid in establishing the mission on Lake Tanganyika, and they are sure that their numerous friends throughout the country, and all who feel an interest in 'the dark continent,' will share the deep regret these mournful tidings have produced. The society has thus suffered an all but irreparable loss." The favourable intelligence to which Mr. Robinson refers as having been previously received was but scanty in amount, and was contained in a letter from the London Missionary Society's agents, brought by the last African mail, no letter being received by that mail from the missionaries. The agents expressed some surprise that they had no correspondence to send home. They informed the directors, however, that it was evident the young missionary, the Rev. Arthur Dodgshun, about whom there had been many fears, had arrived safely at

Ujiji, as two of his bearers had brought an order from him to the society's agents for the payment of some arrears due to them, and that on the 28th of March last "they left the white men at the Lake Tanganyika, all in good health." The agents also stated that from native reports they learnt that Dr. Mullens and his companions had been going on their way to the interior successfully; and by a portion of Mr. Southon's diary that came to hand, it appeared that, by the 20th of June, the party had reached Kikwazo, or nearly one-third of the distance from the coast to Mpwapwa.

#### WESTERN AFRICA.

Mr. H. Grattan Guinness writes to the *Christian*, with reference to the "Congo Inland Mission" as follows: "Six brethren from our Institute in London have already gone forth on that mission to Equatorial Africa—Messrs. Craven, Telford, Johnston, Peterson, Vicars, and Richards, with the wives of two of them. Of these brethren, Telford has fallen asleep. It is now a year and eight months since the 'Livingstone or Congo Inland Mission' was commenced. It has penetrated up the river as far as the Falls of Yellala, and has founded two stations, but has been arrested in its progress by the 180 miles of resistless rapids and cataracts on the Congo terminating in the Yellala Falls, which totally prevent the ascent of the river throughout their extent, and also by the firm opposition of the native kings and tribes to the entrance of the white man, because they think to admit him will result in their losing the control and profits of the trade between the coast and the interior. When Stanley was in England, he told one of the committee of that mission that it would require an armed force of at least 500 to 1,000 men to overawe the natives and open up the way. Undismayed by this statement, and hoping only in God, the mission went forward as far as it could, and stood resolutely and patiently at the gigantic gates thus shut against it. And now without any effort on the part of these missionaries, those gigantic gates which barred their way are being slowly opened! The hearts of the mighty are in the hand of God. He has led the King of Belgium to send out an expedition, under the experienced guidance of Stanley, to open up the Congo! That expedition has already started. We have full information from head-quarters. Two days ago [August 12] in company with the Rev. A. Tilly, of Cardiff, the Hon. Secretary of the Congo Inland Mission, I had an hour's interview with the King of Belgium in his palace at Brussels, and our hearts were indeed rejoiced by the spirit of noble enterprise and broad liberality displayed by that excellent monarch. It is his earnest desire that this expedition, which has been fitted out with the greatest care, and at large cost, should succeed in opening 'Equatorial Africa to all that can liberate and ennoble its inhabitants. The expedition has no political object. Neither has it a sectarian religious one. He himself is a Catholic, but he has a sincere admiration for true, self-denying missionaries of any Christian denomination, and has the kindest feeling towards his friends the English. It is his strong and distinctly expressed desire that this expedition should be conducted without bloodshed. Its object is to make extensive geographical explorations and to establish trade, and bloodshed would be inimical to the latter. Mr. Stanley had been provided with several steam launches for different parts of the Congo, and had gone to Zanzibar to obtain the body of native helpers required to compose the expedition, and was to bring them round to the mouth of the Congo, and to ascend that river. They were prepared for a prolonged effort. Having just received news from our brethren on the Congo, we were enabled to inform the King of the arrival already of three of Stanley's party at Banana and Emboma, at the mouth of the Congo and sixty miles up the river, sent on in advance of his party to prepare the way for their landing and starting for the interior. The brethren we had lately sent to reinforce the Congo Inland Mission had also arrived, and with them the party of the Baptist Mission, which intended to attempt their entrance to the Upper Congo by way of San Salvador.

During his recent visit to the Yoruba Mission, the Bishop of Sierra Leone held eight confirmations, at Leke, Otta, Shunren, Abeokuta, Oshielle, and in and around Lagos, laying his hands on 563 African candidates. At Lagos, he admitted to priest's orders the Rev. C. H. V. Gollmer and three native clergymen.

#### SOUTH AFRICA.

The Berlin Missionary Society had, till lately, a mission station, founded some thirty-two years ago, and known as Saron, on the Vaal River. The people among whom they laboured, the Korannas, though of a roving disposition, became, through their efforts, a settled congregation. The Boers have repeatedly brought trouble into the region, and after having failed in their attempts to get Sir Theophilus Shepstone, the Governor

of the Transvaal, to aid them in their unjust procedure, they urged that Saron was debateable land between the Transvaal and Griqualand West. The Governor of the latter territory sent Colonel Warren to regulate the matter. A Boer, O'Reilly by name, appeared at the station with a written order, purporting to come from the district magistrate, requiring the missionary, Mr. Brune, to leave the station. He was seized by some Boers, and carried, with much ill-treatment, to Christiana. Colonel Warren had left before Mr. Brune arrived, but he had placed Major Rolleston in charge. This officer treated the missionary with much politeness, and sent him back instantly to Saron, to which he himself followed. Major Rolleston rode unarmed among the Korannas, and desired them to give up their arms. This they consented to do. The Boers after this hunted the bush for them. The result was that an appeal was made to arms, in which, apparently, one of the Boers was wounded and another killed. But the offender atoned by his own immediate death. The cry of rebellion was raised, and men, women, and children were taken captive. The missionary was kept under arrest, and the father of the wounded Boer struck him a blow upon his face with his hand. The next day Major Rolleston is reported to have separated the old and the weak, while the others were bound, and their property carried away as rightful booty. Mr. Brune was set at liberty, but strictly forbidden to return to the district. This is a case which calls at least for the most searching inquiry.

## MADAGASCAR.

The following proclamation relating to education has been issued by the Queen of Madagascar: "I, Queen Ranavalona, by the grace of God and the will of the people, Queen of Madagascar, and defender of the laws of my country, etc., thus I say to you of Iboina: I am glad because the gospel of Jesus Christ has come to my country and my kingdom to make wise my people in the knowledge of the true God. But it is not those here in Imerina only who receive it, for it has reached yourselves in Iboina also, and on that account I thank God especially. And now I send you the numbers of the scholars in each of your towns. I have had them printed that they may all be seen by you, lest you should imagine that I do not see or hear; for I do see and hear, because my subjects are every one eyes and ears to me. And when I examine the numbers of these your children at school, I observed that they are only as yet very few, and not in proportion to the largeness of your Iboina population. Therefore send your children to get knowledge, for the good of it will be a good to you and themselves—a means of keeping account of your cattle and your money and all your property, and also a means of advancement, for I am a Sovereign who rewards the deserving with good. And you, fathers and mothers, also be diligent, for it makes me glad to see my subjects wise. It is a thing which will benefit you that I command to be done, for if it were something that would injure you I would not do so; but I know that it will cause you to prosper, and for that reason I insist upon all of you learning. And so be all of you diligent, and although you do not now know the sweetness of knowledge and wisdom, you will discover it when they become yours.—Saith Queen Ranavalona, Queen of Madagascar."

## Miscellaneous.

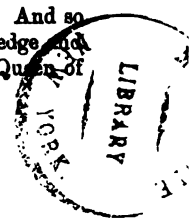
PROFESSOR BRUCKE, who has been elected Rector of the University of Vienna, is the first Protestant who has held that office since the foundation of the University.

BISHOPRIC OF JAMAICA. — The Archbishops of Canterbury and York and the Bishop of London have nominated to the vacant bishopric of Jamaica the Right Rev. William George Tozer, D.D., who graduated from St. John's College, Oxford, in 1851, was consecrated in 1863 as a missionary bishop, and as such worked for ten years on the East Coast of Africa.

THE BELGIAN BISHOPS have, at a Con-

ference held at Mechlin, resolved, with regard to the new education law, that absolution is to be refused to all teachers and pupils of the public normal schools; that teaching in all public schools being schismatical, all teachers employed in them are excommunicated; that absolution is to be refused to the teachers of all public schools, without any exception; and that the children attending the public schools, being considered as acting without discernment, may be admitted provisionally to first communion.

THE PRIESTHOOD IN MALTA.—From a return laid before the House of Commons



it appears that out of a population of 142,000 souls, 1,210 are clergy, and 45,400 have no occupation. Applying these proportions to Great Britain and Ireland, there would be in the 32,000,000 no less than 272,000 clergy, and upwards of 10,000,000 of persons without any occupation. This enormous proportion of clergy in Malta fully accounts for the bigoted, priest-ridden condition of this fertile little island.—*Correspondent.*

THE CITY OF BASLE lately wore an unusual air of festivity. The great Federal Prize-shooting, which only takes place every three or four years, was to be held here, and crowds of people, both Swiss, Germans, and French, flocked together to take part in the amusements of those days. The Bible Society did not let the opportunity pass unheeded. A Bible-stand was procured on the shooting-grounds. Thirty-one Bibles, 185 Testaments, and 1,436 parts of Scripture were sold, and to each of the *titrurs* a part of the Scriptures was given gratis as a remembrance of the festival days.

A SPECIAL CHURCH MISSIONARY FUND has been opened as a memorial to the late

Miss Frances Ridley Havergal. This memorial has assumed a twofold shape. The money, when raised, will be expended in the training and employment of native Bible-women in India, and in the translation and circulation, in that country at first, and in other fields of missionary labour if the amount raised permits, of selected portions of Miss Havergal's works.

"MONASTERY SECRETS."—The monks of Lebiadyn, in Russia, in a petition addressed to the Holy Consistory of their province, complain of the barbarous and inhuman treatment they have undergone at the hands of their Prior, Father Isidore. This ferocious ecclesiastic, ever since his accession to office, has done little else but torture his subordinate brethren, cuffing, beating, and starving them without mercy. One monk was flayed to death by his orders, and two more died of starvation. Two hanged themselves, two drowned themselves, and one cut his throat, driven to despair by his superior's relentless brutality. The attention of the Czar is said to have been called to the tragedy of Lebiadyn.

## Evangelical Alliance.

### THE BASLE CONFERENCE.

#### ENGLISH-SPEAKING MEETINGS, Etc.

The complete programme of the Anglo-American and other English-speaking meetings now stands as follows:—

Each morning, at 7.30, a Prayer-meeting will be held in the Lower Hall of the Vereinshaus.

MONDAY, Sept. 1st, at 7 P.M.—In the French Church, Sermon by the Rev. Donald Fraser, D.D. In the Great Hall of the Vereinshaus, at 8 P.M., Address by the Rev. John Stoughton, D.D. Subject: "The Connection between Basle and Early English Protestants."

TUESDAY, Sept. 2nd, at 3 P.M.—In the French Church. Subject: "Sunday-schools." Addresses by the Rev. T. D. Anderson, D.D. (New York); Sir Charles Reed, LL.D.; and the Rev. J. Oswald Dykes, D.D. Open Conference.

#### ANGLO-AMERICAN SECTIONAL MEETINGS.

WEDNESDAY, Sept. 3rd, at 9 A.M. and 2 P.M.—In the French Church. Address of Welcome by M. A. Vischer-Sarsasin, President of the Basle Committee. 1. "Christian Union as an Evidence of the Truth of Christianity." Addresses by the Rev. Prebendary Anderson, M.A., and Rev. W. B. Pope, D.D. Open Conference. 2. "The Present State of Religious Liberty." Addresses by the Rev. J. H. Rigg, D.D.; Rev. Eustace R. Conder, M.A.; Rev. J. P. Thompson, D.D. (Berlin); and Rev. S. Gilman Brown, D.D. (New York). Open Conference.

THURSDAY, Sept. 4th, at 3 P.M.—In the French Church. Subject: "Socialism." Address by the Rev. Dr. Washburn (New York). Open Conference. At 7 P.M., in the French Church, Sermon by the Rev. Canon Battersby, M.A.

FRIDAY, Sept. 5th, at 3 P.M.—In the French Church. *Résumé* of some of the Addresses given in the General Conference.

A full report of the proceedings will be given in the October number of *Evangelical Christendom*.

**ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION,  
TO BE HELD IN EDINBURGH ON OCTOBER 28TH AND FOLLOWING DAYS.**

The Branch of the Alliance in Edinburgh having conveyed to the Council of the British Organization its desire, accompanied by a warm invitation, that it might be found practicable to hold the Annual Conference for this year in that city, it has been unanimously resolved to make arrangements for this purpose. The Council have great pleasure in notifying to the members and friends of the Alliance that the invitation of the Scotch brethren has been accepted for the 28th and following days in October next. The Council are glad to think that those friends who have been prevented attending the General Conference at Basle will have in Edinburgh an opportunity of hearing the particulars of that interesting gathering of Christians from all lands; and the revived interest taken in the Alliance by brethren in Scotland the Council regard as affording a good hope of a rich blessing from God.

Christian friends intending to be present are informed that they will receive a cordial welcome and hospitable entertainment. It is hoped that a large number of members and friends of the Alliance from England and Ireland will be present.

**PROCEEDINGS OF COUNCIL.**

A special meeting of Council was held on Friday, August 1st; John Finch, Esq., afterwards Donald Matheson, Esq., in the chair. After reading the Scriptures, prayer was offered by Colonel Sandwith.

**NEW MEMBERS.**

The following persons were unanimously admitted to membership:—

Mrs. Knox, Ramsgate.  
Mr. and Mrs. Pilcher, Ramsgate.  
Mrs. Joseph Fry, Ramsgate.  
Mrs. Perkins, Ramsgate.  
Mrs. Spindler, Ramsgate.  
Misses Brown, Ramsgate.  
Miss C. Habershon, Ramsgate.  
Miss Day, Ramsgate.  
Mrs. Cowdell, Ramsgate.  
Miss Hope, Ramsgate.  
Mrs. Kelly, Ramsgate.  
Miss Haywood, Ramsgate.  
Mrs. Williamson, Ramsgate.  
Mrs. Bradshaw, Ramsgate.  
Miss Franks, Ramsgate.  
Miss Lacey, Ramsgate.  
Miss Barber, Ramsgate.  
Mr. Chancellor, Ramsgate.  
Major-General Graydon, London.  
Maj.-Gen. Stubbs, C.B., Castle Bellingham.  
Rev. J. P. Sandlands, Thrapstone.  
Rev. Alfred Sturge, Dartford.  
James Player, Esq., Reading.  
Rev. George Waterman, Alton.  
Rev. Joseph Morris, Ilfracombe.  
Julius Rohebach, Esq., Curbar.

**ANNUAL CONFERENCE.**

A communication was read from the Hon. Secretary of the Edinburgh Branch as follows:—

"Edinburgh, July 29, 1879.

[ "My dear Sir,—I have now the pleasure,

on behalf of the Edinburgh members and friends of the Evangelical Alliance, to convey to the Council of the British Organization a most hearty invitation to hold the Annual Conference of the Alliance in Edinburgh for the current year.

"We recommend that the meetings should open on the evening of Tuesday, October 28th, with a reception by the President and Council; and that the whole of the two following days should be devoted to business, conference, and prayer.

"The President and Edinburgh Committee are most anxious that a programme should be presented likely to attract their Scotch friends, and the Committee desire me to forward to you the enclosed sketch programme, which the Committee in Edinburgh very respectfully commend to the consideration of the Council in London.

"In the hope that the rich blessing of God will rest upon the Conference at Basle and the after-meetings in Edinburgh,

"I remain, my dear Sir,

"Yours sincerely,

"(Signed) JOHN EDWARD DOVEY,

"A. J. Arnold, Esq." Hon. Sec.

The draft programme, proposed by the Edinburgh Committee, was also submitted. After full consideration, it was proposed by Colonel Sandwith, seconded by Mr. Donald Matheson, and resolved: "That the invitation of the Edinburgh Committee be accepted, and that it be referred to the Consultation Committee to arrange the details in conjunction with the Edinburgh friends."

**INVITATION TO WEEK OF PRAYER, 1880.**

The Secretaries laid on the table copies of the draft invitation for the Week of Prayer, 1880, prepared by a member of the Council,

and approved by the 'Honorary Secretaries. It was resolved that the draft be submitted, as usual, to the representatives of the foreign branches.

#### BASLE CONFERENCE COMMITTEE.

It was reported that the special fund for the Basle Conference now amounted to over £625.

A letter was read from John Macgregor, Esq., Honorary Secretary of the Tyndale Memorial Committee, asking that the subject of the proposed memorial statue to William Tyndale should be brought before the Conference in Basle.

It was resolved: "That this Committee records its cordial expression of sympathy with the proposed movement, and requests the Rev. Dr. Stoughton to refer to the subject,

if practicable, in his paper on 'The Connection between Basle and Early English Protestants.'"

A memorial from pastors and others in Bohemia on the subject of religious intolerance at present existing in the Austrian Empire, was read, with a letter requesting that the memorial should be presented to the Basle Conference.

The Secretary stated that the Rev. Dr. Thompson, of Berlin, was preparing (at the request of the American Branch) a verified statement of the whole case.

It was agreed that the memorial from the brethren in Bohemia should be brought up at the English sectional meeting at which Dr. Thompson's paper is to be presented.

#### SOUTH LONDON SUB-DIVISION.

The monthly meeting for July was held at the house of Wm. Morris, Esq., Brixton Rise.

The Rev. Dr. Stanton, of Cincinnati, U.S., said this was the second meeting he had attended, and he felt the greatest happiness on thus meeting Christian brethren. The points in which Christians agree are vastly more vital and important than those in which they differ. He could not but remark upon the appropriateness of the two chapters which had been read—Isaiah liii. and John xvii.; the former containing the ground of our hope, and the latter setting forth the great duty of labouring for oneness in brotherly love. He said the New York Conference had been a truly representative meeting. The Dean of Canterbury and others then communed in a Presbyterian church. The great privileges of the English-speaking people imposed great responsibility upon them—not less than that of taking the Gospel everywhere, and filling the earth with the glory of Christ. He said the American census of 1880 would probably show a population of 50,000,000, and in twenty-five years more he expected it would amount to 100,000,000, exclusive of Canada. While England and America were for pure Christianity, the influence of France, Spain, Portugal, and Austria was wanting or disastrous. Even in Germany the type of Protestantism detracts from its best influence and character. Wherever the arms and influence of England go, there true liberty follows.

Major-General Field, C.B., one of the Secretaries, spoke at length on the principles and objects of the Alliance, its work at home and abroad. He mentioned that he had been

a member for thirty years, having joined it when it was first introduced into India; and his whole heart was with the Alliance, because its one great object was to exalt the Lord Jesus Christ, and to promote union and brotherly love among His disciples. It was the will of the Lord that the unity of His Church should be manifested before an unbelieving world as a witness to Him and His truth; and when His people dwelt in love, seeking to obey His new commandment, and receiving one another to the glory of God, then would the Word of Life go forth with power by all His ministering servants, and sinners be won to Christ. A deeply interesting account of the sufferings of the Lutheran pastors at Hesse-Darmstadt, and of the relief brought to them through the agency of the Alliance, and also of the oppression and persecution which brethren in Bohemia and Austria are at the present time enduring, was given; and the General concluded by an appeal to all present to be earnest in seeking to promote the ends which the Alliance has in view to the glory of God.

The Rev. Dr. MacEwan said the Evangelical Alliance might congratulate itself in having secured the services of so able a man as General Field. Dr. MacEwan had a great respect for those soldiers who fight for us. This good soldier of the Crown and country now proves himself a good soldier of Jesus Christ, the Prince of Peace. He said we had deep sympathy with our brothers and sisters across the Atlantic, who spoke the same language, and with whose institutions, religious sentiments, and missionary enterprises we agreed. They had so solved many problems; and he agreed

with Dr. Stanton that there is far more union among Evangelical denominations than formerly, in Scotland especially. He hoped for more union, co-operation, and communion.

### ALLIANCE MEETINGS AT RAMSGATE.

The Secretary, Major-General Field, C.B., visited Ramsgate on the 17th of July, holding meetings on that day in connection with the Alliance. At noon, an united prayer-meeting, which was well attended, took place, and an address was given. At four P.M., in the same large room of the "Christian Library," a numerous company assembled to hear from General Field an address on the "Principles and Objects of the Alliance: its Work in the Past and Present." The Rev. H. J. Bevis, the oldest minister in the town, took the chair, and gave an interesting account of how the Alliance many years ago had taken root in Ramsgate, and continued for some years to promote union and love among the Lord's people, and he felt very glad that there was a prospect of its happy influence being revived in the place. General Field spoke at considerable length, and deep interest was manifested in the account he gave of the manner in which God had blessed the direct

and indirect influence of the Alliance in the promotion of union and fellowship among all who love the Lord Jesus. He dwelt much on the duty of all believers to seek to manifest the unity existing in the Church of the Living God, and in the activities of love to exhibit to an unbelieving world the power and beauty of true godliness. The relief lately brought to the Lutheran pastors at Hesse-Darmstadt (who had been deprived of religious liberty) by the agency of the Alliance, and the deliverance of persecuted brethren in Spain and Egypt at the close of last year effected by its interference, drew out many hearts in thankfulness to God. The account also given of oppression and persecution now being endured by the Lord's people in Bohemia and Austria excited the liveliest sympathy; and information regarding the General Conference about to take place at Basle was received with much interest.

Many friends at the close of the meeting gave their names as members.

### RELIGIOUS AWAKENING IN WESTPHALIA.

Adjacent to the well-known Roman Catholic city of Cologne lies the small district of Siegen, in Westphalia, containing a population of some thirty to forty thousand. This district may be described as an island—not surrounded by water, however, but by a decidedly Roman Catholic people. Historically, it is very interesting, for its inhabitants embraced the doctrines of the Reformation three hundred years ago, and have retained them in their purity to this day, though often at the cost of much suffering from the antagonism of their neighbours, the Archbishops of Cologne. The celebrated Heinrich Jung Stilling was a native of Siegen, his father being a charcoal-burner in the forests which abound there; while the gifted son rose from being a tailor to a high position in royal circles, and was as distinguished for his deep piety as for his wonderful talents. A daughter of his, not many years deceased, lived to a great age, and educated thousands of the higher class German girls, among them the only daughter of the present Emperor—the Grand Duchess of Baden—so highly esteemed as a devoted Christian woman.

Fraulein Jung Stilling was wont to say that in her experience of the thousands of

young people who passed under her care, no two were exactly alike; each had her own individuality—a wonderful testimony to the creative power of God. In the church at Siegen a bust of Stilling may still be seen, and a monument to his memory in good preservation. This small district of Westphalia was also the home of the celebrated painter, Rubens, and, what to us English is still more interesting, of the House of Orange, one of whose princes became our William the Third, of famous memory, as the instrument chosen by God to deliver our country from the then threatening yoke of Papacy, and to settle in good measure our present glorious constitution, as it has, perhaps, not very accurately, been called. The people of Siegen are a remarkably industrious race, but have suffered severely since the introduction of free trade, being unable to produce iron, the chief resource of their soil, so cheap as the imported article can be obtained.

But God disciplines His children to prepare them for better than temporal prosperity; and so it has been in Siegen, for in autumn, 1877, a marvellous awakening arose there, especially powerful amongst young men; and now, including all classes, 800 or more decided conversions have occurred, and the



work grows rapidly, though very silently. In one village alone are to be found in every house converted men and women, young and old; and, as usual in such awakenings, this includes some of the worst characters. "Thus," said the German minister who re-

lated this to the writer, "not only in favoured England, but in the land of old Luther too, wonders of grace are seen in these latter days; and let us have the earnest prayers of our British brethren that these things may grow and increase abundantly."

## UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS.

SUNDAY, OCTOBER 19, AND MONDAY, OCTOBER 20, 1879.

The Committee of the Sunday-school Union have renewed their appeal in a circular, just issued, the substance of which we subjoin, for the setting apart of two days for united intercessory prayer. The Christian Church in all lands, with one assent, agree that this season of united prayer should be annual, and the poet's thought thus realized in a glorious sense—

"The whole round world is every way,  
Bound with gold chains about the feet of God."

The dawn of the centenary of Sunday-schools will lead to the review of the past, and add greatly to the importance of this occasion.

It is suggested that the following arrangements should, as far as practicable, be observed:—

That on Lord's-day morning, October 19th, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday-schools (Matthew vi. 6). That the opening engagements of the morning school be pre-

ceded by a meeting of the teachers for prayer. That ministers be asked to preach special sermons on the claims of the Sunday-school upon the Christian Church. That in the afternoon the ordinary engagements of each school be shortened, and scholars be gathered for a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited. That at the close of the afternoon or evening service, the teachers, in union with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 20th, teachers again bring their scholars, one by one, in private prayer before God. That in the course of the day the female teachers of each school hold a meeting of united prayer and thanksgiving. That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

### CONTRIBUTIONS RECEIVED SINCE JULY 24.

£ s. d.		£ s. d.		£ s. d.	
Rev. S. Hebditch	0 5 0	John Stabb, Esq.	0 5 0	James Spicer, Esq.	5 0 0
F. Cleve, Esq.	0 10 0	Mrs. Akenhead, per Miss Fal-	0 5 0	Joseph Hoare, Esq.	5 0 0
London Ladies' Committee, per		kener	0 10 0	Sir John Ooode	2 2 0
Mrs. Gritton	5 1 0	Mr. and Mrs. Jacob Hood	0 6 0	John Rawson, Esq.	1 1 0
Edinburgh Subscriptions, per		Rev. F. Cannon	0 10 0	C. H. Bousfield, Esq.	5 0 0
John Hayes, Esq.	2 15 2	O. Baron van Wassenaer van	0 10 0	H. J. Atkinson, Esq.	10 0 0
Major-General Stubbs	1 0 0	Catwijk	2 0 0	F. A. Bevan, Esq.	10 0 0
Miss Logan	0 10 0	Mrs. Syngé	0 2 6	Mrs. Fletcher Bennett	5 5 0
Miss L. M. Cochrane	0 5 0	Miss J. Syngé	0 2 6	George Williams, Esq.	10 10 0
Rev. G. W. Weldon	1 1 0	Mrs. Day	0 2 6	John Remfry, Esq.	5 0 0
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Rev. A. B. Watts	0 5 0	Guernsey Branch, per Thomas		Sir Harry Verney, Bart.	10 10 0
Colonel Forster	1 0 0	de Moulpiéd, Esq.	10 9 2	Henry Wright, Esq.	10 0 0
Swansea Subscriptions, per Rev.		Rev. George Vance	0 10 0	T. A. Denny, Esq.	10 0 0
J. Thomas	3 7 4	Colonel Duncan	1 10 0	W. B. Carter, Esq.	2 10 0
Mrs. Elder	0 7 6	M. de Sillmay (don.)	2 0 0	The Right Hon. Sir Robt. Lush	10 0 0
Miss J. M. Elder	0 5 0	Ramsgate Subscriptions (add.)	1 10 0	A. McArthur, Esq., m.r.	10 0 0
Mrs. Hulsh	1 1 0	Lady Bristowe	1 1 0	Colonel Duncan	1 1 0
Miss Jones	0 2 6	Mrs. J. W. Ward	10 0 0	A. F., per Rev. W. Arthur	10 0 0
J. Baddow, Esq.	1 1 0	Mr. G. F. Ward	0 6 0	T. J. Croogon, Esq.	1 1 0
B. Baddow, Esq.	1 1 0	Miss Franklin	0 5 0	Mrs. Rawson	0 10 0
Rev. J. Müller	0 10 0	Bridport Subscriptions	2 0 0	Rev. Canon Battersby	5 0 0
London Ladies' Committee, per		Lieut.-Gen. Collin Mackenzie	1 8 0	Mrs. Rand	2 0 0
Mrs. Gritton	5 5 0	Gen. Collin Mackenzie	0 10 0		
Mrs. Wason	0 2 6	G. H. Polo, Esq.	0 10 0		
Captain Charleston	0 2 6	MALE CONFERENCE FUND.			
Rev. W. B. Johnston	0 10 0	Major-General Stubbs	1 0 0		

REN-OLIEL FUND.

B. S., per "Christian" . . . 0 10 0

Alliance House, 7, Adam Street, Strand, London, W.C.

# Evangelical Christendom.

OCTOBER, 1879.

THE MONTH.



WE have doubtless anticipated the wishes of our readers by so largely occupying the space in our present number—which, for this occasion, has been enlarged—with the proceedings of the Evangelical Alliance Conference, held last month at Basle. The seventh of the General or International Conferences, summoned by the Alliance, it was one of the most numerously attended, most gratifying, and most successful of the whole series; and we may be certain that while by many the London, Paris, Berlin, Geneva, Amsterdam, and New York gatherings are held in pleasing remembrance, the recollections of the remarkable assembly which met at Basle will be cherished with life-long satisfaction by all who were privileged to mingle in its varied and important engagements. The New York Conference alone could compare with that of Basle in regard to the very large attendance which took place day after day. At nearly every sitting of the Basle Conference some fifteen hundred persons were present, and frequently there were two meetings held at the same time. The early morning prayer-meetings were well sustained—that held in German having generally some twelve hundred attendants. There may be those who are disposed to regard the Evangelical Alliance as a mere British society, meeting, for an occasion like this, with certain foreign friends added to their number, upon the Continent, but still constituting, after all, an essentially English institution. But the fact is, that scarcely any but the sectional meetings and particular services for the English and Americans were conducted in English. In the proceedings of the Conference proper, German and French, the languages of Switzerland and of the two greatest continental nations, were those used. Even such addresses as were prepared by their respective authors in English were delivered in German or French. The psalmody—which began with the stirring and powerful strains of Luther's hymn, "Ein feste Burg ist unser Gott!" resounding from one hall in the Vereinshaus to another, and which was sung in old St. Martin's Church to the accompaniment of organ and trumpets—was of course in German. When, at the call of Dr. Baur, the Conference arose as one man, and united in reciting the Apostles' Creed, it was in German that that confession was spoken. Events have kept German and French brethren too long asunder, but in this Conference they were once more combined in the acknowledgment of a common faith and in the promotion of the same exalted aims. The President of the Congress, Herr Charles Sarasin (of French descent, but a German by association and education), early in his opening address referred to this fact, and gave the advice, which was taken in good part, to the brethren of those two nations to forget the matters on which they differed and to shake hands on the ground of their common faith.

As in previous Conferences, it was found necessary to restrict the speakers to a limited time each, and hence much that was prepared for the occasion was not

delivered. In the reports of the religious condition of various countries, which began with Switzerland, and included Germany, France, Great Britain, Holland, Austria, and the United States, we observe that as the brightest features in a report were sometimes reserved till the last, for the reading of which there was no time, a less cheering impression was sometimes produced than a speaker had intended. Whatever shadows might seem to fall over the pictures drawn of some lands, however, there was a clear sky over the religious atmosphere of the United States, as this was depicted by its accomplished citizen and divine, Dr. Philip Schaff, who, we may remark, is a Swiss (Grisons) by birth, a German by education, and an American by adoption. His paper was already in print in English, but he presented it to the Conference, in a condensed form, in his native tongue. Dr. Stoughton's valuable contribution to the history of "the Connection between Basle and Early English Protestants," and others, might be specified as of deep interest; but for these we must refer to our report.

The private and public hospitalities enjoyed by the guests of the old city were a noticeable feature in the engagements of the week. There was the warmest welcome, offered in a truly Christian spirit. The garden parties were among the most simple yet most delightful modes by which the Basle brethren sought to give pleasure to their guests. Gatherings of this kind, pleasant anywhere, were doubly so amid the circumstances in question, and beneath the skies of Switzerland.

The members of the Conference did something more, however, than mutually enlarge their personal acquaintance, their knowledge of the religious condition of the countries they respectively represented, and the ideas entertained in different lands on important questions of common interest to the whole of Christendom. Resolutions were passed on the question of religious liberty, and measures adopted to secure its advancement—one of these being the appointment of an international committee, to whom is entrusted the mission of making such representations upon the subject as may be necessary to the Sovereign under whose sway violations of such liberty have occurred. Action was also taken by the Conference upon the opium traffic with China, and a strongly-worded resolution was adopted, directing an appeal upon the subject to Her Majesty's Secretary of State for India. The administration of the Lord's Supper, which immediately preceded the final farewells, was attended by some three thousand communicants. This hallowed season fitly concluded the engagements of a most memorable week.

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The melancholy news from Afghanistan has fallen like a thunderbolt on those who imagined that our troubles in that country had, by the Treaty of Gandamak, been disposed of once for all. The fearful tidings form a singular and not unconstructive commentary on the recent despatch of Lord Salisbury, in which he congratulated the British public on the conclusion of the recent war, the advantages of our new frontier, and the benefits which, by the Treaty in question, Great Britain was almost certain to secure. Certainly the Government were utterly unprepared for a catastrophe so bloody and so terrible; and of this they have given proof in the fact that not only was there no British force in Cabul to defend the Residency, but that our Indian troops had been almost entirely withdrawn from the vicinity of Afghanistan. For this they have been severely censured, yet the circumstances clearly show that, notwithstanding all predictions to the contrary, they sincerely and thoroughly believed that their new policy was a safe one, and that it might be easily as well as securely carried out. Of the details of the massacre we have no desire here to speak. It appears to have been unpremeditated—to have arisen, in the first instance, from the discontent of several regiments of Afghan soldiery at

not receiving all their pay ; which discontent, breaking out into open mutiny, was, by an accident, turned into a strong feeling of indignation against the foreigners located in their midst. None the less does it, doubtless, represent the feeling of hostility against the British but too prevalent amongst a large proportion, if not the majority, of the tribes which constitute the Afghan people. Sir Louis Cavagnari and his compatriots appear to have defended themselves most gallantly, and their melancholy fate cannot but awaken the deepest sympathy and the most poignant and profound sorrow amongst all who bear the British name. The outbreak or revolt at Herat seems to have occurred almost simultaneously with the outrage at Cabul. From what we can at present learn, the Ameer seems to be exonerated from all complicity ; but he was and still is, of course, powerless in the hands of the malcontents. Meanwhile, all possible agencies are put in requisition to get together an invading force, with which the war with the Afghan people, if not with their Sovereign, may be at once renewed. What may be the outcome of all this it is impossible even to conjecture. More cost of blood and treasure, the awakening of rancorous passions on either side, and the germs of perpetual irritation, if not of fruitless and constantly recurring war, seem to be inevitable. Few right-minded men, of whatever party, can, we apprehend, but wish that the Home Government had listened to the warnings so emphatically pressed upon them by statesmen of experience in India of the danger of the policy which has proved so fearfully disastrous.

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The capture of the King of Zululand seems to be conclusively regarded as the termination of the war in South Africa. We trust this may prove to be the case ; but we must not forget that the attitude and disposition of the people count for something, and that many of the tribes have not yet submitted or given up their arms. The policy of dividing the territories of the King of the Zulus amongst his subordinate or secondary chiefs may seem to be subtle and ingenious, but these qualities afford no guarantee of its success. Meanwhile, for the present, hostilities are suspended, if they have not finally ceased, although the attitude of various tribes upon the frontiers of the British colonies still affords occasion for uneasiness. The breaking up of the military power of the Zulus seems now more probable than heretofore, and should it be effected, many will doubtless praise the policy which made it possible who, should that policy but fail, will undoubtedly regard it as both unchristian and unjust. There are but too many amongst us who hold in practice, if not in theory, that the end sanctifies the means.

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There has been of late a decided improvement in the weather, which has tended somewhat to revive the prospects of the harvest, although it is but too certain now that it will fall far short of the average even of scanty and deficient years. Meanwhile the agricultural depression is assuming a most serious and indeed alarming aspect. One thing at least is plain, that the whole of our system of land tenure needs careful and searching inquiry, with a view to such revision of the relations between landlord, tenant, and labourer as may seem imperative. Of course, the changes advocated vary with the advocates ; and the diversified and contrary views entertained in different sections of society, whilst all nevertheless agree that change of some sort is indispensable, only show how important it is that the entire question should be thoroughly investigated, irrespective of the prejudices and prepossessions of party and of class. Unfortunately, however, it is not only in agriculture that distress and embarrassment prevail. All branches of trade, manufactures, and commerce are more or less affected ; and our winter prospects are consequently

anything but bright. The hopes of a revival which a short time since were entertained, have subsided; and the evil, both actual and prospective, is aggravated by political uncertainty. It is some alleviation of national anxiety to know that the municipal and parochial authorities of our large midland and northern towns are bracing themselves up for the coming emergency, and organizing extra-ordinary methods for family and individual relief. It may well be feared that, owing to the closing of many factories and mills, and the reduction of the number of hands employed in many more not actually closed, there will, in almost all our trading and manufacturing districts, during the approaching winter, be multitudes of able-bodied men thrown for support, in part at least, upon parochial rates.

In the late Sir Rowland Hill the nation, not to say the world, has lost a man of public spirit who in his day has, in a degree almost immeasurable, been to all classes of society a public benefactor. A generation ago correspondence was a costly luxury, from which the humbler classes of society were almost entirely debarred, and which even to the middle classes was a serious item of expenditure. Not only did the cost of letters restrict within the narrowest limits the intercourse of families and friends; it operated as an impediment to trade, a barrier to commerce, and a grave restriction upon all progress, social, political, and educational. Sir Rowland Hill changed all that. His idea that the equalization of the rate of postage to and from all places in the United Kingdom, and the reduction of that rate to the lowest possible figure, would be as remunerative to the Post Office as it would be beneficial to the community at large, was at first regarded as chimerical; but his energy and persistency enabled him ultimately to beat down all opposition, and his idea, when realized in fact, was found to be all that he had predicted, and much more, in respect of practical result. It achieved, in fact, a silent but a perfect revolution in our social and commercial life. The change wrought was similar to that effected by the introduction of the railway system, and was its fitting and appropriate sequel, the two combined producing benefits far beyond the imagination of their authors. Such a man as its inventor deserves to be held in the grateful remembrance of the British people, and has justly his place of sepulture in Westminster Abbey amongst our honoured and illustrious dead.

Although Dr. Baring had, some months since, from failing health, resigned the see of Durham, his recent decease is a severe loss to the Church of England. Of the Evangelical section of the Church, he was one of the most decided and uncompromising adherents; and also one of the most laborious and indefatigable members of the Episcopate, devoting to the supply of the spiritual necessities of his diocese an amount of intellect and energy which showed itself in permanent and practical results. He had held successively the incumbencies of All Souls', Langham Place, and Limpsfield, Surrey. On the death of Dr. Monk, in 1856, he became Bishop of Gloucester and Bristol; and five years later, on the death of Dr. Villiers, he was translated to the see of Durham. During his episcopate 119 new churches were erected in that diocese, and 129 were enlarged and restored; new parishes were formed, schools for elementary education were enlarged or built, and the numbers of the clergy greatly augmented. Wholly devoted to the maintenance of scriptural and Protestant truth, the whole weight of his influence was exerted against Ritualistic or semi-Romish innovation. His object was eminently the salvation of souls, and the building up of Christians in the faith. He was undoubtedly a most faithful servant of his Lord and Master, and in his intercourse with other denomi-

nations of Christians, ever evinced a truly catholic spirit, and an appreciation of all efforts, by whomsoever made, to promote the advancement of the Redeemer's kingdom.

We briefly noticed, in our last issue, the almost irreparable loss which the London Missionary Society had sustained by the death of the Rev. Dr. Mullens. After long and efficient foreign service, in which he displayed untiring zeal in the promulgation of the Gospel, Dr. Mullens had for some time, as our readers are aware, occupied the post of Foreign Secretary to the society—an office for which he was eminently adapted. Six years ago the condition of the native Christian churches in Madagascar was felt to require the presence amongst them of a deputation composed of men of mature character and judgment, with whom those churches and their pastors might take counsel. Dr. Mullens, in conjunction with the Rev. John Pillans, was chosen for this important mission, and the satisfactory and effective mode in which its duties were discharged will be fresh in the recollection of many of our readers. More recently, the losses sustained by the mission planted on the shores of Lake Tanganyika, and the need of placing it on a surer and more efficient basis, prompted Dr. Mullens, with heroic and almost chivalrous ardour, once more to place his capacity for foreign service at the society's disposal. This offer was accepted—though, from apprehension of the possible consequences, with reluctance—and the self-denying zeal and ripe experience of the devoted missionary were again enlisted in a foreign field. It is some satisfaction to learn that his death is not solely or perhaps chiefly attributable to the pernicious influence of the climate of South Africa, but may rather be ascribed to an ailment to which he had long been liable, and an attack of which, ten days before his death, was brought on by the fatigue and exposure incident to a long and wearisome journey. His decease is a calamity, not only for the Tanganyika mission, but for the entire missionary cause. The sympathy evinced with the directors by those connected with other missionary bodies, and emphatically expressed on behalf of the Church Missionary Society, whose missionaries showed to Dr. Mullens much personal kindness, and in whose burial-ground at Mpwapwa his remains are laid, is a gratifying exhibition of Christian unity and love, and is one of many proofs that Christ's disciples in the mission field are ever ready to bear one another's burdens, and so to fulfil His law.

#### RETRIBUTIONS OF HISTORY.

THE course of time, especially in France, has brought about some changes sufficiently remarkable to deserve attention, even in connection with the buildings that have been used for the purpose of persecution, and the abode of those that figured more or less prominently in the wretched work. One or two such have recently come to our notice. Our friend M. Raoul de Cazenove—who, as our readers know, devotes so much of his leisure to the philanthropic and Christian task of ameliorating the condition of the French Waldenses of Fressinière and Queyras—has just published the autobiographical Memoirs of Samuel de Pechels, a distinguished Huguenot refugee, imprisoned, plundered, and transported beyond the seas, for his constancy in the faith. M. de Pechels incidentally states, in this deeply moving narrative, that on the 16th of January, 1686, Murasson, the Consul of Montauban, with a suite of archers and sergeants, proceeded to the house where Pechels' family had taken refuge, and carried off with the utmost violence his younger sister, whom, by order of the Intendant, he shut up in the convent of Saint Claire. This was in the latter part of the seventeenth century, close upon the revocation of the Edict of Nantes. Now in the nineteenth century, this very edifice serves as the home of the Faculty

of Theology and Protestant Seminary of Montauban. The Church which it was proposed to crush, the religion which it was falsely stated by Louis XIV. had in fact ceased to exist in France, has come into possession of a building which might then justly have been esteemed a fit type of the work of which the famous Dragoades were a leading feature!

In the south-east of France another suggestive instance of this retribution may be mentioned. The Abbé of Caveyrac was perhaps the most audacious of all apologists of Papal persecution in France. It was his plan to reduce to a minimum the number of victims to the murderous plot of Charles IX. and the Guises, and his "Apologie de la St. Barthelemi" became the text-book of those who, in the interest of Rome and of despotism, were desirous of representing the crime that filled all Christendom with horror as, after all, a very insignificant affair. The Castle of Caveyrac, where he long resided, was adorned with busts and mantelpieces of the most beautiful marble presented to him by the Pope, in order to testify his satisfaction at the publication of the book just referred to. "A few years ago," says M. Frossard, in his "Tableau Pittoresque, Scientifique et Moral de Nîmes, et de ses Environs" (Supplement, p. 20), "these marbles were given to construct a pulpit and a communion-table in the church of the Protestants, situated within the castle itself!"—*New York Christian World*.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

Paris, September, 1879.

#### COUNTERFEIT CHRISTIANITY.

Pilgrimages, without being fashionable this year, are, notwithstanding, the order of the day with the Ultramontanes. After describing the coronation of the Virgin of La Salette, J. Lemoine, in the *Journal des Débats*, says: "This, then, is what they make of the Christian religion! A theatrical-costume show and a mineral-water shop; and these are the masquerades they wish us to receive as religion! God and Christ are no more in this church of fustian and merry Andrews—this wax-figure exhibition! The result is easy to be foreseen. Those who drink of these waters will become idiots, and those who refuse to drink will become atheists. . . . In this singular kind of Christianity there is, however, One whom we look for in vain, and who is nowhere to be found—Jesus Christ. What has become of Him? Where have they put Him?" Where, indeed?

#### A CURIOUS EXPEDITION

was set on foot by the Catholic Marquis de Rays to colonize Port Breton, in the South Seas; but when all was ready the French authorities declared that by a recent decision of the Ministers of Commerce, Foreign Affairs, and the Interior, colonists are not

allowed to settle in a country where the French Government could not protect them against uncontrolled arbitrary dealing or tyranny. The Chandernagor, consequently, sailed for Antwerp, where strange reports circulated as to the real destination of the men to be embarked; and the Belgian Government declared it would withdraw the licence of any emigration agent who should cover with his name the embarkation of emigrants on board the Chandernagor. It has now gone to Flessingen, and is to sail under American colours, with fresh hands, the French crew having returned to Havre.

#### THE AMNESTIED COMMUNISTS.

But the great event of the month has been the return from penal exile of 410 men of the Commune who reap the benefit of the amnesty. Calmness and quiet marked their arrival; most of them were in a state of destitution, and received two francs at once to secure a room. Collections, public and private, are made for them, and a grand fête at Belleville produced a considerable sum. Work, however, is slack, and great efforts must be made to find employment for them.

#### THE STRUGGLE ON EDUCATION.

The two parties, Jesuits and Freethinkers, are preparing their weapons and missiles for the expected contest in the Senate, when it

meets and is called upon to sanction the Ferry Bills. The majority of thinking men regret their having been presented in a form which only excites hostility and violent party feeling, without in any wise meeting the real difficulty of the case. But Jesuitism will be more and more unveiled and held up to scorn, while the mass of the people are in the dilemma of accepting the only religion they know of, or casting off all faith whatever. The tendency is certainly and increasingly towards the latter.

#### RELIGION IN THE HOSPITAL.

The visitation of the sick in the Parisian hospitals has been a very simple thing for many years past. In 1852 a regulation was made that every patient on entering should be asked his religious creed; and if a Protestant, his name was inserted in a special register for the use of the Protestant pastor and visitors, and a capital "P" was put on the card bearing his name on his bedstead. This was a safeguard and protection. Very seldom since then have any cases occurred of annoyance or persecution; the regular visitation of the Protestants was secured, and the governors caused their rights to be respected. Cowards who shrunk from stating their creed were, of course, subjected to the visits of priests, and supposed to be bad Catholics. A new regulation has recently called forth much controversy. The Prefect of the Seine has ordered that "on the entrance of a patient he must declare whether he wishes during his stay in the hospital to have the aid of religion. Should he say 'No,' the priest, pastor, or rabbi will have no right to approach his bed. If the patient should change his mind and wish to be visited by priest, pastor, or rabbi, he must make his declaration in presence of witnesses, such as the governor, steward, etc." No doubt the intention is to secure liberty to the patients, but in practice it is likely to be found tyrannical and fatal to many souls, who, on entering, declare the contrary to what they would wish were they not strangers to religion and the comforts of the Gospel, or perhaps are simply afraid of the consequences of asking for religious assistance. Fancy a man whose soul wakes up, and whose conscience begins to speak, finding that he has deprived himself of the possibility of having a religious book or a religious conversation, unless he makes a solemn declaration before witnesses that he has changed his mind! And this a sick man, a prey to weakness, debility, and pain. And, on the other hand, fancy a patient who might be aroused, comforted, and saved by a timely

visit, being for ever precluded from it! Happily, such regulations are seldom harshly carried out. They would never have been called for, had not the spirit of persecution shown itself, and the spirit of hatred against its representative, the priest, been aroused. These things, among others, show that the two armies are mustering in every part of the land.

#### THE BASLE CONFERENCE,

and the meeting of the Young Men's Christian Associations, at Montmeyran, have filled the columns of the Protestant press with an unusual amount of solid and edifying matter. Interesting meetings are held in various parts of France. M. Réveillaud has lectured at Aix-les-Bains, Modane, and elsewhere, with hopeful results, the Roman Catholics entreating him to come again.

#### PROTESTANT EVANGELIZATION.

In one department an evangelist sends a tract by post to all the electors, with an invitation to attend a "conference," with their families, in the Protestant church (if there is one in the place), at a certain day and hour. In places where no Protestants exist the tract is accompanied by the printed words, "If you wish for Evangelical meetings, write to M——." This succeeds generally, and meetings are held. On fair-days tracts are distributed by hand. Tens of thousands of tracts are thus given away in a department entirely Roman Catholic. The *Univers* is in grand perturbation about all this, and cannot find epithets horrid enough to apply to the excellent man who has for years past quietly sent by post a New Testament to every schoolmaster he has the funds with which to supply, or to the zealous pastor now working in the Creuse. The tracts principally given are the "Publications Populaires," which are uncontroversial; but some add pamphlets explaining Protestantism, or opening up the dangers of Jesuitism. The Rev. William Gibson has brought out a collection of favourite hymns with music, for the use of the new "people's meetings," which flourish, under his wise superintendence, in Paris, St. Ouen, St. Denis, and Levallois. He has commenced them recently in Rouen and in Havre. The Marseilles and Toulon meetings prosper in the hands of Messrs. Saillens and Massis, and tend to increase in other places also.

In all these, as in the McAll meetings, no controversy is used. It seems a relief to the people to find meetings and receive books in which there is no criticising and fault-finding with others. There is, we think, an opening



for a Christian popular periodical, to be entirely devoted to the *uncontroversial* work commenced in these meetings, and to lead on the people to a clearer and deeper experience. Every Protestant section of the Church is, it is true, represented by some religious journal; but not one of these avoids the

temptation of slashing Rome in one form or another, besides being more or less sharp on other churches. Not one is suitable for this peculiar work of carrying on simply, in popular language, the development of Gospel teaching, and the building up of those who have received the truth.

## ITALY.

### THE VAUDOIS CHURCH.

The Synod of the Vaudois or Waldensian Church met on the afternoon of Monday, September 1, and continued its sittings during the week at La Tour, a small town in Piedmont, not far from Turin, which has come to be regarded historically as the head-quarters of the Church. La Tour was the centre of the persecution to which the Vaudois Christians were formerly subjected; and there now they have a large and prosperous congregation and their college for training young men for the Theological Seminary at Florence.

The proceedings commenced with a sermon preached by Pastor Pons, of La Tour, and (in accordance with the usage of the Vaudois of many past ages) with the ordination of a candidate for the ministry. After the imposition of hands had been given by the assembled pastors, the newly-ordained minister received from the Moderator a fraternal salutation and the right hand of fellowship in the name of the Synod. On the formal constitution of the Synod, the Rev. Dr. P. Lantaret, pastor, was elected President, and the Rev. J. Weitzcker, evangelist, Vice-President. The reading of a number of reports—the most important being that of the “Table,” or standing committee—for the past year, and discussions thereon, followed. The vote adopted as the result of the examination of the proceedings reported by the Table was: “The Synod expresses to the Table the deep sense of gratitude which it feels for the devotedness, zeal, and energy with which it has fulfilled its duties.” The report on the “work of evangelization” having been referred for examination to a committee, the report of the latter was read by Signor Ribetti. It showed that this work, far from remaining stationary, was progressing in every respect. For three years past the number of hearers, communicants, and admissions, as well as the sums contributed, have all shown an increase. Dr. MacEwan addressed the Synod as a deputation from the Presbyterian Church of England, and met with a most cordial reception.

### PRIESTLY INTOLERANCE IN ROME.

The Correspondent of the *Daily News* at Rome sends some painful particulars of a disgraceful act of priestly intolerance which has just occurred in that city. He says:—

For some years there lived at No. 17 of the Via Giulia—the quaint old street that runs between the Ponte di Sant' Angelo and the Ponte Sisto—one Giovanni Franceschi, a convert, and a very devout convert, to the Protestant faith. A few days ago he was attacked by a severe illness, and he telegraphed to the Rev. Giovanni Ribetti, the Waldensian pastor, then residing at Pinerolo, to come and soothe his last moments. M. Ribetti at once obeyed the summons, and within a few minutes after his arrival in Rome he was at Franceschi's bedside. Franceschi then narrated to him the persecution to which he was daily subjected by his wife and a Catholic dignitary who lived in the same house to make him abjure the religion of his choice. M. Ribetti, however, took no immediate steps in the matter till the morning of the 12th, when the poor infirm Franceschi, to gain a little peace, promised to lend a willing ear to the ministrations of the Romish dignitary aforesaid. M. Ribetti and two Protestant friends then happened to come to Franceschi, and in the course of conversation received from him a full account of what he had suffered and what he had promised, and also a reiterated assurance that it was his one desire to live and die in the Protestant faith. M. Ribetti and his friends then proceeded to hold a brief service in the room, when in burst Franceschi's wife, and, loading them with abusive epithets, forced them to leave the house. M. Ribetti, convinced by this time of the pressure applied to his parishioner—applied, too, in unfeeling disregard of the poor man's helpless state—called at the Police-office, at the Prefecture, and finally at the Home Office, to get the law to interpose between Franceschi and his persecutors. He found no satisfaction, however, at any of these quarters, but was advised by the Commendatore Bolis (the Questor) to get a written declaration

from Franceschi that he wished to die a Protestant. If, after such declaration, the persecution continued, then (said Signor Bolis) the authorities could intervene. Franceschi, on being told this, lost no time in committing his declaration to writing, although his wife and her Romish ally did their utmost to prevent him. On the days immediately following M. Ribetti repeated his visits, in compliance, on each occasion, with a written invitation from Franceschi himself. On the morning of the 14th M. Ribetti received a more than usually urgent missive, requiring him to come immediately to the sick man's bedside, and, repairing thither, he learned from Dr. Battistini, the physician, that Franceschi's end was nigh; that, in fact, he was moribund. Having had occasion to leave for an hour or so, M. Ribetti returned, only, however, to find the house full of men, women, and children, who kept up quite a hubbub of talking and gesticulating, regardless of the dying man. Beside the pillow stood a priest, who, at the moment M. Ribetti entered, approached him in a menacing manner, and dared him to come near the bed, declaring that Franceschi had retracted, and returned to his ancestral faith. With that, he tried to force M. Ribetti out of the room, notwithstanding the scarcely audible expostulations of the dying man, who shook his head and muttered feebly in denial of the priest's assurance that he had abjured Protestantism. M. Ribetti, however, protested against this violence, and disengaging himself from the priest, he planted himself firmly by Franceschi's bedside. At that moment one of the guardians of public security arrived to reinforce the priest, and they both succeeded in thrusting the Evangelical pastor out of his parishioner's room. M. Ribetti, of course, at once applied to the Questura, then to the Prefecture, and finally to the Statia of Public Security of the district. All in vain, however; the victory rested with the priest and his civil auxiliaries. The *Capitale*, in publishing the particulars, remarks: "We say nothing to characterize an occurrence like this, unworthy as it is of a civilized community. Shameful is the league between the priest and the guardians of public

security against freedom of conscience and the respect due to the dying."

#### A NEW MORTARA CASE.

Some weeks ago, in the Piedmontese town of Nizza Monferrato, a young Jewess, at the instigation of the nuns of the notorious Don Bosco, disappeared from her father's house and became an inmate of the Convent of Mary the Auxiliatrix, in Turin. A brother of the young Jewess having occasion to visit Turin, repaired to the convent, and was fortunate enough, in the absence of Don Bosco and his *alter ego*, Don Cagliere, to gain admittance and to have a private interview with his sister. No sooner was the girl alone with him than she burst into tears, and implored him to obtain her release, giving him at the same time a bit of paper on which she had written in pencil an appeal to the civil authorities for protection and restitution to her home. Her brother was in the act of taking affectionate leave of her when up came a priest. An altercation ensued, in which the priest defied the brother to do his utmost for his sister's release. Next morning the brother, accompanied by a friend, presented himself at the convent gate, but was told he need not expect to be admitted, and as for his sister, she had that morning left the convent at an early hour, and for an unknown destination. And there for the time the matter rests till the Minister of Grace and Justice institutes an inquiry. Meanwhile information has been received as to the means practised by Don Bosco and his nuns to secure their prize. Finding her unwilling to abjure her ancestral faith, they secluded her for many hours at a time in places where all access to her was denied, and where every letter she wrote to her parents was intercepted and detained if it did not suit the fancy of her custodians. Then a miracle play was specially composed and performed for her, entitled "The Jewess Converted," in which the pains and penalties her obduracy might incur, both here and hereafter, were vividly represented, and of this she was repeatedly an enforced spectator. This new Mortara case is much commented on by the Italian press, and its discussion before the Turin Assizes is awaited with the keenest interest.

## GERMANY.

[From our own Correspondent.]

—, Prussia, September 16.

THE ROMISH CHURCH AND THE STATE.

The negotiations with Rome are said to be

again conducted with greater activity; but it is clear that the Government cannot do anything before knowing the result of the elections for the Prussian House of Deputies,

which take place on the 7th of October. It must be seen how the majority of the new House is composed. In the meantime there has been published an important declaration by our new Minister for Public Worship. The conference of the Romish clergy, assembled at Münster on the 13th of August, had petitioned the Minister to remove those obstacles which prevent the clergy from taking part in the education of the young. They expressed the confidence that the Minister, who, as a parliamentary representative, had himself recognized the necessity of religious influence in the training of the young, would be ready to redress their grievances. The Minister Von Puttkamer, in his reply, thanks the clergy for the expression of their confidence, and says that he is ready to maintain as Minister what he expressed as his opinion when only a member of Parliament. According to his views, the State and the Church must co-operate in the religious education of the children, and he would be glad to allow to the clergy this co-operation. If, however, this is impossible at present with reference to the Catholic clergy, the reason must be ascribed to the state of opposition in which those clergy have placed themselves to the laws of the State. The Minister denies that the law on school inspection has quite changed the legal position of affairs in Prussia. Even before this law the State had always claimed the sole management and supervision of the entire department of education; and nevertheless the clergy had been able to assist the State in this work, and to exercise religious influence in the schools. He requests the petitioners not to believe that the Prussian State is antagonistic to this religious influence; the whole history of Prussia is a proof to the contrary. The Minister then adds: "I am convinced that from the day when we shall cease to draw the foundation of our popular instruction from the inexhaustible well of the Gospel, we shall seal the decline of our national civilization." It must, however, he goes on to say, be left to the State to fix the measure of co-operation to be given by the clergy, and the refusal of the Roman priesthood to acknowledge this legislative right is the cause of all the existing difficulties. The unanimous and systematic opposition offered to the laws of the country has rendered the co-operation of the clergy impossible; and though the Minister regrets it, he can only hope for a change when the Church of Rome shall recognize the rights of the State. The Minister concludes by repeating his thanks

for the confidence shown towards him, and by expressing a hope that the changed attitude of the Catholic clergy may soon enable the Government to seek a remedy for the existing evils.

This official communication has been very differently commented on by the various organs of public opinion. In religious circles, the testimony of the Minister's decided conviction of the necessity of the religious element for the instruction of children gives great satisfaction. The Liberal party is rather dissatisfied with these words, though it finds a consolation in the fact that the rights of the State are maintained with as much energy as would have been expected even from Dr. Falk.

#### THE PROTESTANTENTAG,

which was to have taken place in the beginning of October, will not be held this year, on account of the General Synod, which is to meet in October.

#### THE WERNER CASE.

The affair of Mr. Werner's appointment as pastor of St. James's Church, in Berlin, has not yet been brought to a conclusion. As the protest against his orthodoxy was not founded on his activity in the pulpit, but on writings he had published, the Consistory of the Province of Brandenburg decided that the protest must not be considered as directed against Mr. Werner's doctrine, but against his conduct. In the former case the committee of the Synod would have to take part in the decision; in the latter case it would not. The President of the Consistory, not satisfied with this preliminary decision, referred the matter to the Supreme Consistory, which agreed with the Consistory of the province. The matter having, however, become public, the Synodal Committee has addressed a complaint to the King.

#### DEATH OF TWO THEOLOGIANS.

The Church of Christ in Germany has lost by death, during the last few weeks, two men who have exercised a great influence. The one is Prelate Kapff, of Stuttgart; the other, President Harless, of Munich. The latter was, until last year, for a long time President of the Protestant Consistory of Bavaria. As an extreme Lutheran, he had many antagonists, but everybody recognized his zeal and beneficial influence. Prelate Kapff, by the blessing of God, preached for thirty-three years in the capital of Würtemberg. I do not mention

#### THE ALLIANCE CONFERENCE

in Baale in this letter, as I hear that a full report will appear in the columns of *Evangelical*

*gelical Christendom*; and if anything touching Germany should be omitted, I can revert to it in my next letter.

THE CONFERENCE OF LUTHERANS within the Established Church of Prussia was held in Berlin on the 27th and 28th of August. The Conference was very well attended. The first day was devoted to the school question, in which all Christians in Prussia now agree. They all wish to maintain the denominational character of our public schools. A discussion on some of the faults of our present way of preaching was not of general interest. On the whole, the Conference showed a brotherly spirit towards the "Evangelicals," or friends of the "Positive Union," and these two bodies will have together the majority in the General Synod. The friendly feeling between these parties, produced under the pressure of circumstances,

and by work in common, will, we trust, under God's blessing, be lasting; and the introductory remarks of Superintendent Rübesamen gave expression to these sentiments. It must also be recognized that Mr. Tauscher's address on "The Lutheran Church as a Salt and Light for our People" laid full emphasis on the principle of antagonism to Rome; yet we cannot help regretting that such great value should be laid on the Lutheran Creed. The Lutheran Church, as such, will never be restored in the old Prussian provinces; and although German Protestantism will always be influenced more or less by the spirit of the great German Reformer, it is not Lutheranism alone, but the Gospel of Christ, as presented by the Churches of the Reformation, which has proved, and will always prove, as light and salt to our nation.

## Home Intelligence.

### DR. VAUGHAN ON HOME REUNION.

The Very Rev. Dr. Vaughan, Dean of Llandaff, preached the sermon at a recent choral festival in Llandaff Cathedral, from the words, "Our feet shall stand within thy gates, O Jerusalem." (Psalm cxxii. 2.) In the course of his sermon the preacher said: In this our England we have, it may be, fifty or sixty (so-called) "Churches;" and even the one Church which has a legal title to the term "Established" is of almost all shades of opinion and ritual, touching the Puritan extreme on the one hand, and the hem and border (at least) of the Romanist extreme on the other. This is the first impression, and it is a sorrowful one. Certainly there is room for the exclamation, "An enemy hath done this!" The seamless vest is sadly rent and tattered; too often brother is at law with brother, and the house of Gospel love is divided against itself. We may well sorrow and humble ourselves for "our unhappy divisions." But I will say one or two things in palliation. First of all, let us remember whence all this diversity springs. It springs from freedom—freedom of speech, freedom of opinion, freedom of conscience. It is the recoil of broken bonds, it is the extravagance of recovered liberty. You must take the evil with the good. Would you rather that England were regular, or that she were free? We know, history tells, what the state of things was under the servitude of a past age—under the despotism

of authority, under the rigid uniformity of a penal statute-book and a chained Bible. Would you have it back again? Again, this liberty, this licence, of dividing and sect-making deserves a thought or two as to its source and history. On careful examination you will find that no one of the chief sects, at any rate, separated from the National Church from mere caprice or in absolute error. Something had been forgotten, or something had been denied, in the Church teaching of the period—it might be the corruption of man, it might be the freedom of grace, it might be the spirituality of religion, it might even be the reality of the Holy Ghost—and to awaken that dormant truth, to put life again into dead souls, some stentorian voice, some commanding intellect, some born and re-born leader of men, went forth into the wilderness, and called the people thither after him; and the Spirit of God bore him witness, gave him to stir hearts, gave him to feed the hungry, gave him to gather the lost, gave him to set at liberty them that were bruised. Only, he made the mistake, or others after him made it, of exaggerating a fragment of truth into the whole truth—of losing sight of the community in the individual—of forgetting to come back, and to lead back, when his special mission was accomplished, into the fold, and into the body from which he had gone out, God-taught and God-inspired, to do a particular work, and to speak a parti-

cular word. Jerusalem need not have been disintegrated by that influence. The man himself had her in his heart; he took a piece of her with him; she was the power of his going. She would have done well to declare, in spite of him, that he was hers still. The "Jerusalem above," doubtless, did so; but the Jerusalem below is flesh as well as spirit, and there is a mixture in her very gold of the dross and miry clay. But you must not lay all this down to substantial division. These people do not exactly worship with you; yet they worship the same God, through the same Lord, by the same Spirit. Is this nothing? Think, too, was it not, in part, your fault which lost them? Think, too, are you able to cope single-handed with the masses of England? Think one thing more; can we have lived all these years on this earth and not have become aware, both ways, of the imperfection of human speech both ways—alike in its discords and in its harmonies? Two men say the same words, and they mean something different. Two men use different words, and they mean the same thing. There is no limit to the expression. We almost begin to disparage speech. It is expressive enough as the demand for food, or the statement of a fact, or the outcry of passion; but when it would try to test what life is, or death—what truth is, or heaven, or eternity, or God,—then it babbles, or stammers, or screams, or raves, and we scarcely care to hear the sentence to its end, and we absolutely refuse to say one to another, "Say my word, or you are either heretic or atheist." St. Paul called his own divine Gospel a mere enigma, a mere reflection, in this present; evidently he would teach us that there is all the difference between the "hearing of the ear" in this life, and the seeing "face to face" (as he calls it) in the life to come. All this should teach us to modify our notions alike of unity and of disunion in that Jerusalem, which is the Church. Certainly, uniformity is not unity. Men may sign the same articles, may read the same liturgy, may be ordained in one form of words, having first answered in the same set phrase a number of explicit questions, and yet they can avow themselves instantly afterwards to be men of different parties, and take it for granted that as such they must be antagonists, if not enemies, one to another. Oh, surely there is a unity, real if secret, lying somewhere under all these discords. Surely this Babel of voices is not, in deed

and in truth, altogether a war of souls. I cherish tenderly a belief that it is not. But then this makes me tolerant of a multitude of voices outside. This hope, that we Churchmen are not so terribly at variance as we say we are, makes me hopeful also concerning a unity which is not even uniformity; makes me, above all, eager—impatient, I had almost said—for a day yet to be revealed, when thought shall be our speech, and sympathy our communication. Meanwhile, what can we do—or can we really do nothing—to repair the breaches of our Zion? It is a simple thing to say, but it has the root of the matter in it, "Let us have unity." If we do, we shall minimise differences, never magnify them. This is something. We shall learn the science of proportion; we shall form a scale to ourselves of things great and little. We shall feel, as well as say, that Christ is more than anything about Christ, that obedience is more than orthodoxy, and grace more than doctrine. This, too, is something. We shall put the best construction, instead of the worst, upon other people's language; upon their conduct we know that we must do so. To this end, we shall never take opinions of others at second-hand; we shall "hear the man himself" ere we condemn. This, too, is something. By this means some have been turned from enemies into friends, "to die and to live together." To be truthful, yet in charity—a charity which is neither compliment nor compromise, but which is two things, consideration and courtesy—this is the law of Christ; and they who follow it deal respectfully with consciences, even where they cannot understand them, and hush themselves instantly when men plead conscience as either forbidding or commanding. This, too, is a lesson of charity, for here is a region in which it is alike impossible to prove and to disprove; and a "conscience clause" has sometimes annihilated the very ground of difference which it was framed to recognize. No Church will be the stronger, either in the affections of the people or in the yet mightier bulwarks of grace, for dragooning men into a certain form of words, whether in their own ordinary worship, or in the baptism of their little ones, or in the marriages of their sons, or in the burial of their dead. To seek every possible opportunity of practical co-operation with those with whom on certain points you differ; to make the common ground as wide, and the fenced-off ground as narrow as possible; to rejoice in multiplying

occasions of fellowship, as in the services in which humanity ministers to bodily distress, disease, destitution, or in which Christianity pure and simple ministers to the dissemination of God's written Word amongst homes and nations ignorant of it;—all this, too, is good, as a help to union; for they who have once laboured together have most surely (in so doing) forgotten to hate; they have learned by experiment that there is a common speech and dialect of all men, for they have anticipated, in something more than fancy, a coming day, when the Lord shall be King over all the earth—one God, and His name one. Not to precipitate union, but to yearn for it; not to create for ourselves, in self-will or impatience, either a Church within the Church, or a Church without, but to cherish earnestly the blessedness of possessing, where we are many, many more friends and brothers than the two or the three whom Christ made enough for communion, because enough for His presence;—this, too, is something towards, if not yet quite reaching, a unity conscious and perfect—a unity, not of man, but of God.

The Rev. Dr. Porter has been appointed President of Queen's College, Belfast, vice the Rev. Dr. Henry, resigned.

On Sunday, the 21st ult., during the evening service, five adult Israelites were baptized in the Episcopal Jews' Chapel, Palestine Place. The Rev. H. A. Stern administered the sacred ordinance. There was a large congregation of Jews and Christians, and the whole service was most solemn and impressive.

The first General Conference of Secretaries of Young Men's Christian Associations throughout Great Britain and Ireland was held at the Rooms of the London Association, Aldersgate Street, on September 1 and 2. Upwards of forty delegates were present. The opening meeting was under the presidency of Mr. Newett, of Manchester. Mr. Patterson, of Liverpool, introduced the desirability of holding an annual British Conference of representatives of these Associations. The improvement of district organization was suggested. Others advocated the formation of new districts and the improvement of the present district work. The subjects of membership and rural missions also engaged attention. It was resolved to hold an annual British Conference, and a provisional committee was appointed for the purpose of making the necessary arrangements.

## Miscellaneous.

THE SECOND INTERNATIONAL CONGRESS FOR THE OBSERVANCE OF THE LORD'S-DAY was held at Berne, on the 9th and 10th of last month, being the commencement of the week immediately succeeding that in which the Evangelical Alliance had met at Basle. The Congress was summoned by the International Federation for the Observance of the Lord's-day, the President of which, M. Alexandre Lombard, filled the chair. The report was read by the Secretary of the Federation, the Rev. E. Deluz. It took an interesting review of its operations during the last eighteen months. The Rev. J. Gritton spoke on behalf of the English Branch of the International Federation. In England, as upon the Continent, they had great reason to praise God for the many tokens of success with which their efforts had been crowned, for evils which had been repelled, and for the preservation of the Lord's-day from those desecrations of which many had become ashamed. Friends in England could have the truest sympathy with fellow-labourers on the Con-

tinent who were bestirring themselves on behalf of so priceless a boon, and in rescuing it from the control of those who were utterly indifferent to its value. And he asked them to give them a helping hand. They might safely rely, in return, upon any assistance which it might be in the power of English friends to render to those who were engaged in the same fiery conflict, and who on this great European continent were in circumstances of yet greater difficulty. M. Banzet, a pastor from Montbéliard, spoke of the general profanation of the Lord's-day as a fact patent to all who desired to see it put to its proper use. After all, this was a question which concerned Churches generally, and they should not cease to pray that the reverent observance of the Lord's-day might more and more prosper. The Rev. Mr. Jolly said it frequently happened that in conferences upon the Sabbath Scotland was somewhat unfairly hit. He begged to assure them that they were in the habit of regarding it as a day of sacred rest, although they tried to keep it in

a cheerful spirit. So far as he knew, it was devoted to the worship of God by sincere professors, and that worship was conducted in a manner likely to attract the young, and to interest those generally who stood "without." He believed that in Scotland they had abundance of proof in support of the good results attending the keeping holy the Sabbath-day. Dr. Mandach (Schaffhausen) thought it might be desirable that the federation should establish a special branch to make inquiries, so that they might have statistics before them on this part of the question. He suggested that eight towns in France, America, etc., should be selected from which to obtain statistics, half of these places to be where the Sabbath rest was enjoyed and the other half where the day was otherwise spent. Sir H. Verney supported this suggestion, which it was resolved should be adopted. On the following (Wednesday) morning a private meeting of several English friends and foreign delegates was held at an early hour, when opinions were freely interchanged with regard to plans of work. An hour later, in the large hall, Pastor Rohr led off the discussion which followed on the subject of "The Sabbath from a Social and Moral Point of View." Among the speakers were the Rev. W. Sandford (Ashbourne, Derbyshire) and Mr. Macintosh (Glasgow), who represented the Glasgow Working Men's Sabbath Protection Association. Two powerful addresses in the French Church by M. Réveillaud, of Versailles, and M. Dhombres, of Paris, brought the second Congress at Berne to a close.

**CHURCH AND STATE IN SWITZERLAND.**—In the Great Council of Geneva a long debate has taken place on the separation of Church and State. A select committee proposed that all the churches and parsonages, Protestant and Roman Catholic, should be handed over to the congregations, and every grant of State money for purposes of religion should be abolished. A minority of the committee simply advised the postponement of the question. M. Necker proposed a project of his own, according to which public worship for the two Established Churches, Protestant and Roman Catholic, should be maintained by the addition of a small tax to the existing communal taxes. In the course of the debate Dr. Bard, a member of the Old Catholic Church Council, spoke at great length and with much fervency against the separation of Church and State. He contended that in the present condition of Switzerland it could only serve the

Jesuits, who are striving to impose a universal Papal theocracy upon the people; and that the individual churches, with their rivalries, were too weak to withstand so powerful an organization. In the end it was urged that the committee's report should be printed and widely distributed among the citizens of the canton, so that an idea could be gained of the public opinion on the question.

**MONASTIC REFORM IN RUSSIA.**—It is said that the Czar of Russia contemplates a great reform of the monastic and convent system of his country—something after the fashion of Henry VIII. It appears that in the European part of the Russian Empire there are no less than 385 cloisters of monks and nuns belonging to the Greek Orthodox rite. The number of monks, nuns, and novices in these institutions has been returned as 22,000. It is conjectured by the compiler of the report on the property of the Russian cloisters that the annual income of the whole of these corporations reaches the gigantic sum of 3,000,000 roubles.

**INTOLERANCE OF THE GREEK CHURCH.**—A correspondent, referring to an article which we quoted from the *New York Independent* in our August number (p. 237), remarks that the writer has made a mistake in speaking as he does of the closing of the Protestant schools at Volas. "Volas is not in Greece, nor was any school closed there. The school which was closed, as is at once seen from the document which is quoted or referred to in the above-mentioned letter, was at Athens. The difficulties at Volas were of a different character, for the Evangelicals were set upon by a sort of mob, and some of them beaten and otherwise abused. The chief offenders were afterwards tried and convicted, but subsequently pardoned, at the request of the Evangelicals."

**THE DEAN OF GRAHAMSTOWN.**—Only a few months ago the Dean of Maritzburgh was in open hostility to his Bishop, and now we hear of the Dean of Grahamstown, Dr. Williams, being condemned for contumacy in the Diocesan Court, suspended from his functions until he submits, and deprived of his emoluments. His offence was that he refused to the Bishop the use of the cathedral pulpit when his superior had formally warned him of his intention to preach; and he further aggravated his offence by interposing a sermon of his own at the end of the Litany, when everybody expected him to give out a hymn. The Bishop, we are told, had long borne with Dr. Williams, but this preaching

of a sermon in the place where the rubric had not provided for it was too much; so the Dean was proceeded against, with the result mentioned above. But even now the Bishop has not attained the object of his desire; the Dean keeps possession of the pulpit, and an appeal is about to be made to the Civil Court. It is only right to mention that Dr. Williams is supported in his action by the congregation, who have offered to bear his expenses.

A BUST of the Protestant martyr, Admiral Coligny, who was slain in the Massacre of St. Bartholomew, is to be set up in his own town, Chatillon-sur-Loing. The Government gives the bronze, a committee of Protestant subscribers will bear the expense of casting, and the town of Chatillon will furnish the pedestal.

THE PERTH CHRISTIAN CONFERENCE.—The seventeenth annual gathering, known as the Perth Christian Conference, was held on three days in the second week in September. The meetings took place in the Perth City Hall, and were largely attended. The chair was successively occupied by Mr. D. M'Laren, Mr. E. A. Stuart Gray, Mr. F. Brown Douglas, and Dr. A. A. Bonar. The subjects which engaged consideration were, "The Walk with God, as shown in the Tabernacle of Witnesses," "The Holy Place," "The Holy of Holies," "The Word of God, and How to Read it," and "Missions to the Jews." The principal speakers were Dr. W. P. Mackay, Dr. Watts, Mr. Stevenson Blackwood, and Dr. Moody Stuart. The Lord's Supper was dispensed in the Free West Church on the closing afternoon of the Conference.

DEATH OF THE REV. DR. J. P. THOMPSON, OF BERLIN.—We regret to announce the death of the Rev. Dr. Joseph P. Thompson, the distinguished American scholar and divine, which occurred on the 20th ult.,

at his residence on the Schönberger Platz, Berlin. The Berlin Correspondent of the *Times* says: "The deceased gentleman was born in 1819 at Philadelphia, and graduated at Yale College in 1838. Two years later he was ordained to the ministry and for a considerable period filled the pulpit of the Broadway Tabernacle at New York. In middle life he travelled assiduously in Egypt and Palestine, publishing his observations from time to time, and ultimately succeeded in constituting the study of Egyptology a branch of American learning, thus uniting the first link to the last in the golden chain of civilization. He also contributed largely to the periodical literature of England and America, took an active part in the establishment of various religious and philanthropical agencies, especially such as related to mission work, and was one of the founders of the *Independent* newspaper. Among his numerous works were a life of Christ and some devotional treatises, but the bulk of them were the fruits of his first and favourite study. His health having failed, Dr. Thompson resolved to try the effect of change, and accordingly in about 1872 settled in this city, where he speedily enlarged his already extensive circle of friends. His funeral address over the body of his friend, Bayard Taylor, the translator of 'Faust,' spoken only a few short months ago, was a masterpiece of sincere and eloquent eulogy, and deeply affected all who stood round the bier. He afterwards visited England, was there seized with illness of an apoplectic nature, and returned here to die. A paper read for him at the recent Basle Congress, calling universal attention to the infringement of religious liberty in certain districts of Austria, formed the final production of the pure, warm-hearted, and industrious writer who has now passed away."

## Monthly Survey of Missions.

### INDIA.

A Calcutta correspondent of the *Christian* writes at the end of July: "We are in the midst of a series of evangelistic meetings, which are accompanied with many tokens of the Master's presence. Eight of the city churches, with their pastors, are joining in the movement. Every morning at seven o'clock a prayer-meeting is held in the Free Church of Scotland, and every evening at half-past seven an evangelistic meeting in the Methodist Episcopal Church. Both places have been well filled daily, and the interest seems to be deepening, although in this climate continuous meetings morning and evening are felt to be a severe strain on the flesh, however willing the spirit may be. Pastors, missionaries, and Christian laymen take the chair by turns, and give short, pointed Gospel addresses. Mr. Sankey's hymns are used at all the meetings, and the singing is led by a band of Christian



workers, who evidently sing to the Lord with heart as well as voice. Two bands of Christian workers have been organized to go out into the streets and lanes of the city, to sing and preach the Gospel. Every night a number of anxious inquirers have stood up in the meeting, requesting the prayers of God's people, and avowing the determination to be on the Lord's side." The same correspondent writes on August 5 as follows: "The series of united services was brought to a close last Saturday by a thanksgiving meeting, largely attended, at which decided testimony was given by ministers and others that the Lord had visited His people. The open-air preaching and the singing bands were continued to the close, and brought into the church, night after night, a large number of persons from the streets and lanes of the city. Repeated testimony was given to the effect that unusual interest had been awakened among the natives, both Mohammedans and Hindus; and it was resolved that a series of meetings should be held for their special benefit."

We (*Freeman*) regret to learn that already the Telugu mission is suffering from discouragements. One of the American Baptist missionaries in India, Mr. Downie, writing an appeal for more men for the Telugu mission to help train the 10,000 new converts, says the Devil in every form is after them. The Roman Catholic Bishop of Madras has his eye on them. A new Catholic chapel has been put up in Nellore, adjoining the Baptist mission compound, and two "European priests are busy at work, doing everything in their power, making free use of money, etc., to induce our people to join them;" and the same priests have funds for a chapel in Ongole. The heathen are also trying to win the converts back to their old religion.

#### CHINA.

The Rev. A. E. Moule, who lately arrived in England, earnestly seeks our prayers in behalf of the Christians of Great Valley, China, who are threatened with severe persecution. He has received a letter from the Rev. A. Elwin, dated Hangchow, June 28. There had been fresh baptisms, and "clear, courageous profession" from some inquirers. To four of them Mr. Elwin said: "After baptism you will probably be persecuted; what will you do then?" Two of them at once bent their heads, drew their hands across their necks, and said, "We will die for Christ." Another inquirer being exhorted "not to fear man," replied, "No, I will not fear man; I will fear God." The latest news was that the persecution was spreading. In one place the converts were threatened with expulsion; in another, with the destruction of their houses.—*Church Missionary Intelligencer*.

#### CENTRAL AFRICA.

The London Missionary Society have received details of the death of the Rev. Dr. Mullens on his way to the mission station at Lake Tanganyika. His illness was caused through cold and exhaustion, which ended in death, at a village called Chakombe, near Mpwapa, where the remains of the devoted missionary were interred in the burial-place of the Church Missionary Society. Dr. Baxter and Dr. Southon, as well as the young missionary, Mr. Griffiths, were present with him in his last moments, and assisted at the touching funeral service that followed. The directors of the London Missionary Society have, in a series of resolutions, expressed their sense of Dr. Mullens' great services to the missionary cause, and of the irreparable loss the society has sustained by his unexpected death. The London Missionary Society has received resolutions of sympathy passed by the Church Missionary Society, the Wesleyan Missionary Society, the Bible and Religious Tract, the Royal Geographical, and other Societies.

Since the information received of the loss of its valued Secretary, the Rev. Dr. Mullens, the London Missionary Society has been informed by telegraph of the death of the Rev. Arthur William Dodgshun, at Ujiji. The message is as follows: "Broyon writes, Dodgshun died at Ujiji seven days after he arrived there." Broyon is the name of the trader who undertook to carry the goods sent out by the society from the coast to Ujiji. It is less than two years and a-half since Mr. Dodgshun left England for Africa; and at the close of that year, 1877, the missionary party with which he was connected were detained at a place about one-fourth of the distance towards their destination. The Rev. J. B. Thomeon went forward as soon as possible, with Messrs. Hore and Hutley, and died shortly after his arrival at Ujiji. In June of last year Mr. Dodgshun followed, but was stopped in Mirambo's country by serious difficulties which had arisen between that chief and the trader Broyon. He only reached the Lake Station, which was to be the head-quarters of his work, at the end of March. Mr. Dodgshun was but thirty-one years of age.

# Evangelical Alliance.

## GENERAL CONFERENCE AT BASLE.

The Seventh General Conference of Christians of all nations was held at Basle, from August 31 to Sept. 7, 1879. The preceding Conferences held in London, in 1851; Paris, 1855; Berlin, 1857; Geneva, 1861; Amsterdam, 1867; and New York, 1873, each had its distinguishing features, and justified the selection of the place. So also the city of Basle was well chosen. Its central position, at the junction of the frontiers of Switzerland, Germany, and France, makes it accessible to Continental friends; and its proximity to the great holiday resort of English and American tourists has given it an attraction to those who wished to combine relaxation with the recognition of Christian brotherhood. The city itself has considerable attractions for persons of various tastes. Ancient architecture is represented by the noble Münster, standing high on the verge of the rapid Rhine, which flows seventy-eight feet below the terrace, and by the houses in the cramped and crooked streets of Greater Basle; modern architecture by the beautiful church of St. Elizabeth, and by mansions in the broad and regular roads of Lesser Basle. In the Museum, besides the usual natural and scientific curiosities, there is a fine picture gallery, chiefly remarkable for the paintings and drawings of the Holbeins, especially of the son, and including evidently accurate portraits of Erasmus. In the large library of the University are portraits of other learned men of Basle, among whom the Reformers hold their place, and choice specimens of ancient and modern literature, including valuable manuscripts written by Reformers' own hands, the Greek Testament on vellum corrected by Erasmus, and the first editions of his Greek and Latin versions. The Great Hall of the Münster was the scene of the sittings of the celebrated Council of Basle, which for seventeen years (1431—1448) devised and discussed abortive schemes for the reformation of the Church, its purification from errors and abuses, and the maintenance of ecclesiastical uniformity,—a hundred years before the actual Reformation. For this event no little preparation was made by the activity of the newly-invented press worked by the disciples of Gutenberg. Here the Greek Testament was printed, which Tyndale translated into his mother tongue. The leaders of the Reformation are still held in veneration, statues of Ecolampadius (Hausschein) adorning several parts of the town. The tomb of Erasmus is in the Cathedral; the remains of Ecolampadius, Grynsens, and Meyer rest in the cloisters. The town is also a centre of missionary enterprise; here is the well-known Mission-house, where young men are trained for foreign labour, and where holy men have kindled and kept alive a fire of sacred zeal for the conversion of the world. There is a similar institution at St. Chrischona, a short distance from Basle, where missionaries for foreign service and evangelists for home work are educated; and at Riehen there is a group of institutions like those at Mildmay Park. There is thus in and near Basle a large amount of practical Christian devotedness, manifesting the spirit of the old Reformers.

### PRELIMINARY SERVICES.

Before the meetings of the Conference began, it was found that so many English-speaking visitors had arrived, that an unofficial arrangement was made for a special English service on Sunday morning, August 31. This was attended by about 250 persons, who seemed to be much pleased to have the opportunity thus afforded of meeting together for public worship. The Rev. Carr J. Glyn (Witchampton), the Rev. S. Gilman Brown, D.D. (New York), and the Rev. Canon Battersby (Keswick), read the Scriptures and offered prayer. The Rev. John Stoughton D.D. (London), preached an appropriate discourse, from Rom. xii. 4, on the unity which exists among all Christians as a consequence of their union with Christ. He said that on one subject, in connection with which there was a great deal of controversy, the

Evangelical Alliance could and did take its stand. The Alliance recognized and rejoiced in the truth that God has made Christ the propitiation for our sins, and not for ours only, but also for the sins of the whole world. This great truth they grasped, recognizing in Christ their divine and atoning Saviour.

### OPENING MEETING.

On the evening of Sunday, August 13, a meeting was held for the reception of members, and for fraternal salutations, in the Great Hall of the Vereinshaus. But the influx of visitors was already so unexpectedly large, and the sympathy felt with the objects of the Conference by most of the pastors and their congregations was so great, that before the proceedings began the hall was densely crowded with some 2,000 persons; and an overflow meeting was held in the small hall of

the Vereinshaus. There were also special meetings in other parts of the city, to stimulate the interest and quicken the spiritual life of those who preferred to remain in their own neighbourhoods.

In the Great Hall the crowded attendance, and the close attention displayed throughout the proceedings, indicated how intense was the interest which had been awakened in the public mind. The choir commenced by singing Goudimel's chorale, "How lovely is the house of the Lord!" After a hymn had been sung, Pastor Dr. Ecklin (Basle) delivered the opening address in German. He spoke of the signs of the times in the religious world as calculated to create some alarm, and encouraged Christians to lay aside their minor differences and to unite in meeting the forces arrayed against them on the firm basis of substantial truth. The Rev. Dr. Schaff (New York) spoke, in English, on the vital union of all Christians in Christ, whatever might be their denominational distinctions; pointing out that differences arose from varieties of constitution, of education, and of association, but that, nevertheless, all were one in Christ Jesus. After another hymn, Prof. Viget (Lausanne) gave a short fraternal address in French, in which he referred to the diversities of tongues in the assembly, while all were actuated by the same spirit. The meeting was closed with Luther's grand old chorale, "Ein feste Burg ist unser Gott," and the Benediction.

#### PRESIDENTIAL ADDRESS.

On Monday, September 1, the first business session of the Conference was held under the presidency of Herr Charles Sarasin, ex-Councillor of State (Basle). St. Martin's Church, in which the morning meetings were held, is an old Roman Catholic edifice, stripped of all ornament, lofty and spacious, and admirably adapted for speaking and hearing. It is capable of holding 1,800 persons, and on this occasion was crowded.

The Chairman began his address with a contrast between the associations of the last and of the present Conference; the last held in America, where everything was progressing, and whose history was in the future; the present held in Switzerland, where interests were small, and whose history was in the past. Basle seemed to have been chosen by God as the scene of reconciliations. In 1501, when the city was received into the Swiss Confederation, a letter was sent defining its duties, one of which was to promote the interests of peace, should revolution arise. Since then it had discharged this duty in the religious as well as in the political arena. When Luther and Zwingle and Farel were contending for their opinions, Ecclampadius remonstrated with them, and endeavoured to moderate their fierceness and establish peace. So it might be hoped that the present Conference would prove to be a peacemaker. It was a great thing to see various nationalities

represented in the great gathering within the walls of Basle that day. Such a meeting was one which overstepped the bounds of nationality, suppressed national antipathies, and cultivated only what was conciliatory—all the more necessary considering events of a painful character in the recent political history of the two nations on whose borders Basle formerly, and now, in a certain sense, stood. This gave to their meeting a character of more than ordinary interest. He himself, if he might be allowed a personal allusion, was an embodiment of what he should like to see brought about between the Christians of these two great nations. Many generations ago his family had been expelled from France for their religious faith. Long residence in Basle from generation to generation had grafted on his French blood German culture, with mode and tone of thought and feeling; and just as these elements were blended peacefully in his person, so he hoped that the fundamental idea of the Alliance, which was that of conciliation and reconciliation, would be realized in the fraternal intercourse and harmonious working of these two great nations, whose representatives were now assembled in Basle. The Alliance was no council for the discussion of confessions and decrees, political progress, and historical events, the fate of nations or of monarchs; it met to unite Christians together as they were all united to God, to strengthen faith and love and hope, to enjoy communion with each other, and to show to themselves and to others that, as pilgrims, they were travelling through a strange world to one eternal home. While demanding unity in certain grand concrete dogmas and facts touching the personal work of Christ and the authority of the Holy Scriptures, it recognized the existence of wide differences on subordinate questions. The Alliance, therefore, could never ask any of its members what his relation was to a peculiar ecclesiastical organization, but simply what was his relation to Christ. And as in the individual, so he hoped it would be in their experience as Christian Churches. He then enunciated and commented on the fundamental principles of the Alliance. The late Dr. Cæsar Malan, of Geneva, built a church, and when he had to name it called it *La Chapelle de Témoinage*, "The Chapel of Witness." That was what he wished that assembly to be—a temple of witness built of living stones on Christ, the great Foundation. How that witness might be received it was impossible to tell. Contemplating the world around, it was like a boat tossed about in a storm, without rudder and compass. Most persons had no other end in view than to enjoy worldly pursuits; and when they did not obtain the gratification they sought, they became discontented, and complained against God. There was wide-spread Rationalism and Materialism; and the influence of godlessness and despair was to be seen in the great

increase of crime. He had received a letter from a friend—a German statesman—in which he said that “religion, as the basis of morals, has vanished from the middle classes of Germany.” No wonder that the churches were empty, and the prisons and penitentiaries over-full, and that there was danger of the disorganization of society and of the State. And if infidelity deified man, Romanism deified the Church. Rome was proud of her institutions, claimed sole authority, and had committed the grave offence of placing the Church on the Throne of God. With these forces to contend against, the prospect was not peaceful and pleasant; conflict and persecutions were to be expected. It was necessary to stand firm, to be courageous, and to bear witness to the truth. The Conference ought not only to be a temporary witness to Christendom; it must bring forth lasting fruit. Words of love should be followed by deeds of love. If the difficulties were great, they must not despair of overcoming them. When Richard II., as represented in their English Shakspeare, had to face fearful odds, his words to his soldiers were, “Look not to the ground, ye favourites of a king. Are we not high? High be our thoughts.” In like manner should they think high; they served the King of kings and Lord of lords. Then, let them work and bear witness with such courage and joy as were manifested by the Apostle Paul when, with fettered hands, he wrote to the Church at Philippi, “Rejoice in the Lord alway; and again I say, Rejoice.”

At the close of the Chairman's address, Luther's chorale was again sung, with accompaniments of organ and band, which had a very grand and striking effect. The Conference was then duly constituted by the appointment of Vice-Presidents, officers, and an International Committee, consisting of representatives of various branches of the Alliance.

#### STATE OF RELIGION IN VARIOUS COUNTRIES.

The chief business of the first two sittings was the reception of Reports on the Religious State of Protestantism in various countries. Dr. Güder (Berne) represented Switzerland. He spoke of its various languages and dialects, and of its different religious opinions, all being united under the white cross of the national flag, and of Christians with their differences uniting under the Cross of Christ. Great religious changes had taken place in Switzerland during the present century. In the earlier part of it the Evangelical views of Vinet, Hagenbach, Dorner, and others, prevailed; but they had not continued to hold sway, for their theology had been modified by rationalistic teaching, which was still on the increase. Amid the theological conflicts, the majority of the people had complained that their opinions were unsettled, and that they did not know what to believe. The law of 1874 gave perfect religious freedom on all points; since then the grossest infidelity had been

unblushingly avowed. Attendance on public religious services and at the Lord's Supper had diminished; marriage had been regarded as a civil ceremony, and religious observances in connection with it were less frequent; so also with burials; divorces were more common; respect for authority had declined. On the other hand, Christians were greatly increasing in numbers and activity, and their benevolent and evangelistic operations could not be recounted in the given time.

Dr. Cremer (Greifswald) spoke of Germany. When the tercentenary of the Reformation was celebrated, there was a general revival of religious observances. This had been followed by a development of infidelity, and now the conflict between Christianity and infidelity was raging. It was so throughout the world; but nowhere had the Evangelical Church so fierce a battle to wage as in Germany. The worship of Mammon and forgetfulness of God overwhelmed all religious and moral questions. The general state of society was described in terms similar to those which had been used by Dr. Güder respecting Switzerland. But Christians had been roused to energy, in order to contend for the faith. The Inner Mission had achieved great results; and on the whole, though there was much to regret, there was much for which to be thankful.

Pastor Babut (Nîmes), representing France, thought that though Evangelical Protestants were in a considerable minority, they were increasing in importance, if not in numbers. Protestantism suited all those who repudiated the Romish Church either for political, religious, or philosophical reasons. Their adherence to it was especially manifest in towns, where a large proportion of the working classes willingly received the Gospel. It was true that in the south of France there had been decline; but in the north ground had been gained. There were places where there were formerly no Reformed churches, where now they flourished. There were certainly more Protestant churches and schools, and a more influential press, than in the past. Many leading men had recently embraced Protestantism; and the President of the Republic, recently speaking in its name, had assured the Reformed Church of its special sympathy.

The Hon. and Rev. E. V. Bligh, as the representative of Great Britain, stated that England, Wales, and Scotland were Protestant to the core. There was a certain amount of frothy Ritualism and semi-Romanism. It was an ecclesiastical disease, a kind of spurious measles, which was strangely epidemic in England. But at the same time the doctrines of the old Reformed Faith of Crammer, Latimer, and Ridley, of Luther, Calvin, and Melancthon, lay, nevertheless, very deep down in the hearts of Englishmen. Scotland and Wales were not much troubled by any such disaffection towards Protestantism. Even

in Ireland, where the Pope has planted his iron heel so triumphantly, the witnesses for the truth were girding on afresh their armour, and the Bible was making its way among the people. The aspect of Protestantism with which they were concerned to-day was a spiritual one; in other words, the question was, What was the spiritual state of Great Britain? In answering this question, he said it was a day of marvellous light, with ever-increasing darkness: of real life, with death on every side—of work without end, and energy, and self-denial; and yet a day of that pride, fulness of bread, and abundance of idleness, which Ezekiel described as the sin of Sodom. Making every allowance for the large quantity of work which was not real, it might be safely affirmed that never at any former period were the saints of God so busy, never was blessing more general, never was the desire to do good and to provoke unto good works more hearty. The neology of our times had ruffled the surface, and infidelity had disturbed the current; but the stream of that Reformed religion for which many suffered and others died, still ran grandly forward; and the atonement of Christ, by His blood and righteousness, and justification by faith only—the faith which works by love, and which without works is dead—were the great cardinal doctrines of the vast majority of English Protestants. The three great features in the present state of Protestantism in Great Britain he took to be reverence for the Word of God, observance of the Sabbath, active evangelization. There were, however, some drawbacks to this happy picture. While Ritualism and semi-Romanism might not obtain a hold over the English people, they might nevertheless jeopardise the continued existence of the National Church of England. Bitterness in controversy was a great bar to Christian union. The Protestant Churches of Great Britain, and of the Continent too, lost much for want of union and intercommunion. He believed the time was favourable for remedying this. The Church of England was presided over at this time by an ecclesiastic who, for liberality and breadth of mind and true piety, could not easily be excelled. The Archbishop of Canterbury must be quite aware how the intercommunion of the Reformed Churches would promote the Protestantism of all of them; and he ventured to throw out the suggestion whether anything could be done in the present to fill up the great hiatus of the past. It was not long since there was a question of the discontinuance of the French service which has been held in the crypt of Canterbury Cathedral ever since the days of the Huguenots. The Archbishop was the first to admit the importance of not allowing this one link of official connection with a foreign Church, such as it was, to be broken, and he received an address of thanks on this account from many French pastors.

The Rev. Dr. Van Oosterzee (Utrecht) contrasted Holland and Switzerland in respect

to their natural scenery and moral conditions, and referred to Erasmus as having been born in the former and buried in the latter. Holland was a richly-blessed daughter of the Swiss Reformation; mother and daughter alike unfolded the banner of religious liberty. Three-fifths of the population of Holland were Protestants; nevertheless, the hierarchy of the Romish Church had their El Dorado there, for millions of florins were expended on churches and convents. The Roman Catholic type of thought was impressed on public architecture—a significant omen of influence. No united Evangelical Church stood forward in opposition to the Church of Rome; and it was even said that Protestantism was subdued by its foe, and dying in its presence. With regard to the Protestant Church, the words of the Bible were applicable: "At that time there was no king in Israel; but every one did that which was right in his own eyes." It was difficult to say in which country the negation of divine truth was the greater—in Holland or in Switzerland. The latter had no reason to be envious of the former. Unlimited liberty to preach and teach religious truth was about to be proclaimed. Many modern writers and speakers had much in common with the Swiss Rationalists; they were not wanting in high scientific talents; they possessed ethical or morally serious natures; but the basis of revealed religion had been shaken, and they had departed from it. There was a middle party, which adopted, in a modified form, the theology of Gröningen; the adherents of this school were advocates of supernaturalism. On the other hand, orthodoxy was severe in its character and dogma, and very often degenerated into "Orthodoxy;" it took its stand upon the basis of the Synod of Dort. Beside this rigid orthodoxy, there was a milder party, which was to the former like a thorn in the flesh. The great want of candidates for the ministry of the Gospel was very much felt; in consequence of their limited number, one-seventh of all the church livings necessarily remained vacant. Religious life, however, had many pleasant aspects; thousands on thousands had attended open-air meetings, and the operations of home and foreign missions had enjoyed much prosperity.

The Rev. Dr. Schaff (United States) laid before the Conference a most complete and instructive report on "Christianity in the United States of America." After some introductory remarks on the westward course of history, the reflex action of the West on the East, and the historical relations between Europe and America, he proceeded to sketch the progress of the States from the Declaration of Independence in 1776. He then presented ecclesiastical statistics showing the outward growth and present numerical status of Christianity. As the first distinctive feature of America was the commingling of nationalities, so American Chris-

tianity had gathered its material from all the churches and sects of Europe. But while a new and distinct nationality was rising, which seemed destined to realize the unity and universality of the human family, the churches were not, and probably never would be, melted into one American church. America had solved the problem of a "Free Church in a Free State," and, in proportion to her age and population, was better provided with churches, Sunday-schools, and religious institutions and agencies, than any country in the world, with the exception perhaps of England and Scotland. Christianity was a part of the common law of the State. Marriage was a civil contract, and might be performed by a civil magistrate, as well as by a clergyman; yet most Americans sought the blessing of the Church upon their union. Sunday was regarded as both a civil and religious institution, and hence a proper subject for protective (not coercive) legislation; its sanctity was generally observed. Education was untrammelled, and left to individuals, to the family, the Church, and the several states. Religion might be freely taught in all private and parochial schools. In the public schools of New England, and other states, the daily exercises were opened with the reading of the Scriptures, singing, and prayer. This custom worked very well where the population was homogeneous, but elsewhere it had been violently and persistently assailed. Various plans for reconciling differences had been proposed, but the local option plan left the whole question with the School Boards, to be decided according to the composition and wants of the children. This was the present plan, and was likely to prevail. But the religious education of the day-schools was supplemented by the family, the Sunday-school, and pastoral or catechetical instruction. The Christianity of the United States might be arranged under three groups—the Evangelical or Orthodox Protestant Churches, the Roman Catholic Church, and the Heterodox Communions; respecting all of which Dr. Schaff gave interesting historical and theological sketches. The Evangelical Churches held the leading doctrines of the Reformation in connection with the ancient ecumenical creeds. The Presbyterian, the Congregational, and the Episcopal embraced the largest amount of educated intelligence, wealth, and social power, and controlled the oldest and best literary and theological institutions of the country. The Methodists and Baptists stood first in numbers. The Roman Catholic Church showed no sign of liberal transformation, in a thoroughly Protestant atmosphere, under the moulding influence of public schools and republican institutions. Romanism had undoubtedly made most rapid progress within fifty years, chiefly from Irish and German immigration; but

the open Bible and Protestant freedom were making faster and deeper progress than Romanism. Dr. Schaff then referred to the education of ministers, Sunday-schools, missions, the religious press, temperance reform, and the treatment of foreign races—the Negro, the Indian, and the Chinese. In conclusion, he recognized the obligations of the United States to Switzerland, and the common relationship of the members of the Alliance of all lands and nations in Christ, and expressed his conviction that the day was coming when their holy religion would conquer and bless the whole world.

The Rev. Dr. Von Tardy (Vienna) stated that in Hungary twenty per cent. of the population were Evangelicals, and that they rejoiced in a considerable amount of self-government. The Churches were very active in the maintenance of their schools; those that were scattered in distant districts were not forgotten, but were cared for and strengthened. The modern enmity against the principal truths of Christianity had done much harm in Hungary; many ministers worshipped at the shrine of a vulgar Rationalism. There were, however, ministers and teachers of decided faith. Among the Lutherans the Christianity was often merely formal. In Szegedin, for instance (the scene of the late disastrous flood), the minister and the sacristan were often the sole attendants at the church, although there were 300 declared Lutherans who professed to worship there. In the western half of the Austrian Empire the Evangelicals composed scarcely two per cent. of the population, but the churches had increased during the last twenty years.

The Rev. Dr. Von Scheele (Upsala) spoke of Denmark, Sweden, and Norway. The resolution of the Diet of 1865 had had a very considerable influence on the Church. Its government was now vested in a Synod composed of thirty clergy and thirty laymen, which had met three times since 1865. There was perfect religious liberty in Sweden, and with it much nominal Christianity. Moreover, infidelity was coming more boldly to the front every day, and claiming to propagate a purer Christianity than what had been held by their fathers. In Norway a more patriarchal form of life existed, but, on the whole, the spiritual condition was much the same as in Sweden. It was noteworthy that since last year it had been lawful to send lay preachers into villages to conduct religious services, which had not been the case hitherto. The Norwegians had not been backward in missionary work, and were labouring very successfully in the East Indies, especially among the Santhals. In Denmark, the restrictions of church organization had been, in a measure, loosened, and broader opinions prevailed. His observation of what was going on around justified him in saying that, on the whole, a good Christian life was coursing through the veins of the Northern Church.

Thus concluded two long sessions, during which much valuable information was conveyed, producing the conviction that in every land the conflict was becoming fiercer and fiercer both with Romanism and Rationalism, and that the latter was eating out the spiritual life of the Evangelical Churches.

#### SERMONS.

In the evening, sermons were preached: in St. Martin's, by Pastor Hoffman (Frauendorf), from 1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren;" by Pastor Ströle (Nagold), from John iv. 23: "The hour cometh, and now is," etc.; and in St. Leonard's, by Pastor Borel (Chaux-de-Fonds), from Rev. ii. 4: "I have somewhat against thee, because thou hast left thy first love."

The Rev. Donald Fraser, D.D. (London), preached in the French Church, in English, from Zech. iv. 6, 7, on "the source whence we may gather spiritual force for the great work which the Church of God has still to do." Difficulties apparently insurmountable may hinder the erection of the spiritual temple of the Lord of Hosts, the blunders and dissensions of the builders may obstruct progress, the opposition of enemies may have a deterrent influence, much rubbish may have to be taken away; but the building must rise. If we have faith and courage, the mountain will be removed. The needful energy is to be obtained from God, from the Holy Spirit alone. He who laid the foundation of the temple will also complete it. It is true that we have no might nor power—skill, learning, money, all things are in themselves weak; but the almighty power of God will accomplish what He has designed. Particular churches may fall, ecclesiastical organizations may be shaken or remodelled, but the foundation of the Lord standeth sure. It is for believers, then, to take courage and to go forward, relying on the promised blessing of the Holy Spirit of God.

#### BASLE AND EARLY ENGLISH PROTESTANTS.

The same evening a lecture was delivered by the Rev. John Stoughton, D.D. (London), in the Great Hall of the Vereinshaus, on "The Connection between Basle and Early English Protestants." Sir Harry Verney (Vice-President) presided, and the Rev. Dr. Rigg (London) read the Scriptures and prayed.

In his opening remarks Dr. Stoughton compared and contrasted the present Conference with the famous Council of Basle, held about 450 years ago. There were resemblances between the two ecclesiastical meetings. Christendom was in a divided state, though not to the same extent as now; and union, as on the present occasion, was the object contemplated—the healing of divisions, the pacification of the strife of tongues. But there were vast differences. The Council aimed at uniformity; the Conference maintained on Scripture grounds, that unity is

the true ideal of Christian life, and that minor differences as to theological belief and as to ecclesiastical government were quite compatible with a hearty, loving, and sympathetic fellowship throughout the family of the redeemed. The outward appearance of the present gathering was very dissimilar to the pomp and display when Cardinal Julian sat as President in the Cathedral by the side of the altar, and mass was celebrated with theatrical effect; foreign ambassadors represented their respective Courts in almost royal state; monastic orders, in their distinctive dresses, paced up the aisles; and the townspeople went out in crowds to meet the Hussites, or looked down upon them from their windows with critical curiosity as they marched in over snowy roads, and in rough weather, three hundred in number, their eyes burning with determination and courage, led on by Procopius Kazius, surnamed the Great, whom bystanders pointed at, saying, "There he goes who has so often put to flight the armies of the faithful, who has taken so many towns, and slain so many thousands."

Basle and England, Dr. Stoughton proceeded to point out, were closely connected at the time of the Reformation.

1. Basle was the home of certain distinguished persons whose visits to England history has carefully recorded. Such were Hans Holbein, Erasmus, Ecolampadius, and others.

2. Basle was the refuge of several distinguished English exiles. Among these were John Butler, John Burcher, and John Hooper, the zealous Reformer under Edward vi., the patient martyr under Queen Mary. He came from Zurich to Basle in 1549, on his way to England with his foreign wife, the brave woman who wrote so beautifully about him after his death, with his child Rachel, of whom the father, said, "she had promise of a good memory, and understood no language so well as Latin," and with another young lady named, Joanna, to whom references frequently occur in his letters. The little domestic group were seen travelling in an old-fashioned carriage, borrowed of a Zurich friend, now rolling along on the banks of the river Limmat, then crossing a bridge on the Aar, next skirting the side of the Rhone; the scenery everywhere beautiful and picturesque. At length the lumbering vehicle, as it rumbled over the sounding timber of the straggling Basle bridge of that day, wound up a narrow and crooked street, until the whole party reached some friendly dwelling; and then the home-bound group embarked in a big boat under the shadow of the bridge, the bargemen hoisting sail, the moorings unfastened; Hooper, with his wife and daughter, waving handkerchiefs to the friends at Basle, as they took leave, full of gratitude for loving hospitality. Hither also came Thomas Lever, John Foxe (who printed here, in 1559, the first instalment of his "Book of Martyrs"), and Laurence Humphrey.

3. Basle at the time of the Reformation was a centre of great religious influence, and a medium of much religious information. Through letters sent from Basle or received there, through letters also passing to and fro, this city being the medium of communication, and through residents and visitors holding fellowship with one another, there came to be a great concentration of Protestant interest on this memorable spot. At one and the same time it was a reservoir and a fountain of sympathy and intelligence, tidings being drawn hither and tidings being wafted back; and so a circulation of life-blood flowed through the body of the Evangelical Christendom of the sixteenth century; Switzerland, and Basle in particular, appearing, sometimes at least, as the very heart and centre. The letters of Massarius, for example, and of others, will be found to afford full evidence of this. That Basle was then a sort of Protestant head-quarters is also evident from the fact that eminent divines either lived there for a long time or met there for important theological deliberations. Among them were Ecolampadius, Grynaeus, Myconius, and above all, Bullinger, who became a leading spirit among the Helvetian Protestants, and, abroad as well as at home, represented his Church with dignity and prudence. In 1534 the last three mentioned Reformers drew up a Confession of Faith, the first Confession of Basle, or Mulhausen; and in 1536 the second Confession of Basle, or the second Helvetic Confession, which was adopted at a Swiss Conference. Referring to the Council of a hundred years before, there was a great leap from Popery to Protestantism—from bulls and acts and decrees, to modest confessions and final appeals to Scripture as the ultimate tribunal in religious controversy.

4. Basle and Switzerland were a source of theological and ecclesiastical influence, with respect to England in particular. First, Martin Luther shook from head to foot the old sacramental theory of the Church; then Calvin conformed systematic Protestantism to the old Augustinian type; and Bucer helped to shape the opinions of some of the Cambridge men with whom he was associated during his residence in the University there. The influence of Zwingle and Bullinger in the sacramentarian controversy was very great. Archbishop Whitgift ordered, amongst other things, "for the better increase of learning in the inferior ministers, that each of them should read over one of Bullinger's sermons every week and take notes of its principal matters." The Puritanical sentiment too, which bore fruit in Edward the Sixth's reign, if it did not originate, was certainly strengthened, through Hooper's sojourn in Northern Switzerland. What he saw and heard in Zurich and Basle served to send him home a most determined Reformer, pledged to the destruction of all Popish practices. The exiles in Geneva, under the inspiration of John Calvin and others, became attached to,

or were confirmed in their attachment to, Presbyterian discipline and worship. When they returned to England they acted as fathers and founders of that system of church government which afterwards developed itself in the shape of Nonconformity, and led to momentous results in the seventeenth century. In Geneva, too, originated that English version of the Scriptures which had so much to do with the maintenance of Puritan devotional sentiment—a more efficient factor in the religion of England than any ecclesiastical organization or mode of service. The influence thus indicated might not all be capable of historical proof, for much of it was never placed upon record; but sacred associations would be talked over among friends and neighbours, touching tales and wonderful traditions would be handed down from year to year, religious sentiment would be perpetuated, and thus the influence would be real and abiding. In like manner there would remain pleasant and sacred memories of the present occasion.

At the close of his lecture, Dr. Stoughton commended to the audience the proposal to erect a monument to William Tyndale in London; pointing out that there was no suitable memorial of the great translator, that much of his work was done on the Continent, and that America had shared with Great Britain in the unspeakable advantages derived from his pure and accurate presentation of the New Testament in the English tongue.

The Rev. Dr. Schaff (New York) gave a short epitome, in German, of Dr. Stoughton's lecture; and the meeting was concluded by devotional exercises.

#### THE IMMUTABILITY OF THE GOSPEL.

On Tuesday morning, September 2, the Conference assembled again in St. Martin's Church.

The Rev. Dr. Von Orelli delivered an address on "The Immutability of the Gospel." He pointed to a great danger in modern theology, as far as there prevails a tendency which is busy to detach the Christian doctrine of salvation from the historical facts considered by the apostles as the very foundations of their preaching—viz., the atoning death of Christ, and His resurrection. He said: You may find on our continent many teachers who declare that they will maintain what they call the essence of our religion—the idea of reconciliation, the principle of union with God—but who think these pure ideas to be rather independent of the recorded facts in our Saviour's life. This theory is the beginning of the very destruction of Christianity. Our Gospel loses its divine power as soon as we transform it into mere ideas and principles; for we are obliged to fight not against ideas, but against real facts, which cannot be removed by all the progress of science and culture—against the formidable realities of sin and death. As long as sin and death are to be



found everywhere, the Gospel of the apostles is the only remedy for all times and all nations. This seems to me the consequence of biblical truth; and I have had the pleasure of hearing from members of very different nations and churches and political parties, that they agree with all their hearts in my convictions. I remembered that splendid view which is given to us by St. John in his Revelation. He sees an angel flying in the midst of heaven with the everlasting Gospel in his hands, that it may be preached to all who dwell on earth, and to every nation and tongue and people. I trust that this angel may prove the blessed power of his wings in all your countries and provinces, in your schools, your churches, and your missions, in all your hearts and your lives; then we shall remain united for ever in that perfect alliance which is called the Kingdom of Heaven.

The Rev. Prof. Godet (Neuchâtel), quoting the passage, "And all the multitude sat round about Him," said that in like manner did the various churches still gather round their Lord. The message which was especially addressed to us in these days was this: "Heaven and earth shall pass away, but my words shall not pass away." Dr. Godet desired especially to direct attention to the person of Christ, His combined divinity and humanity. He was to be recognized as the "Word made flesh." This lay at the foundation of Christianity; and if that dogma were displaced, Christianity would be shaken. It was not sufficient that Christ be recognized as a great teacher, or as the central man who has led humanity into new paths, but who was nevertheless only a mere man; His divinity must be acknowledged. What did the apostles think of Christ? We have their writings; what did they say? The speaker then quoted a number of passages in proof of the divinity of Christ, and showing the necessity of this fact to give efficacy to the atonement He has made for us. If mere humanity were capable of such self-denying love as He displayed, the redemption of humanity would have been unnecessary. Moreover, if the divinity of Christ be doubted, the holiness to which we are called is impaired, for we are to be like Him. The Son of God loved us, and died for us; the Son of God lives in us: these two expressions are inseparable. Vinet said, a few days before his departure home, "It would be a singular exhibition of base ingratitude to reject the royal gift which God has bestowed in a Divine Saviour. In rejecting the divinity, we actually reject the Saviour." St. Paul says that no one conquers the world who does not believe in Christ. How, then, is the world to be subdued if faith in Him be lowered and limited? If Christ were not God, then Christianity would not be the absolute religion, but only a link in the development of a series of religions which would be surpassed and superseded sooner or later. We do not believe this to be the case.

The Master himself has warned us against false doctrine; in the present day it behoves all Christians not to neglect His warning.

A free discussion followed the two addresses, in which Dr. Baur (Berlin), Prof. Gess, (Breslau), and others took part.

#### EVANGELIZATION IN FRANCE, BELGIUM, AND ITALY.

The afternoon session was held in the Great Hall of the Vereinshaus to hear statements on "Evangelization in France and Belgium." M. Lelièvre, of Nîmes, expressed the opinion that evangelical work in France had become of European importance: a religious revolution might have as great an effect as a political revolution. Romanism had greatly injured the people; the moral sense was deadened; nothing was more difficult than to awaken a sense of sin and a desire for redemption. The Freethinkers were also actively engaged in their depressing work, and the literature of the country was mostly in their hands. The lower classes seemed to desire to be without God. The reverses of 1870 had, however, led many to desire something better than their present condition. Those reverses were felt to be a castigation, and the hearts of the people had been made susceptible to good influences. It was the great work of Protestantism to reform the religious life of the country. What had been accomplished was then noticed in detail with gratitude and hope. In Belgium Protestantism seemed to have been stamped out by the merciless Alva, but it was nevertheless rising from its fall, and showing signs of life; for about a dozen churches existed, and nine more were being formed, consisting almost exclusively of Romanists who had renounced their allegiance to the Papacy.

The Rev. B. S. Ashton (London) referred particularly to the work of Mr. McAll, its method and advantages. He described the method as the most simple, and easy of application, for causing the Gospel to penetrate the lowest classes of society, and asked why it could not be adopted by the Christians of other lands, as the means of arresting the progress of Socialism, and of bringing people to recognize Jesus Christ as their sole Saviour. Having related the circumstances under which Mr. and Mrs. McAll were led to commence their evangelistic work in Paris, in 1872, he stated that there were now twenty-three preaching stations in different parts of Paris, accommodating 5,000 hearers; that two of these were supposed to have been attended severally by 85,000 and 100,000 persons in the course of a year. Mr. McAll had also commenced operations in Lyons and Bordeaux, and, by his success, had encouraged other Christian friends to open buildings at Marseilles, Toulon, St. Denis, and elsewhere. The audiences were briefly addressed, not as Christians, but as those who needed instruction in the first prin-

ciples of religion. The results showed that the work had been attended with the divine blessing.

Pastor Fisch, D.D. (Paris), stated that the higher classes in France stood by Romanism and the clergy; while workmen in manufacturing towns held back from Protestantism for fear of losing their work. The peasants were more approachable; and on the whole there was much to encourage Evangelical Christians. A senator had said that before forty years had passed France would be Protestant; but there was danger of a false optimism. To take matters easily would be followed by disappointment and discouragement. In spite of existing difficulties, he thought that God had mercy concerning his country, and that changes were taking place which would produce valuable results, if they were understood and properly used.

Professor E. Comba (Florence) next read an interesting paper on "Evangelization in Italy." A political Italy had been created; religion was wanting; and Italians were beginning to take an interest in the religious question, though not so much for themselves individually as for the nation. The attention of several thinkers was consequently directed towards Protestantism. Foremost among these was the Pope, to whom the Evangelical Mission was a cause of "immeasurable bitterness." The Bible and other religious works were being distributed; there were some good religious newspapers; and several Protestant denominations were now represented. Respecting these the speaker gave statistics, showing the progress that had been made in congregations and schools.

In the Lower Hall of the Vereinshaus, on Tuesday afternoon, a conference was held on "Preparation for the Ministry of the Gospel." It was almost entirely confined to ministers of the Gospel, who crowded the room to the doors. Prof. W. Gess, D.D. (Breslau), Prof. Porrett (Lausanne), Dr. Bauer (Court Preacher at Berlin), M. Huber, Herr Schott, Prof. Richen (Halle), Prof. Schubart (Mentone), Prof. Thomas (Geneva), and others, joined in the discussion on the theses laid down by Prof. Gess.

#### SUNDAY-SCHOOLS.

Another session of the Conference, held on Tuesday afternoon in the French Church, was conducted in English. The subject was "Sunday-schools." The Rev. John Hall, D.D. (New York), presided, and a letter of apology for his absence was read from Sir Charles Reed, who, after referring to the painful circumstances attending his bereavement, remarked: "Our Sunday-schools must advance with the times. Their range must be wider, their aim higher, and the teaching power must be characterised by deeper culture and more prayerful solicitude. 'My class for Christ!' Every teacher uttering this noble resolve must be a Christian."

The Rev. T. D. Anderson, D.D. (New York),

remarked that although the Sunday-school was of human origin, it was so adapted to its purpose that the Holy Spirit had evidently owned the instrumentality as an important "fellow helper to the truth." The only true place for the Sunday-school was within the Church, drawing its inspiration from her life. Such a position was mutually advantageous. By personal contact the Church, through the Sunday-school, had influenced the young especially, though not exclusively; others carried out the design of the Saviour in her institution. Neither individual effort nor family instruction had been so effective in bringing the religion of Jesus into contact with the young. The Church had also thus influenced their intellectual training by promoting the study of the Bible, and by disseminating a large amount of healthy and appropriate literature. Further, the Church had interested the young in the ordinances of religion, on the observance of which her progress, if not her very existence itself, depended. On the other hand, the Sunday-school had awakened and kept alive in the Church, to a larger extent probably than any other instrumentality, that tender love for souls which led her forth on the same mission as her Divine Lord; and her benevolence had been fostered by the same association. The Sunday-school had also been a blessing to the Church in promoting a spirit of union among all who love our Lord. The field they occupy, the aim before them, the spirit that animates them, all tended to bring into fellowship the workers in this department of Christian effort.

The Rev. J. Oswald Dykes, D.D. (London), followed with a very suggestive, practical address. Throughout Europe and America two spiritual forces were contending *à outrance* for the mastery of the future—the spirit of authority based upon tradition (Clericalism), and the spirit of denial, turning into licence the liberty of free thought (Secularism); and the key of the position lay in the school-room. But a free education, lay-governed, and open to the winds of inquiry, where yet the spiritual needs of man are not ignored, nor God and His Christ derided, this is now among the most real necessities of Christendom. Meanwhile we have two means of preserving the interests of Bible truth—the Sunday-school and the Christian home. Together they are the best allies of scriptural and evangelical piety; and the best minds in our churches ought to be turned to the development and guidance of the Sunday-school system—not so much to extend Sunday-schools as to make the most of them. The characteristics of the teaching in the Sunday-school are those of all good teaching: it should be instruction, good instruction; it should be orderly, systematic, thorough. This it is not. The principle of repetition is vital in thorough teaching of the young, and the test of knowledge by examination can alone assure progress; but, as a rule, only trained teachers can teach well, and

the training of teachers is an urgent need of our system. The supreme difficulty, however, of the Sunday-school is to make it a real school without its ceasing to be, in a sense, a children's church—i.e., full of a devotional spirit. We have in our hands an agency of supreme value and importance for the future of the Christian Church and of the Evangelical faith, which as yet we have imperfectly developed.

The Rev. Dr. Schaff (New York) spoke of the Sunday-school as a church for the children, for whose religious education it was as necessary to provide as for that of adults.

M. Bröckelmann described the origin and progress of Sunday-schools in Germany since their establishment in 1863; M. Dändliker (Berne) represented the schools in the Swiss Sunday-school Union; and M. Wurstemberger spoke of the difficulties which the Swiss Sunday-schools had had to overcome since their origin, thirty years ago.

The subject having excited considerable interest, the meeting was adjourned till the evening, when addresses were delivered by Pastor Appia (Naples), Rev. J. P. Cooke (Nancy), Count A. Bernstorff (Ratzeburg), Rev. M. Kerr (Cork), Rev. Bishop Cheney (Chicago), and other friends.

#### CHRISTIAN UNION.

The Anglo-American Section held its first separate meeting, in the French Church, on Wednesday morning, under the chairmanship of Alderman McArthur, M.P. (London). After prayer by the Rev. Dr. Murray Mitchell (Edinburgh), resolutions respecting the order of business were adopted.

Herr A. Vischer-Sarasin, President of the Basle Committee, gave an address of welcome to the English and American representatives. He said: Beloved Brethren,—It is my pleasant duty to give you a hearty welcome, and tell you, in the name of our Committee, and of all those who have accepted the principles of the Alliance in this town, that we are most pleased to see such a goodly number of English-speaking visitors amongst us. We heard the other day that the connection between English Protestants and this city is of ancient date. I may say even more. The first preachers of the Gospel who came to the population which still occupies these countries came over from your islands. These missionaries penetrated into the wilderness, and their flourishing stations soon became centres from which the light shone into the darkness. The Scotch and Irish pioneers prepared the way for the Anglo-Saxon Bonifacius, whose name is famous in the history of the Church. There is, however, one man who still more ought to be remembered with sympathy by all friends of the Alliance, because his labours were devoted to the same cause which brought us here together. This man, two hundred years ago, devoted his whole life to his efforts to realize the union of all

Evangelical denominations. His name was Dury or Duraens (a Scotchman probably). He was several times in Switzerland and in this city, but I am sorry to say it was here that he met with the strongest opposition. His desire was to put an end to the animosity between Lutherans and Calvinists, and he wanted to find a harmony of creeds to which all might adhere. He also expressed his opinion that it would be a good thing to work together in home missions, as well as in missions to the heathens; but he wished that the Turks and Jews might not be forgotten; and he was also for seeking to enter into communication with the Greek Church. (This, he thought, might be tried by the English Ambassador in Constantinople.) We see that this man was a long way ahead of his time, and as he was obliged to address himself to those then in power in the Church, the Governments, and the heads of the Universities, he failed entirely. His first letter to the Rector of the University here bears the date of 1633; but as late as 1662, we hear that he proposed a General Ecumenical (Protestant) Council. He finally came to the conclusion that the way he had adopted was not the right one, and thought that in studying the Revelation he would find what he had not obtained by the labours of his whole lifetime. Surely, if this man were amongst us here to-day, he would be glad to see much of that at which he had aimed. A few years ago, the two pastors of this dear little Huguenot Church were, one a Lutheran, and the other a Calvinist. And have you not all accepted, in coming here, that expression of our common faith which is at the head of our invitation: "The Swiss Branch admits as members all Christians who, desiring to live in brotherly love, express the wish to join with it in confessing their common faith, according to the divinely inspired Scriptures, in the Father, who has loved them, and who justifies them by grace through faith in Jesus Christ; in the Son, who has redeemed them by His atoning sacrifice; and in the Holy Spirit, the Author of their regeneration and of their sanctification—one only God, blessed for ever, to whose glory they desire to consecrate their life"? Does not the programme in its variety of topics—amongst which we find even a work going on in the Greek Church—show that the very things which two hundred years ago were looked at as utopian, are now realized? Still, many of us do not understand always each other; and even the difference of languages may be felt as an obstacle to perfect union. But we know that all this will be done away with one day; and we hear the Word of God, which says: "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God,

which sitteth upon the throne, and unto the Lamb." Hallelujah! Amen.

The first subject for consideration—"Christian Union as an Evidence of the Truth of Christianity"—was then taken up by the Rev. Prebendary Anderson (Bath). He spoke first on evidence in general, and afterwards on the special proof to be derived from that kind and degree of unity which was exhibited in the action of the Evangelical Alliance. Christianity addressed itself to every faculty of man—to his intellect, conscience, affections, and imagination. We could not concede to the demands of those who would say, "The intellect belongs exclusively to science; let us leave the emotions and the imagination to religion;" for intellect and conscience could find no higher occupation than the study of revelation. A large mass of the noblest literature had been dedicated to the evidences of religion. Bacon, Newton, Butler, Chalmers, Herschel, and Whately, the foremost men in literature and science, had dedicated the ripest fruits of their genius to this great subject. Faraday, the Newton of the nineteenth century, was found on the side of Christianity. The arguments which satisfied such men could not be passed over in silent contempt. A criticism which deals only in objections and negations, and never meets the defenders of Christianity on their own ground, can never prevail with either men of science or men of religion. The positive argument in favour of Christianity must be weighed. We were often told that our disunion was the weakness and reproach of Christianity; that this hindered missions abroad, and the work of the Church at home. The union of the Evangelical Alliance is a proof of the truth; and truth is placed by the Master himself before any longing for a corporate unity or an external uniformity. The three essential and invariable conditions for obtaining the truth are, that it must be consistent with liberty, with independent investigation, and with the progressive events of history. The fundamental principles of the Alliance fulfil these conditions. Those principles were advocated by Lord Bacon in his essay on "The Unity of Religion," from which the speaker quoted.

In consequence of illness, the Rev. W. B. Pope, D.D. (Didsbury), was unable to be present. The paper he had prepared was therefore laid before the Section by the Rev. W. Arthur (London). The leading thoughts of the paper were as follows: Christian unity is a demonstration to ourselves of the reality of our faith in Jesus, and then to the world without. The experience of their oneness in Christ Jesus is to believers the supreme witness of the truth of their religion, and gives the perfecting strength to all other evidences. But then we have to deal with the fact that visible Christendom is divided, and that this furnishes an argument to the enemies of the faith. The demonstration of His claims, however, is not made by our

Lord to rest upon any visible uniformity of organization, either for confession or for worship; nor is there any subsequent development of His teaching which does so. The commanding evidence of the unity of Christians lies in this, that in every part of the earth, in every land, and often in every city, town, and village of some lands, there are corporate bodies, greater or less, more or less closely connected with each other, all animated by the same spirit of confession, worship, and zeal in the proclamation of the truth. It is the function of the Alliance to assert this. We must accept the fact that divisions exist, and testify before the world that in the cause of our common Master we are one; that the oneness of Christ's body is not a uniformity of organization, but a unity in the spirit and purpose of the Holy Trinity; that the purpose of God among men is infinitely more than the external aggregations called churches; and that the external churches are of value in the precise proportion that they are worthy instruments of the Spirit of the Lord.

Mr. Arthur himself made some remarks upon the general subject. One of the greatest mistakes made is to talk so much about differences and so little about unity. Differences are breaches of uniformity, not of unity; and it was the business of the Alliance to manifest this unity. We are all agreed on substantial truths. If an awakened sinner inquired what he was to do, all would direct him to the one Saviour, and to the same means whereby forgiveness and salvation were to be secured. He deprecated territorial uniformity, and the parcelling out of the world among the missionary societies of different denominations. United action would be a testimony to the truth of what all proclaimed.

#### RELIGIOUS LIBERTY.

The next subject for consideration, "The Present State of Religious Liberty," was introduced by the Rev. J. H. Rigg, D.D. (London), who took a comprehensive survey of the actual state of religious freedom on the Continent. England and America were disposed to be impatient, because other countries did not at once arrive at the same conclusion as themselves. But even in England liberty was only now, after long growth, attaining to completeness. Holland was a kind of preceptor to Europe in this matter. Belgium presented the remarkable feature that though the population was almost entirely Roman Catholic, there was theoretical religious liberty—perhaps because the Protestants were not sufficiently formidable to awaken opposition; perhaps also because the grant of religious liberty was a cheap means of maintaining political freedom. In Sweden the democratic peasant power had been so strong as to obstruct thorough freedom; still, it existed in a small degree. Denmark had

shared in the progress of ideas. The freedom of Switzerland needed no description. France was in a singular position; practical liberty had never been legally established there. This was because revolution brought not only enfranchisement, but also terrors; the memories of the revolution were a perpetual warning to keep a strong hand on the expression and propagation of all opinions whatsoever. But recently liberty had been more widely conceded, not only by the Government, but also by the people themselves. In Italy was the singular phenomenon that with the most perfect ease there was liberty far beyond what was enjoyed in France. One reason of this was that revolution in Italy had brought no memories of horror, and another, that there was not the centralization which existed in France; there were many sources of thought and influence. At any rate, the Gospel was as freely preached there as in any other country. In Naples and Spezzia there had been marked and wonderful progress. In Portugal a change appeared to be coming over the spirit of the Government and of the people. Spain was full of encouragement. The liberty conceded under the Republic was modified when the Monarchy was restored; but recently it had been enacted that divine worship should be free from interference, but that schools should be open to inspection. As to Germany, it had been a common illusion that religious liberty had come down from the times of the Reformation. The early Reformers, however, did not grant to others the liberty they claimed for themselves; and at the close of the Thirty Years' War the contending parties only agreed upon a basis of mutual toleration combined with general intolerance; every one must have been baptized and confirmed in one or other of the three denominations—Lutheran, Reformed, or Roman Catholic; no one was allowed to evangelize or proselytize. In 1848 the wave of liberty led to the assertion of religious freedom, but there was no material change. In 1866 a remarkable improvement took place, and since then there had been considerable progress. But in Bavaria, Saxony, and Mecklenburg there was no real personal religious liberty. The same might be said of the Austrian Empire.

The Rev. Eustace Conder (Leeds) commenced his address by defining liberty as "absence of restraint and constraint," and religious liberty as "the unfettered and uncompelled exercise of the particular form of religion we may happen to hold, which includes the free utterance, public or private, of our religious convictions, as well as the performance of those acts which our religion enjoins, and abstinence from those which it forbids." He then discussed the relation of the State to religion, and said that "for the sake not only of personal liberty, but of national welfare, it is alike the duty and the wisdom of the State to en-

shrine religious freedom among the fundamental articles of its constitution; not even attempting to patronise or protect religion, except by securing to everyone's conscience the fullest liberty consistent with the equal liberty of his neighbours." Religious liberty was a form or branch of civil liberty—the most important, only because the interests and faculties with which it is concerned are the noblest and dearest which man can possess. But when the terms "conscience," "freedom of conscience," were uttered, higher ground was taken than that of mere civil right, either of the citizen or the State. The State had certain claims, but none on conscience; that was not even at the disposal of the individual himself. Liberty of conscience was liberty to obey our Maker. The real business of conscience was to command. It did not say that this or that particular thing was right or wrong (though in popular and inaccurate language it was often spoken of as if it did), but you must do this thing *because* it is right (if right), and you must refrain from that *because* it is wrong (if wrong). The actual right or wrong must be ascertained. The province of conscience, within which it rightfully claims exemption from all responsibility to men, is all that directly belongs to the personal relation of each human being to his Maker. Between his soul and God, however dangerous his faith or want of faith may be to himself, or seem to others, human law has no jurisdiction: "To his own Master he stands or falls."

In the absence, on account of ill-health, of the Rev. J. P. Thompson, D.D. (Berlin), who represented the American Board of Commissioners for Foreign Missions, a statement was read for him by Dr. Gilman Brown (New York) regarding the recent cases of religious persecution in Austria. After pointing out the difference between toleration and freedom, he showed how, in dealing with religion in Turkey, the recent Berlin Congress had made a great advance from the former to the latter. The Treaty subscribed by all the Powers—Austria included—declared that "in no part of the Ottoman Empire shall difference of religion be alleged against an individual as a ground for exclusion or incapacity as regards the discharge of civil and political rights, admission to the public service, functions, and honours, or the exercise of the different professions and industries." It was right to assume that none of the Powers would knowingly permit within its own borders a violation of this principle: nevertheless, there was painful evidence that in Austria unoffending citizens were molested and even persecuted by the police authorities, simply for the quiet exercise of their religious profession and worship. The facts were stated in two memorials from the persecuted brethren laid before the Alliance. By the fundamental law of Austria, all citizens were equal before the law; full free-

dom of faith and conscience was granted, and every legally recognized church and religious society had the right of common public religious services, and might order its religious affairs for itself. Domestic worship was allowed, and, subject to certain restrictions, the right of assembly and of expressing opinions was permitted; but absolute religious liberty was not conceded as a personal right. Dr. Thompson stated that, in consequence of the labours of the American missionaries, a number of persons in Prague and its vicinity had been awakened to spiritual life. They meet together for the study of the Word of God, and for simple acts of divine worship, having taken the precaution to withdraw from their respective churches in the manner prescribed by law. For a while they met in a public hall and in private dwellings. Suddenly, and without assignable cause, the authorities regarded these assemblies with suspicion. Gendarmes entered and took down names, went into private houses, and observed if strangers were present. In March, 1879, Mr. Adams, the American missionary, and his assistants were summoned before the police, and, under penalty of fine or imprisonment, were forbidden to hold religious meetings in private houses, or to admit to family worship any person not strictly a member of the household. This was persecution, and referred to the city of Prague. There was also a second memorial relating to similar persecutions in the villages of Stupitz and Sebrin. The converts were fined, imprisoned, and threatened with severer penalties if they should persist in manifesting their faith; and on one occasion, at a funeral, a prayer was rudely interrupted and forbidden by the gendarmes. These persecuted people were within the limits of the law, but had appealed in vain to the higher authorities for redress. They now sought the intervention of the Alliance.

The Rev. D. A. Herschell (London) gave instances of the intolerance and harshness of the subordinates of the Austrian Government, and then interpreted the narrative of a Bohemian pastor, who described the condition of affairs, and gave facts similar to those narrated by Dr. Thompson. He emphasized the statement that it did not appear to the civil authorities, or to the Church authorities, that a true church must be of a missionary character—that the members of the Protestant communion wished to be missionaries themselves, and to convey to others those blessings which they had derived from the Gospel. An American missionary in Bohemia intimated that the letter of the law and the interpretation of it were at variance, and stated that public prayer and singing were forbidden, while the observance of the Lord's Supper was always attended with danger. In Bohemia the people were hungering for the bread of life; in Bavaria, also, there was willingness to hear the Gospel.

The Rev. J. K. Greene (Constantinople) stated that in Turkey every man was protected in the profession of the religion in which he was born, but that was all. The Government did not recognize the right of Mohammedans to embrace Christianity, and, by manifestations of hostility and by personal persecutions, checked the extension of Christianity. The Berlin Treaty was good as far as it went, but the Turkish Government would not concede liberty unless the European Governments insisted on it. The American Missions were successful; and if freedom were secured to converts, the Gospel would make rapid progress, for not only Armenians and Greeks, but also Mohammedans, were seeking after the truth.

The Chairman (Alderman McArthur) affirmed that this question of religious freedom was the great question of the day, and affected the whole Continent of Europe. The entire influence of the Evangelical Alliance and of the British and American Governments should be employed to secure freedom.

At the adjourned meeting, the Rev. Dr. Schaff occupied the chair, and a resolution was brought up for adoption, with a view to its being remitted to the General Conference, that they might, through a deputation, seek redress from the Austrian Government. After some discussion it was adopted and remitted.

In the course of the meeting, another Bohemian pastor, and the Rev. H. A. Schauffler, an American missionary, gave further and similar instances of conversion and persecution, and pointed out that what was asked was only what the letter of Austrian law granted, and what was in accordance with the decisions of supreme authorities. The latter stated that the conflict was with both Romanism and Rationalism; unbelief and Popery joined hands to crush out Evangelical religion—not by fire and sword, but by petty persecution and inattention to legitimate complaints.

The Rev. Dr. Schaff, from personal inquiry in the neighbourhood, substantiated the various facts which had been brought forward.

The Rev. Carr J. Glyn stated that he thought the Alliance had never had under its consideration a more important case than this. Action must be taken, but cautiously.

After the discussion on the Bohemian question, the Rev. T. R. Sampson (Athens) brought forward the position of affairs in Greece. He spoke of disabilities to which children in schools were subjected, of the misapprehension of the British Consul of the matter, and of the prompt attention of Her Majesty's Secretary for Foreign Affairs when he became acquainted with the facts. Official correspondence was read, which showed that Lord Salisbury's representations were more or less favourably considered by the Governments represented at the Berlin Congress,

and a resolution of thanks to his lordship was adopted.

#### EDUCATION AND THE STATE.

At the meeting of the General Conference, on Wednesday, "Christian Education and the Modern State" was discussed by Pastor Zillesen (Rhenish Prussia), Herr Von Lerber (Berne), Dr. Baur (Berlin), Count Von Bismarck-Bohlen, and Councillor Wieme; and "The Training of Christian Teachers," by Herr Bachofner (Zurich) and Herr Paroz (Neuchâtel). At the same session M. Fliedner gave an account of "Evangelization in Spain and Portugal."

#### CHRISTIANITY AND SOCIALISM.

On Thursday, September 4, the principal subject for consideration was "The Influence and Action of Antichristian Forces." In the General Conference Professor Wach (Leipzig) gave an address on "Christianity and Modern Society." Some of his remarks were substantially to this effect: We had nothing to do with politics; the question before the meeting was one of ethics. Socialism had roused society from the security in which it lay, and now there was mutual recrimination. Socialism had been regarded by some persons merely as a question of food and drink, and who believed that it would be settled in time by the course of events. But other persons looked deeper, and regarded the question as a moral one; they thought that the evils of Socialism were really a moral disease, which could be cured by moral and religious means alone. When the chief of a State was attacked by murderous bands, the help of the State was invoked; but could the State accomplish the desired object? The State that would rule society killed liberty; and the State that allowed itself to be led by society gave up its highest aims. No; morality and religion, not magisterial force, were the means for repressing social evils. The speaker then noticed the influence of modern intercommunication on society, and dwelt on the changed views with which the profession or business of life was often regarded—not as a means of doing good and honourable work, but as a means of accomplishing selfish ends. Selfishness was a characteristic of the higher as well as of the lower classes, and caused class-hatred. Hence the distance between capital and labour had increased, although the workman had improved his condition. The extension of knowledge was the pride of our age, and higher education had led to the rejection of the dogmas of faith. It was said to be a matter of indifference what one believed. Pantheism was once more declared to be the religion of the German people; this was accompanied by a Pessimism which could not bear the burden of existence, and longed for annihilation; and at the same time natural instincts had been raised to the value of moral law. This teaching was ac-

cepted by the wealthy, and by the poor too; but the latter claimed—consistently with the prevailing selfishness and the desire to gratify the natural instincts—that society should place them on an equal footing with the rich. Yet there was a higher ideal and purpose discernible in some quarters, which had brought forth noble fruit, in the increased manifestation of religious life. This was the great want. The State could not cure the evils of society. Faith, working by love, was the sole world-conquering power.

This address was followed by another, on "Our Duty to the Industrial Classes," delivered by M. Steinhil, manufacturer, of Alsace.

The same subject, "Socialism," was treated by the Rev. Dr. Washburn (New York) in the Anglo-American Section, which met in the French Church. The Rev. Dr. Tiffany (New York) presided. The Church (said Dr. Washburn) was not a secular body; nevertheless, the life of the Church was linked with social life. She cannot, therefore, be indifferent to those questions which stir the interest of men outside her own organizations. Socialism now claimed her attention. What did it propose to do? To change all laws for the welfare of the entire community. Many evils unquestionably existed, among others Plutocracy, which was the worst of all social powers. Its existence was the cause of Socialism. After glancing at the career of Socialism in England and France, the Doctor referred to its rise in Germany. It began in 1842, and had made rapid progress, advocating the doctrine that all capital belonged to the labouring classes, and should be shared by them. In America, during the last fifty years, there had grown the accumulation of capital and the division of classes; and there was now much complaint of the railway monopoly. Marks (the leading Socialist) asserted that all capital was the product of labour. Be it so; but it was not, therefore, the property of labour. What, then, was the remedy for this growing evil? What were the best means for counteracting Socialism? 1. Free discussion. If a charge of gunpowder were fired in the open air, it would do less harm than if confined in a cannon. If discussion were stifled, revolt would follow. 2. Education. People were almost entirely ignorant of the first principles of political economy. 3. Wise co-operation in all true methods of improving the condition of the working classes, such as savings' banks, co-operative societies, etc. We should then reach the time when governments would not be a mere armed police with a repressive policy, but when they would be simply administrative and protective. Colleges for working men were already established; and as such men grew in intelligence, they would find that their strength did not lie in strikes, nor in despotic control of their fellow workmen. As for the special part that Christians must take, they must show sympathy with all men, as

their Master did, keep Christianity above the imputation of greed, and lift this sorely-tried old world to a higher level, that it might shine in the light of God.

A very interesting discussion followed these addresses.

#### LITERATURE, CHRISTIAN AND ANTICHRISTIAN.

Another session was held on Thursday afternoon, simultaneously with those reported above, at which the subject for consideration was "The Christian and Antichristian Influence of the Press upon the Nation." Herr Joneli (Basle), himself an editor, spoke particularly on the power of the press. In his judgment, it had degenerated in character, and exhibited a decided tendency to advocate and promote the cause of infidelity, and to hold up Christianity to dislike and hatred. It also indirectly aided immorality by the advertisements which were inserted; indeed, the exigencies of profitable trade not unfrequently proved stronger than the moral instincts of the managers, for objectionable advertisements remained after articles reprobating vice had been inserted. Reform of the press was urgently needed. He did not see why newspapers should not be conducted and supported as philanthropic institutions which yielded no profit—as a means of doing good, not as a means of making money.

Dr. De Pressensé took for his subject the position of the Protestant press in relation to the times. Protestant Christianity, he held, must accept the conflict in which it is engaged on the basis of open publicity, and must not endeavour to restrict the freedom of the press. Inasmuch as the Papacy had employed the Ultramontane press to combat modern society by advocating the dogmas of the Syllabus, Protestants must place in the light those true social principles which are involved in the religious movement of the nineteenth century. The mission of the Protestant press is to develop and defend the idea of true liberty, which is in danger of being lost sight of in the conflict of opposing parties. The defence of spiritual Christianity should be as popular as the attack, independent of all political parties, and invariably faithful to right and justice. The Christian press should set worthy of its high and holy cause in respect to methods and persons, and avoid whatever in the past has dishonoured religious controversy.

The Rev. L. B. White (London) referred more particularly to the work of the Religious Tract Society, showing that its great object was in all its publications to set forth the saving truths of the Gospel, and thus to extend the influence of the Christian press. He described the special influence which this press had upon the world, as evidenced by the fact that many of its greatest benefactors had had their own souls enlightened through some Christian book or tract; instancing the case of William Wilberforce, of a Basle

missionary who had recently died in Africa, and others. The Christian press also promoted the true unity of the Spirit among men, as shown in the work of the Religious Tract Society, whose committees was composed of Christians of different Churches, and which co-operated with Christians of different countries. The reason why the Christian press had this influence was because it made the name of Jesus more widely known throughout the world, that name being the true centre of union, in whose name all nations should at last bend the knee, and in whom all should trust.

In the discussion which followed, the Rev. T. T. Waterman (London) remarked that it was characteristic of the times that everything was questioned, and that the questioning was public, and not limited to scholars. Some modern literature was antichristian, and its influence was, of course, injurious; but it was not wholly so, for it had led to the examination of the grounds of belief, to the removal of accretions, to the substantiating of fundamental truths, to the more careful study of the Scriptures in their original languages, to the more complete elucidation of them by modern discoveries, and to the production of a defensive literature. Mr. Waterman then referred to the publications of the Christian Evidence Society.

Pastors Quistorp (Pomerania) and Nathusius (Quedinburg) warned their hearers against irreligious and antichristian newspapers; and Mr. Turner (London) described the operations of the Pure Literature Society.

During the same afternoon, Dr. Fabri (Barmen) described the efforts in view of the religious awakening in the East.

#### SERMONS.

In the evening of Thursday, sermons were preached, in German, by Prof. Cremer, D.D. (Greifswald), from John iii. 26; in French, by Pastor Coulin, D.D. (Geneva); and in English, by the Rev. Canon Battersby (Kewick), from John xv. 1—8, who referred to the close connection which subsists between Christ and the Church—the connection of the tree with the branches, the relation of the body to the members. The union of two human hearts is a mystery, so also is our union with Christ. He also spoke of the oneness of the true Church. There is but one vine, composed of many branches; and so long as we were in Christ we need not fear separation from any particular organization. But in order that Christ's purpose may be accomplished, that we may be truly fruitful, there must be entire submission to Christ, and possession of His Spirit. Alliance is not union; a vital union is essential. The personal inquiry was then addressed to his hearers: Are you in Christ Jesus? Do you abide in Him?

#### CHRISTIAN MISSIONS.

On Friday, the subject for consideration



at the several meetings was Christian Missions, in various aspects. M. de le Roi (Breslau), in referring to "Missions to the Jews," sketched the modern religious history of that people in continental countries, and intimated that there was a wish in various lands to get rid of them, but added that they held closely together and aided each other. He showed that the Gospel which Paul preached was first addressed to Jews, that that Gospel was the only means of their salvation, and that Christians should not despair of their conversion. There were now 220 missionaries to the Jews, sent by various societies and denominations; and prayer should be offered everywhere for the ancient people of God. Dr. Heman (Basle), Rev. D. A. Hersehell (London), and M. Hefter (Frankfort) spoke on the same subject at a subsequent session.

Professor Christlieb, D.D. (Bonn), then introduced the subject of "Missions to the Heathen," and remarked that it would be of some interest to look back to the state of Christian missions seventy or eighty years ago, and to compare it with their present state. In the first century Christian missions were limited to the countries around the Mediterranean; in the middle ages they penetrated the Continent of Europe; later on they were extended to colonial possessions. But it was the characteristic of the missionary work of the present century that it was *world-wide*. At the end of the last, and the beginning of the present century, the Moravians and the Wesleyans were commencing their missions in the West Indies, and a few lamps of divine truth were lit in Greenland and Labrador. The Danes also began their labours; and a few missionaries went to the northern parts of Sweden and Norway, and among the Laplanders. That was the extent of missionary operations at the beginning of the century. Now there were seventy missionary societies in Europe and America, besides numerous minor limited and special missions, which might be regarded as the children and grandchildren of the others. Of the principal societies, there were twenty-seven in Great Britain, eighteen in America, nine in Germany, nine in Holland, five in Scandinavia, one in France, and one in the Canton de Vaud. From the small amount of money devoted to this object at first, the contributions had increased till they now reached the large amount of twenty-four or twenty-five million marks (£1,250,000). This was four or five times as much as the Roman Catholic Church at the present time expended on her missions. Notwithstanding these very encouraging figures, indicative of great progress, the missionary enterprise was not without its darker aspects. Some fields of labour were more difficult to enter than they were eighty years ago; many tribes had actually died out of existence. And this would not have been the case if the Christian Church

in the past had been faithful to her commission, and done her duty in preaching the Gospel to every creature. Moreover, within the last generation, and especially in later years, there had been a great increase of Rationalism, which chilled and checked Christian enterprises. The publications of Strauss, Schleiermacher, Rénan, and similar writers, had had a prejudicial influence on zeal for the conversion of the world to Christ. But perhaps the principal reason why the Gospel was not making the progress that it should was that the great zeal which fired the early missionary movement had died out. The interest of the Lutheran and the Reformed Churches had very much declined, and consequently the young men offering themselves for missionary service had diminished in numbers, and the contributions had become less also. Putting the funds of all the missionary societies of Germany together, they did not amount to the income of the three largest missionary societies of Great Britain—viz. the Church Missionary Society, the Society for the Propagation of the Gospel, and the Wesleyan Missionary Society. The Continental churches had found the men, the British churches had found the money. The former had never been in want of men; but having limited resources, had been frequently compelled to decline the services of those who offered themselves. Of course there was a difference in missionary interests in different provinces and in different churches; and this was due very much to the conduct of the pastors with reference to missionary work. Dr. Christlieb also gave a few facts respecting China, and stated that in that empire there were in connection with all missionary societies 91 central stations, 511 out-stations, 318 organized Chinese congregations, 50,000 adherents, 73 native preachers, besides numerous assistants, 231 students in colleges, 16 missionary hospitals, and 34 dispensaries. In reference to missionary work at large, he believed that God had never opened the door so widely as He had to the present generation.

The Rev. W. Arthur (London) said it was scarcely a hundred years since Protestant missions were begun. At first they extended little further than Europe; now the labourers were to be found in almost every land, from the ice fields of Labrador to the tropical deserts of Africa. There were then but three great empires—those of Turkey, the Great Mogul, and China; and they comprised within them half of the human race. Everywhere Christianity was forbidden. But at that time the invisible Spirit moved Christian men to go forth to preach the Gospel of Christ. All these empires were characterized by immobility. Where were they now? Now the way was everywhere open for the preaching of the Gospel. Who had opened it? One only—the King of kings, the Lord of lords. This was one of the wonderful works of God. Even China, impassable as it was,

was attacked. Formerly the worldly wise doubted the propriety and utility of missions to India; now dozens of Brahmins preached the Gospel, and the Bible could be read in thirty languages. A hundred years ago the population of the United States and the West Indies were heathen; now they were Christian. New Zealand, the Samoan, Friendly, Fiji, Society, and other Islands were now as much evangelized as Europe. Portions of Africa, at Sierra Leone and the Cape, had yielded to the power of the Gospel. Beginnings were being made in Central Africa, which would end in the spread of divine truth throughout the continent. Although what had been done was nothing to boast of, yet much had been accomplished. There had been proof of the power of the Gospel; there was much to quicken faith in its efficacy. But it was necessary to feel that we were only at the beginning of the work. Wide and numerous doors were opened for missionaries; brave and faithful workers were needed. Huntsmen were required who did not wait for the game to come to their hands, but who went out to their haunts and lairs; fishermen were wanted who did not expect the fish to come into their nets, but who launched out into the deep, with the expectation that they would thus gather a great multitude of fishes.

The Rev. J. Murray Mitchell, LL.D. (Edinburgh), observed that if he were asked what was being done among the heathen, he should reply, "Next to nothing," and "A great deal." Man was doing next to nothing; but, considering how little was being done by man, God was doing very much. We were only beginning to awake to a sense of our responsibility. In India the progress of Christianity had been steady, but during the last year it had been rapid, 60,000 persons in the Madras province alone having renounced heathenism. A most remarkable change of sentiment had arisen with regard to women; the native gentlemen felt that English ladies were far superior to their own wives and daughters, and desired to see improvement. If ten thousand women were willing to go out to instruct and elevate their sisters in India, ample work could be found for them. A society had been formed to promote the remarriage of widows, many of whom became such while they were mere children; and public opinion on the subject had been so far changed, that during the last ten years twenty-two widows had remarried. The great characteristic of the youth of India in the present day was *unrest*. "We have lost our way, we cannot find the Father; show us the way!" seemed to be their cry. "Mohammedanism," said Dr. Döllinger, "is now rushing on like a torrent, and manifesting a power of extension that is remarkable." This was true of Dutch India, but not of British India. The progress among the Karens in Burmah had exceeded that of any other mission. Much impression was not made on Buddhism, nor was Buddhism on

the increase. The ideas of the Parsees were being modified in the direction of assimilation to the truths of the Bible. When referring to Africa, Dr. Mitchell deplored the losses which had been experienced by the deaths of missionaries, and made feeling allusion to the sudden removal of Dr. Mullens during his visit to the Central African Mission of the London Missionary Society. It was high time that in that field the Church of Christ should exert her highest energies; for it should not be forgotten that there not only was the heathenism gross and dark, but there also was Mohammedanism the most active and aggressive, her emissaries working side by side with our Christian missionaries. The curse of Africa had been Mohammedan slavery; the only remedy was the conversion of Islam to Christ.

#### THE OPIUM TRAFFIC.

Dr. Christlieb next brought forward the subject of "Opium Traffic." The use of opium affected all missions and missionaries in China. It demoralized the people, and roused the more intelligent and patriotic to indignation and hatred of the nation which introduced and persisted in the trade, and thus hindered the extension of the Gospel in the largest and most populous empire in the world. It was therefore a matter with which all Evangelical Christians should deal, and fell fairly within the scope of the Alliance. M. Necker (Geneva) and the Rev. W. Arthur (London) cordially supported Dr. Christlieb. The following resolution was consequently unanimously and enthusiastically carried, the whole assembly rising to attest their approval: "That this Conference, prompted by the reports laid before it as to the present state of Evangelical missions in China and India, expresses its full sympathy with the efforts for the suppression of the opium traffic which have been made during many years past, and desires to support the protests against this trade which from time to time have been raised by various Evangelical and missionary Churches, and by many distinguished friends of Christian missions. The Conference unites with their English brethren in declaring this long-established trade to be a crying injustice against China, a cause of offence which deeply injures the honour of the Christian name, both in Christian and heathen countries, and, especially, an immense obstacle to the spread of Christian missionary work. The Conference feels constrained to place on record its conviction that a change in the policy of England as regards this traffic is urgently necessary, and it instructs its President to bring this resolution to the knowledge of Her Majesty's Secretary of State for India."

#### RIVALRY IN MISSIONS.

At one of the afternoon meetings, Herr Schott, Inspector of Missions (Basle), read a paper, prepared by Herr Josenhans, on

"Rivalry in Missionary Operations, and the best means of rendering mutual assistance." Herr Wangemann (Berlin) described his experience in South Africa, and the opinions of different committees there. Pastor Appia (Paris) thought misunderstandings arose from the ignorance of missionaries respecting each other's operations. Herr Schott next spoke on the use of Lepsius's standard alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters, and stated that it had been very useful in South Africa, and observed that it appeared to have been forgotten in China, where it ought to have been particularly employed. Dr. Fabri (Barmen) and Herr Wangemann also spoke on the subject. The Marriage of Hindu Children next formed the subject of discussion by Herr Schott and others; and Medical Missions were strongly recommended by an English friend of missions in a letter read by Dr. Riggenschach.

#### BASLE HOSPITALITY.

At the Anglo-American Section, on Friday afternoon, Mr. Alderman Fowler (London) presided, and moved a vote of thanks to the Committee and friends at Basle for the generous oecumenical hospitality which had been shown. The resolution was duly seconded and unanimously carried. The Rev. Dr. Murray Mitchell, Rev. W. Arthur, Rev. Dr. Christlieb, Rev. Dr. Orelli, and Pastor Flidner, each gave a *résumé* of his address delivered in the General Conference.

#### CLOSING MEETINGS.

On Saturday, the interest [in the gatherings somewhat subsided, but meetings of various kinds were nevertheless held. In a conference on "Endeavouring to keep the unity of the Spirit in the bond of peace," Dr. H. Plitt (Gnadensfeld), Pastor Fallot (Paris), Rev. J. F. Hurst, D.D. (Madison, U.S.), and the President, Herr Sarasin, were among the speakers. A meeting was also held to promote Young Men's Christian Associations, addressed by Messrs. Fermaud (Geneva) and Saillant (Marseilles), and by the Rev. F. T. Scovel (Pittsburgh, U.S.). Pastor Dr. Fisch spoke elsewhere on the want of Evangelical schools in Bohemia and Moravia. Scandinavian friends held a service, in which Dr. Kalkar (Copenhagen) and Professor Von Scheele (Upsala) took principal parts. M. Réveillaud, the editor of *Le Signal*, whose conversion has recently caused such deep interest and hope, delivered a most earnest and practical address, founded on the charge given to Ezekiel (Ezek. ii. and iii.) to go and speak to the people. He referred with great feeling to the necessity for speaking of sin and repentance, of Jesus Christ and His Gospel, among the populations of France, French Switzerland, and Belgium; and stated that there was not a town in France where you might not take a hall, announce a

"Conférence sur l'Evangile," and secure an attentive audience.

On Sunday morning, the Cathedral was early filled with communicants, the women more than occupying the nave. Dr. Stokmeyer conducted the service and preached, and then, with three other clergymen, gave the bread and wine to the communicants as they came up to the table from all parts of the church. The service was very impressive, in view of the different nationalities and creeds represented by the assembly. After the Communion Service, the Rev. W. Arthur conducted an English service in the Engelhof, and preached from Luke xii. 48, on the true sign of kinship with Christ—doing the will of His Father.

The farewell meeting was held, on Sunday evening, in the Great Hall of the Vereinshaus, which was again crowded to its full capacity. Professor Riggenschach (Basle) presided, and commenced the proceedings with an address. Count Von Bismarck-Böhlen thanked God for the rich blessings that had accompanied the meetings of the Conference, and referred to the three elements of Basle prosperity—the immigration of French Protestant refugees, the University, and the Mission House. Professor Godet (Neuchâtel) thought that Basle was the only city that had a "Missionstrasse," and that there had been abundant evidence that it (Basle) was a city (*βασιλειαν*) of God, where the Word of the Lord was held sacred and obeyed. The Rev. W. Arthur (London) followed. He said: Dear Brethren,—As has been said, I am an Englishman, but I had rather, in this assembly, "speak" five words in bad German than ten thousand words in fair English. I wish I could at this moment speak to you in your own language like a born German. In that case I should have much to say, for much is moving in my heart; but in your language I am not a grown man, only a child, who can but stammer. Even children, however, are capable of certain things. They can right well understand all sorts of kindnesses, can enjoy themselves with their benefactors, and can say, "Thanks!" Just so I, in Basle, have received indeed all sorts of kindness, have richly enjoyed myself with my benefactors; and now I say, "Thanks, and again thanks, and a thousand times thanks." Not only in my own name do I say "Thanks!" not only in that of the President, the Secretaries of the whole English Branch, and not only in that of the English Branch, but also in that of the Anglo-American Section. In that section was proposed a resolution expressing our grateful sense of your hospitality and your universal goodness. That resolution was adopted not merely with unanimity, but with general enthusiasm. On all hands it was the testimony that your reception of us, your hospitality, was hearty and noble. Professor Riggenschach having again spoken, the chorale, "Now praise ye all the Lord," was sung, the Benediction was pro-

nounced, the farewell greetings were given, and the assembly dispersed.

In reviewing the engagements of the week there is reason to be devoutly thankful for all the attendant circumstances of the Conference. The whole city and the whole countryside were stirred, while the upper classes of society were very favourably impressed. Even Roman Catholics have expressed their sense of the good done as a protest against infidelity. Large numbers attended the various gatherings with unflagging interest. The weather was splendid. Townspeople were ready to direct and even accompany those who had lost their way. The press reported the proceedings most admirably from day to day. Prayer-meetings were numerous, and were not left to a few. Every morning they were held in the two halls of the Vereinshaus, and very frequently others were extemporized. In order to benefit the largest number, it was necessary that the principal meetings should be conducted in the German or French language, German being that in colloquial use; hence the formation of an Anglo-American Section, and the absence of English from the principal conferences. But a warm-hearted and generous Christian sympathy was exhibited on every hand. There was a large amount of hospitality. On three afternoons the houses and grounds of MM. C. Sarasin, A. Vischer-Sarasin, Miville-Iselin, and Burkhardt-Forkart were thrown open to members of the Conference for refreshment, and social intercourse, exhortation, and worship. On Wednesday afternoon there was a magnificent entertainment provided in the grounds of M. Theo. Sarasin-Bischoff, at Riehen. A special train of forty carriages was provided by the host to convey visitors from Basle to the village, which of course turned out to see the guests, who numbered not less than 3,000. The hospitality here was unbounded, for the supply of tea, coffee, syrups, wine, beer, bread in various forms, meat of various kinds, salads, etc., was such as to meet all tastes and requirements. Chinese lanterns were lit up as darkness came on, and Greek fires at intervals gleamed through the trees. There was a commingling of the tongues of various nations in talk and song and prayer; the rich and poor met together in true republican fashion, or rather, with that sympathy which unites all who in every place call upon the name of the Lord Jesus. This splendid act of hospitality was recognized by the subsequent presentation to the host of an album containing the signatures of many of the visitors. On Friday evening a great musical treat was provided in the Cathedral, where a concert of sacred music was given under the direction of Herr A. Walker. The vast building was crowded; probably some 3,500 persons were present, filling nave, aisles, transepts, choir, and the open spaces of the galleries round the building. The acoustics

were perfect; neither near the organ and choir was there an overpowering mass of sound, nor at the extreme end of the building was there the loss of an intonation in the solos. Schütz, Mendelssohn, Handel, Bach, and other composers were laid under contribution, so as to furnish intense enjoyment. Instruments and choir were well in hand, and with fine taste rendered the passages which had been selected. There was refreshment of spirit, through that sense which had become well-nigh wearied with the multitude of speeches. The united Communion Service was impressive even to those who did not understand the language, for it could not but be felt that there was one body, one spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, above all, through all, in all.

The *Times*, in the course of a leading article on the Alliance Conference at Basle, makes the following remarks:—

"The meeting of the Evangelical Alliance at Basle is an incident which claims our attention and interest. The Alliance represents ideas and gives proof of the existence of forces very widely spread among the leading nations of the world, and working on the whole for good. The impulse of the movement comes in the main from Teutonic sources, but by no means entirely so. It is by Englishmen, Americans, Swiss, and Germans that the Alliance is chiefly represented; but Frenchmen and Belgians and Italians are to be found at their side taking an equally active part in the business for which they have all met. What the business is must be judged from the tenour of the addresses, and from the records adduced of work done or attempted. We may describe it briefly as the spread of Christianity and of religious freedom on the basis of Evangelical doctrine. Together with this, and in the view of the speakers most intimately and essentially connected with it, there is care shown for that moral and even material improvement to which Evangelical Christianity has always very readily lent itself. We cannot but welcome the proof all this brings of grand aims and of devotion to an unselfish cause. The men are in earnest in what they are saying and doing. The principles they are asserting on the platform are those to which their best efforts have been given, and to which their best service is vowed. They are the spokesmen, and, so to say, the advanced guard of a great multitude. What they say is listened to, and what they purpose will be eagerly watched and aided by, a vast band of sympathizers in every country, and not least in our own. Whatever new object they may turn to, money will be forthcoming at their call. Their schools and colleges will be built and set going; their missions will be liberally supported; their tracts and pamphlets will be published and circulated, and read. When May comes round, the

whole history will be gone over again in London, and the successes achieved will be announced, and commented on, and rejoiced over. In an age like this, when the best efforts of the world seem given to matters of much more doubtful service; when the highest genius is busy in devising new instruments of destruction, or in finding new use for those already at its command; when foreign loans and bogus companies are starting up almost daily; and when the chief aim of one-half of mankind appears to be to injure or to annoy or to live at the expense of the other half, it is reassuring to find that there is something more than a remnant left to whom other matters are of concern, and that the well-spring of faith and duty still survives, as ever, eternal in the human breast.

"The basis on which the Evangelical Alliance professes to meet is that of charity and mutual toleration. The time, it declares, has arrived at which it is more important than ever that Christians of every Church should show themselves united as to the points on which they all agree, and should put out of sight the non-essentials on which they may agree to differ. It is in a like spirit that the demand for full religious freedom is insisted on. The Berlin Treaty, about which we have heard so many and such contradictory views, is regarded favourably by the Alliance, chiefly on account of the concessions it contains as to this. It is not enough for the Alliance that all forms of faith should be tolerated. What it asks is that religion is in no case to be alleged by the State as a ground for exclusion or disability of any kind. It was to this that the voice of Europe was given in the arrangements which were entered into at Berlin for

the new provinces carved out of Turkey. That the decisions of the Congress have been somewhat imperfectly carried out, and that one at least of the Powers has shown itself unobservant of them within its own proper territory, are matters on which the Alliance remarks with due regret. The Berlin Treaty stands, nevertheless, for a great triumph in the cause of religious freedom. The principle has been accepted, and sooner or later the practice will be found conforming to it. We were accustomed, during the lifetime of the late Pope, to receive year by year a gloomy statement of the condition of the religious world. Each country was scrutinized in turn, and was pronounced unfaithful to the truth. The whole temper of the modern world and the whole spirit of modern life were duly displayed as antagonistic to the Romish Church. Defection and disloyalty were the notes sounded from every side. The world was not only unsubdued by the Church, but was more and more actively striving itself to shake off its very partial allegiance. We have never cared to dispute the accuracy of these views. We must remark, however, on the contrast they offer with those put forward by the Evangelical Alliance. So judged, it is not difficult to distinguish which is the winning and which the losing side. The rival claimants on the attention of the Christian world make this clear enough. The Evangelical Alliance is triumphant about the past, and has, even more, good hope about the future. Much has been done for the progress of what it has at heart; and though much still remains to be done, yet the affair everywhere is in train, and each fresh year is to usher in fresh victories. We will not venture to deny that the confidence is well-grounded."

#### ANNUAL CONFERENCE, TO BE HELD IN EDINBURGH, OCTOBER 28—30.

Arrangements are being made for the approaching Annual Conference of the British Organization. The Council desire to express their earnest hope that a large number of members and friends of the Alliance from various parts of the United Kingdom will avail themselves of the cordial invitation of the Edinburgh Branch to attend the forthcoming meetings.

The programme is not yet completed, but among the subjects of addresses are the following: "The Recent Conference in Basle," "State of Religion on the Continent," "Our Life in Christ," "Missions to the Heathen," "Unus corpus sumus in Christo," "The Power of a Common Interest and Work to Draw Christians together."

Those who may intend to be present at the Conference are requested to communicate at once with the Secretaries in London, who will forward programmes and other necessary information.

Hospitality will be provided, as far as possible, for all who may intimate their intention to attend the Conference.

Alliance House, 7, Adam Street, London, W.C.

# Evangelical Christendom.

NOVEMBER, 1879.

## THE MONTH.

THE British forces are in possession of Cabul. General Sir Frederick Roberts, after many delays arising from the perils incident to marching through a hostile country, and the difficulty of obtaining transport and supplies, has at length, though not without severe fighting on the heights around the city, entered it in triumph. The Ghilzais, and other hill tribes of the interior, hung about his advance, not daring to attack his troops till they should see the result of their final struggle with the Cabulese; but ready, had that result been the discomfiture of the British, to fall upon their rear. When, however, victory declared for General Roberts, these hillmen precipitately fled. The proclamation of the General on hoisting in Cabul the British flag was, of course, such as might have been expected under the circumstances. His approach had been resisted and impeded to the utmost; and in various ways it had been shown that the sympathies of the inhabitants (as indeed was natural) were rather with the mutinous regiments by whom the Envoy and his suite had been massacred than with Yakooob Khan, whom they doubtless regarded as having sacrificed to the British Power the independence of his country. Hence the disarming of the population, the placing of the town and district under martial law, and the imposition of a heavy fine upon the inhabitants, were measures deemed essential alike to the vindication of British authority, the satisfaction of outraged justice, and the security of property and life. It may, of course, be objected that the fine will fall indiscriminately on the guilty and the innocent, and that these stern measures of repression will produce anything but a friendly feeling amongst the people of Cabul. Doubtless, this is true; and such considerations should make any Government pause before committing itself to any such hostile measures towards an independent people as, once adopted, renders it difficult, if not impossible, to stop. The voluntary abdication of Yakooob Khan, since the British occupation of the city, does but increase the difficulty and the risk of the position. It is manifest that he has not the courage or firmness needful for the part he has so recently been called upon to play. Were the British to nominate a new Ameer, he would, of course, be regarded simply as their puppet. Were Yakooob's son to be placed upon the throne his rule would be merely nominal, and we must undertake to control the turbulent and exasperated Afghans. Were the Sirdars called on freely to elect a new Sovereign, they might choose one hostile to that British influence to uphold which our present policy has been initiated, and on behalf of which so much sacrifice, both of blood and treasure, has been made. Look which way we will, the prospect is enveloped in the mists of uncertainty and peril. May God give our statesmen wisdom to discern, and resolution to pursue, the path of safety and of right!

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The settlement of Zululand effected by Sir Garnet Wolseley seems to have given but scant satisfaction alike at home and in South Africa. The colonists con-

sider that the policy adopted in that settlement does not go far enough ; the home judgment largely inclines to the belief that it has gone too far. Opinion in Natal and at the Cape leans towards the belief not only that Cetewayo should have been deposed, but that his dominions should have been annexed to the possessions of the British Crown. Opinion at home, on the contrary, distrusts and dislikes the policy of annexation ; the present Parliament has declared against it ; the Ministry itself has disapproved the course pursued by the colonial authorities in initiating the war ; whilst all sections of the Opposition have expressed their condemnation of that course. The decisions taken by Sir Garnet Wolseley adopt the mean between these conflicting views ; and while they may be regarded as expressing the judgment, under present circumstances, of the Government, they are in accordance neither with the aspirations of the colonists on the one hand, nor with the convictions of the majority at home upon the other. By the proclamation of Sir Garnet, Zululand is partitioned, and the territories of Cetewayo divided amongst several co-ordinate and independent chiefs, each of equal rank and authority in the district subject to his rule. The people are to remain, so far as is compatible with British ascendancy, under their old and self-adopted laws, but certain reforms of an important character are introduced, both in respect to the laws themselves and their administration. The punishment of death, for example, is no longer to be inflicted for trifling offences, or without a fair trial, or, under any circumstances, by the chieftain's sole authority. The military system of Cetewayo is entirely abolished, the Zulu army is at an end, and all the arms possessed by the natives are required to be given up, whilst their future importation into Zululand is positively forbidden. The discouragements to marriage imposed by the military system formerly in vogue are removed ; and generally, it may be said, an attempt is made to bring the Zulus more completely under civilizing influence. A British Resident is to be appointed for each district, who is to exercise a supervision over its administration, and to report to the Government any infraction of the laws. The practical efficiency of this new system must, of course, be tested by experience. The colonists assert that it will never work ; and certainly it is not shown how, if the laws be violated, the British Resident is to enforce their authority or compel their re-observance. We may hope the best, but it seems not improbable that the present arrangement will be but a transition stage in Zulu affairs ; hence it is not surprising that many think it would have been wiser either to have let Zululand alone, or to have at once made it part and parcel of Her Majesty's dominions. To the threatened exclusion of missionaries from a portion of Zululand we have referred in a subsequent page.

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We must not disguise the fact that a systematic attack is now being made, with an energy and determination worthy of a better cause, upon one of the most sacred and cherished of our institutions. We are no alarmists, nor would we conserve any institution which could not be maintained or defended from considerations of justice and of right ; but we are of all things concerned to uphold, for all classes, the right and privilege of Sabbath rest—an observance which, more than any other, has tended to preserve amongst us not only the ordinances and the spirit of religion, but also the health, the well-being, and the freedom of our people—blessings but too lightly esteemed by those who are thoughtlessly or, wilfully endeavouring to assimilate our Sabbath to the Continental Sunday. These adversaries of our peace have recently been encouraged by the action of the Home Secretary in remitting the penalties imposed by the law courts upon the Brighton Aquarium for being open on the Lord's-day. This, as has well been observed, is

tantamount to a decision that some amount of Sabbath amusement, projected by the contrivers for their own pecuniary profit, is or ought to be permitted. Let but this principle be recognized, and it must soon be practically carried out, not in Brighton only, but in every town and city of the realm. Its logical result will be the opening on Sunday, before many years have passed, of all places of amusement whatsoever. Meanwhile the Sunday League is actively at work. At a recent meeting of the Common Council of London, a motion was made, which, if carried, would have led to the opening of the Corporation Library in the Guildhall on Sunday afternoons. This motion, however, was, we are glad to say, defeated, and the petition presented by the Sunday League, together with the petitions against the adoption of its prayer, were simply ordered to lie upon the table. But the attempt shows the peril to which we are exposed. Should the Corporation ultimately take this step, it will not be long ere the Reading-room of the British Museum, and of all the other libraries and museums in the country, will either be open upon Sunday, or a persistent agitation be on foot to make them so. To be forewarned, however, is to be forearmed, and we fervently hope that all who prize the preservation of our precious Sabbath rest will use every exertion and strain every nerve to prevent so deplorable a consummation.

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There is but little change within the last month in the state and prospects either of agriculture or of trade, whether in Great Britain or the sister country. Farmers are in many districts emigrating, farms in others are unoccupied, landlords in some localities are lowering their rents, while in others the tenants cannot pay the sums demanded. The Home Secretary, in a recent speech, ventured to assume that the cloud which has so long hung over agricultural industry is fast vanishing away; but a more impartial contemplation of the facts will convince us that that cloud will more or less envelope us in gloom so long as farming is carried on amongst us under existing conditions, and that some legislative action must, ere long, be taken on the subject. In many counties it would seem that the law of entail injuriously affects the cultivation of the land; in others, want of sufficient capital prevents the farmers from growing those crops which alone would yield a satisfactory remuneration. Many agriculturists are unquestionably anxious to enhance the price of their produce by artificial or legislative means, and point to the non-reciprocity of other nations in the matter of free trade in justification of the policy they advocate. It is, however, morally impossible that to the system of protection this country will ever return; still, that the case of the farmers requires parliamentary consideration, and will ere long receive it, few can entertain a doubt.

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The Anti-Rent agitation in Ireland, under the leadership of Mr. Parnell, is assuming a somewhat formidable aspect. There is, undoubtedly, in the sister country not only much "agricultural depression," but much acute and positive distress arising from that cause. Consequently, on the part of numbers of tenant farmers, there is an absolute inability to pay the rents demanded of them. It would be well that the whole question of land tenure there should be investigated and discussed. But this is very different from Mr. Parnell's scheme for demanding money from the Government to buy out the present landlords, and to convert the occupiers into the owners of the soil. That it might be well for Ireland were the farmers their own landlords may perhaps be conceded; but it would be manifestly unjust to other classes of the community, not to say impossible, in the present general distress, that public money—that is, money obtained from the taxpayers—should be spent for a purpose such as this. A monster gathering has recently been held at Navan, when



Mr. Parnell, addressing his constituents, in the presence of several Home Rule members of Parliament, advised the farmers that, now that they were in possession of their farms, they should at all risks retain them, and if the landlords would not take the rent that they could pay, they should themselves keep it until the owners of the land should come to a more reasonable mind. Resolutions were passed, declaring that the Irish people had a right to resume the management of their own affairs, and that the State should make such changes as might enable Irish farmers both to compete with foreign ones and to provide employment for the starving peasants on their farms. An agitation of this kind, thus conducted, and enforced by such appeals to an excitable and impulsive people, cannot but be perilous, and warrants the severest condemnation.

The new Bishop of Lichfield seems desirous of acquiring a somewhat questionable fame. It has of late, in some quarters, been contended that the authority of a bishop is so limited as practically to be almost *nil*. Dr. Maclagan appears to be of a different opinion; or, at any rate, to be resolved that if it has been so generally in the past, it shall not be so, in his diocese at least, in time to come. He has addressed to his clergy a series of visitation questions, of the most multifarious, minute, and comprehensive kind, and of which it is not too much to say that they are as inquisitive as they are dictatorial. Descending to the most petty details, they are alike frivolous, irritating, and vexatious, and indicate for his diocese, in the future, a very extended and undesirable exercise of episcopal authority. Prior to his elevation to the Bench, Dr. Maclagan, although an Evangelical preacher, had exhibited High Church tendencies which sometimes disturbed the serenity of the parish over whose spiritual interests he was appointed to preside; but his eccentricities at Kensington are no measure of the uncalled-for and injudicious spirit of dictation which has prompted the seventy-one questions to which the Bishop now demands an answer from every parochial clergyman within his diocese. The feeling these questions have produced, both in that diocese and elsewhere, is certainly not likely to increase episcopal influence, however those questions themselves may have been designed to advance episcopal power.

The Church Congress at Swansea, from the point of view ordinarily taken of such assemblies, was undoubtedly a most successful gathering. The time appointed was fully taken up, the meetings were numerous and well attended, some even being densely crowded, whilst the topics handled were varied and important in themselves, and discussed with much ability and tact. The ordinary conflicting elements were, of course, present, and more than once there seemed some risk of an explosion. The peril, however, was averted, and the proceedings generally were marked by moderation and good temper. The range of subjects included the Ecclesiastical Courts and the Court of Final Appeal, the advantages derived from Science by Religion, lay and ministerial work in the Church of England, and the past and present condition of the Church in the Principality of Wales. The old theme, of the best means of promoting unity in the Church, was also discussed, and on this topic Canon Ryle and Mr. Knox-Little spoke as from a common platform. On the whole, the Congress fully realized the anticipations of its members, calculated, as it was, to impart new life to Church work, and to stimulate the somewhat flagging energies of Churchmen in the Principality.

If the Church Congress fulfilled the expectations of its promoters, the same may also be said of the autumnal meeting of the Congregational Union at Cardiff.

There was not so large an attendance as is usual at this gathering, the number of ministers and delegates being under eight hundred; but the meetings were thronged, the themes discussed of primary importance, and the interest was maintained throughout the proceedings. The meetings of the Baptist Union at Glasgow were also numerous attended, and a most admirable paper was there read by the Rev. W. Medley, the Chairman, on the attitude of the churches in relation to the prevalent unsettlement of religious opinion and belief.

In France, public opinion awaits with interest what the impending Parliamentary Session may bring forth, more especially with reference to education and the Bill of M. Jules Ferry. The hostility of the clergy to this measure, of course, continues unabated, but even their sympathizers have to admit that the standard of education amongst the French clergy is so low, that any Education Bill worthy of its name and of the country might well exact guarantees of competency from all priests and monks aspiring in the future to control or even supervise the education of the young. Regarding this question from a merely social point of view, the intellectual inferiority of the priests, combined with their sacerdotal prestige, constitute a grave and chronic danger to the State.

Diplomatic speculation is rife as to the specific objects contemplated by the alliance, defensive if not offensive, which is understood to have been concluded between Germany and Austria. It is generally believed that this alliance, whatever be its terms, has reference to the perils which are supposed to menace Northern Europe from the aggressive spirit prevalent in Russia, and which has for some time found expression in its journals. It is well known that for many months past there has been a growing distrust and suspicion between Russia and Germany, which the newspapers of the two countries have done their best to foster, and which the efforts of their respective sovereigns have been unable to allay. The dislike evinced between those who represent public opinion under the two empires, has, indeed, amounted to positive hostility, and has awakened apprehensions in diplomatic circles as to the result. As these causes of isolation between Germany and Russia have become patent, there has been a corresponding approximation between the statesmen of the former power and of Austria, and this supposed treaty is considered the result. It is difficult to account for the distrust which thus, often quite unexpectedly, springs up between two powerful states; still the fact remains, and a fact of this kind tends too often to bring about the realization of the fears to which its origin must be ascribed.

#### HELP FOR THE HELPLESS.\*

FROM some cause, literary men and able thinkers do not always draw the masses. Their language is too learned, or their sympathy not apparent. It not unfrequently happens that some man of the people, some mechanic or day labourer, will gather around him an audience which the man of culture cannot hold. The reason is, they understand him; his language is the language of their lives; he speaks in their habits of thought; he seems to sympathize with them, and their very souls cleave to him. I call your attention to this, though I may refer to it again, because the times require that true ministers should not only be in sympathy with the masses, but that the masses should feel that sympathy. We cannot shut our eyes to the

\* From Bishop Simpson's Yale Lectures.

fact that a wall of partition is rising higher and higher between the educated and the uneducated, between the capitalist and the labourer, and there are no men who can stand in the breach, none who can serve as a bond of union, but the ministers of the Gospel; and on them now, and for years to come, rests, and will rest, a fearful responsibility. No other class, I repeat, can stand between the rich and the poor, the learned and the ignorant, the virtuous and the vicious, but men divinely sent and commissioned of the Lord Jesus, to stoop to the lowest depths of degradation, and yet to keep themselves unspotted from the world. The minister must ever give a helping hand to his brother. While he looks with affection on the wretched outcast, struggling in the mire of the pit of degradation, he also looks heavenward, whither he draws his erring brother, and where he beholds a Saviour's face wreathed with a smile of approbation. While he struggles to draw his brother from destruction, the Saviour's hand holds him and draws him nearer to Himself. It is safe to reach with one hand to rescue the fallen sinner from the very verge of hell, if with the other we can grasp the hand of omnipotent and boundless love. The office of the true minister is to stand between God and sinful man, listening to the whispers of love, and crying them in the ears of the fallen; touching the electricity of the cross, and sending its thrill through himself to his brother man; holding the cords of love, and letting them fall deeper and deeper and deeper, to reach the vilest outcasts of earth, so long as he himself is bound by the cords of adoption to a Father's throne. How deep he may go, who can tell? He may go so low that an astonished archangel shall exclaim, "O the depth of the riches both of the knowledge and the wisdom of God! how unsearchable are His judgments, and His ways past finding out!"

I shall never forget an exhibition I once attended. Shortly after schools for the imbeciles were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned and commenced a similar institution. He advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy of five years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitlessly made effort after effort to get the slightest recognition from his eye, or to produce the slightest intentional act. Unwilling, however, to yield, at the hour of noon he had the little boy brought to his room, and he laid down beside him every day for half an hour, hoping that some favourable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary, and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn toward him. The thought flashed upon his mind: it misses the sound of my voice. He turned himself closely to it, brought his mouth near the child's head, and after repeated efforts the little fellow succeeded in placing his finger on the teacher's lips, as if to say, Make that sound again. The teacher said that moment he felt he had the control of that boy. He gained his attention, and by careful manipulation of his muscles, succeeded in teaching him to walk, and then to read, and when I saw him at the end of five years, he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered accurately a number of questions on our national history. I looked with astonishment, and said to myself, Was there ever such patience and such devotion? and how strong should be the love of that little boy for his teacher! I said, Was there ever an instance of one stooping so low and waiting so long? Then I said,

Yes, there was one instance: the Son of God came down from heaven, laid Himself down beside me, His great heart by my heart, watched me with perpetual care, infused into me of His own life, and waited for nearly twenty years before I reached my finger to His lips and said, 'Speak, Lord, for thy servant heareth.' What condescension, what love to fallen man! Christ stooped so low, it authorizes us to stoop, and wait on, and wait ever. Some of these wretched ones have been suffering for more than eight and thirty years, and have been lying at the edge of the pool, waiting for us to come and help them into the troubled waters.

## Foreign Intelligence.

### FRANCE.

[From our own Correspondent.]

—, October 16, 1879.

#### THE OUTLOOK ON FRENCH SOCIETY.

It is intensely interesting to follow the rising hopes of earnest Christian men respecting France. The monthly meeting in Paris for prayer and conference among workers of all denominations had as its subject, "Christian Work during the Opening Season." Prayer and faith, indeed, are needed in face of the monstrous development of blasphemy and evil of all kinds which daily grows greater in France. After enumerating the fearful odds, M. Réveillaud says, in the *Signal*: "To overthrow all these obstacles, what have we? The faith, too often weak, and the courage, too often trembling, of a small cohort of willing men, who, from their experience and reflection, have become convinced that God reigns; that He has revealed, and continues to reveal Himself to His free and intelligent creature; that He sent Jesus Christ to regenerate and to save corrupt and rebellious man; that the Gospel has been for eighteen centuries, is, and will remain from age to age, the glad tidings of God's forgiveness offered to men, and of their reconciliation effected by Jesus Christ. 'A small cohort,' we said, it is true; but we remember that with twelve men, taken from among the lowest of Galilee, the Spirit of Christ in less than a generation had caused to spring up churches in Judea, Asia Minor, Macedonia, Greece, Italy, and elsewhere. In three hundred years' time the Roman world was conquered, and taken captive. We remember also the 'little monk,' as he called himself, attacking, almost single-handed, a power scarcely less dreaded and colossal than had been the Roman Empire—viz., the Romish Church—and witnessing the fall of its power and glory in half of Europe. And if we are told that times are changed, that our age is

neither that of the Apostles nor of the Reformers, we reply, how do you know? . . . We are on the eve of a moral and spiritual crisis; the symptoms are everywhere. We may call it an *irreligious crisis*. Some are affrighted, as though we were entering on the latter times predicted by the Scriptures, when the Son of Man, returning, will find no faith on the earth. It is forgotten that previously the earth must see the fall of the seven-hilled city, impure Babylon, who has drunk of the blood of the martyrs, and has led the nations astray by her sorceries, and of whom it is written, 'Rejoice over her, ye heavens!' . . . If God is with us, what should affright us in the coming crisis? The life of a people is ever the result of crisis; and when a people is dying out, a social, political, or religious crisis must awaken it from its lethargy, and give it new life. . . . A Christian ought to be an optimist. Whatever may be his field of labour, and however little result he sees, is he not a fellow-worker with his Lord? 'Rest?' said the great Arnaud; 'we shall have eternity to rest in!' Thus should the Christian speak, and his sign should be activity—activity to the very last; and the characteristics of this activity should be trust, serenity, and joy."

#### GLOOMY INDICATIONS.

In politics there is now much dark foreboding: the monetary panic; the strange banquetings of Legitimists, Bonapartists, and deep Red Republicans, with their various cries of enthusiasm, applauded by their respective parties; the noisy calls for a general amnesty; the election, to be reversed on a point of law, of Humbert, well known as writer of the *Père Duchêne*, the infamous incarnation of the very genius of evil during the Commune of 1871; and the strange reports of the union of General Gallifet, the wrathful destroyer of Communist prisoners,

and the republican Gambetta! The quiet people are the vast majority; still, though but drops in the ocean, the noisy, rampant ones, by harassing men in power, and keeping France in agitation, are a fearful power for evil.

#### THE PROTESTANT PROPAGANDA

is interesting the public more than formerly, and is noticed by the general press; while no words are too strong, nor untruths too transparent or absurd, for the Ultramontane papers. The Liberal and Freethinking press gives glowing accounts of public meetings in which Christian men place the alternative before numerous fellow-citizens of relinquishing all faith and falling into anarchy, or of becoming Protestants. The Gospel is frequently enforced with earnest manliness in these interesting meetings. It is a new phase in French Protestantism; and no less so is the opening of casinos and theatres to the simple, uncontroversial series of meetings held by Dr. Somerville: at Rennes in the skating-rink, at Nantes in the theatre, at Nîmes in the casino, thousands have flocked to hear, to sing, to weep, and at the close to receive the printed Word of God in the shape of Gospels or New Testaments. He is now gone to Marseilles.

#### PARIS PASTORS: EVANGELIZATION.

In Paris a new hall for popular meetings has been opened opposite the Grand Hôtel, by the Rev. William Gibson, and is crowded. Pastors Matt. Lelièvre and Paul Cook have come to Paris, the former as minister in the Wesleyan Church (Rue Roquépine), and the latter as a special missionary to children and youth. The *Evangeliste* (Methodist organ) follows its talented editor, and is now again published in Paris, instead of Nîmes. A kiosk is permanently opened at Cherbourg for the sale and distribution of the Scriptures and tracts. The two currents of evangelization are both gathering strength—the controversial and the uncontroversial; some take part in both.

#### A PROTESTANT HOSPITAL.

An interesting event took place on the 14th of September in Besançon, whose little Protestant community, composed chiefly of working men, has doubled within the last ten years—the opening of a Protestant hospital for the sick and asylum for the aged. Pastor Méaly's fostering care of a small beginning has so prospered during six years, that it has resulted in the erection of a suitable building, erected on a hill, with every favourable condition of light, air, and pleasant view. Forty-three inmates occupy

it at present, and a simple chapel has been built adjacent. The pleasing ceremony of inauguration with Protestant worship took place in the open air, in the midst of an unusual concourse.

An interesting gathering of delegates of YOUNG MEN'S CHRISTIAN ASSOCIATIONS, which took place lately at Montmeyran, was animated by an excellent, earnest spirit, and represented fairly the Associations of France. It was called the "National Conference," and adopted a series of resolutions for securing the regular publication of biblical notes; the formation of junior Associations; greater activity on behalf of Protestant soldiers; earnest recommendation of the Associations to pastoral solicitude; regular visitation of the Associations by men appointed for the purpose, and creation of new Associations; the extension of popular meetings for evangelization in the provinces; publication of pamphlets to make known the aim of Associations; the extension of the *Bulletin*; printing of a hymn-book; and the advocacy before public opinion of freedom of conscience in the army.

#### RELIGIOUS LIBERTY.

A petition, drawn up by Pastor Fallot, is receiving numerous signatures. The Government is favourable, and already soldiers are by Ministerial circular exempted from officially taking part in certain religious ceremonies without a special order from the Minister of War. Bands and *piequets d'honneur* are no longer obliged to attend the chaplain's mass. But still there are certain regulations in force respecting processions, in which soldiers, by military command, must bow the knee before the wafer-god, no exception being made in favour of Jews and Protestants.

#### CLERICAL OFFENDERS.

Two or three curés have been excommunicated by their bishops for refusing to believe or sanction the new dogmas of the infallibility of the Pope, and of the immaculate conception of the Virgin Mary. One was lately arrested by gendarmes on the steps of the altar for braving an interdict. Several teaching friars and other ecclesiastics have come before the tribunals for disreputable offences. Children disappear now and then. The nuns of a village near Bourges have spirited away a girl of fourteen, the only daughter of an honest working man, who in nowise wished to see her take the veil. The tribunal is at work to find and restore the girl to her father, if possible.

#### ROME ABJURED.

The Curé of Montiers (Oise) has become openly Protestant, with above thirty of his

parishioners. He has always been held in great esteem, and his example will probably be more extensively followed.

Some stir is being made respecting the unexpected revelation by a French Protestant missionary in Senegal (M. Villéger) of the

#### ABETTING OF SLAVERY

by the French authorities. Fugitive slaves are officially expelled the colony, which is tantamount to their being given up to their masters.

#### THEOLOGICAL SCHOLARSHIPS.

Several promising young pastors have been recently ordained, and equally promising students are preparing for future usefulness in Germany and England, having received, on finishing their studies at Montauban, the favour of travelling *bourses*, each having a special report to make on the theology, the pulpit, or the Christian activities of the country to which they are sent, and with whose language they are familiar.

## ITALY.

#### THE PAPACY AND THE STATE.

A correspondent states that some time back a Commission of Cardinals was secretly instructed to examine the question of the Pope accepting or disposing of the sums placed at his disposal by the Italian Government under the Law of Guarantees. Cardinal Bilio, as President of the Commission, has now conveyed to the Pope a decision absolutely negative; first, because such acceptance would imply ceding certain rights and duties of the Pope; and, secondly, because it would sanction an act of spoliation opposed to the Pontifical Constitution and to the oath taken by the Pope.

#### THE WALDENSIANS IN MILAN.

The Waldensian congregation in Milan have at length succeeded in procuring a church. Their present meeting-place is obscure, and quite inadequate in size. For a considerable time the congregation have had their eye upon the ancient Church of San Giovanni in Conca. This fine old Basilica is known to have been in existence A.D. 879, and may not have been recent then. It is a suppressed church, and is the property of the city of Milan. The municipality have acted liberally in the matter. Difficulties were thrown in the way by the Archæological Society of Milan, but these are now removed. The great Corso of Carlo Alberto is being carried through the part of the town where San Giovanni stands, and will run right through the front of the church. The Pro-

#### A NEW STATUE.

The statue of Colonel Denfert (a Protestant descendant of Lanoue *bras de fer*) was inaugurated on the 21st of September at Montbelliard. To his energetic defence France owes the preservation of Belfort and its environs during the last war.

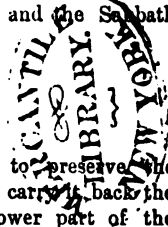
#### THE BIBLE CARRIAGE

is going steadily on its noble mission in the north of France, and just now sells hundreds of New Testaments. The question of Sabbath rest seems to be of difficult solution in this valuable work. Are the thousands who congregate at fairs, markets, and mass on the Sunday to be deprived of the opportunity of purchasing the Word of God? The Scotch Society says *Yes*, and withdraws its 3,000 francs annual gift; the Neuchâtel Committee says *No*, accepts the loss, and the Sabbath Bible work goes on.

testant congregation agree to preserve the façade just as it was, and to carry it back the required distance. The lower part of the church will thus remain for their use. It will contain four or five hundred on the ground floor, and galleries could be erected for two or three hundred more. The price to be paid for the building and the necessary alterations is in the circumstances moderate, amounting to about £4,000. The senior pastor, Signor Torino, is well known in England. His colleague is Signor Paolo Lungo. The congregation, two years ago, started a mission enterprise, just outside the city, in the Salle di Borgo Garibaldi. Here a Bible-woman works faithfully and acceptably: she is the first employed in Italy. She finds ready access to numerous families, in which she reads the Word of Life. A Sabbath-school of sixteen children, all Roman Catholics by faith, has been established. The Rev. R. H. Lundie writes: "The purchase of the Church of San Giovanni will tax the energies of the active but not wealthy congregation. If any of the friends of the Gospel in Italy should be disposed to give them some aid in this matter, I shall gladly receive on their behalf any sums that may be sent to me at 6, Beach Street, Liverpool."

#### THE EVANGELICALS OF DOMO D'OSSOLA.

One who has been spending the summer in the Italian mountains, writes to a friend as follows: Macugnaga is a most beautiful spot in the Val Angasca, at the foot of Monte



Rosa. There is no carriage road up to it. The last three hours you have to be carried up in *chaises à porteurs*. There are four snow passes which all go up to the Riffel and Zermatt. We were very much interested in the people of the valleys. They are Italians, and the professed religion is Roman Catholic; but we found among them a few chosen ones, who called themselves "Christiani non Catholici," and soon we got to know them by their faces. We had heard there was an ancient church in the mountains which had kept to the early faith, and that at Domo d'Ossola there was a gathering-place for them on Sundays, and that they would walk for hours over the wild passes to be present at this service. One day our wishes to know these people were realized in a strange way. I was taking a short walk and met a knife-grinder who had come up to Macugnaga to sharpen scissors. A razor was brought to him to sharpen, and as I passed I heard the old man saying to himself, over and over again, as he rubbed it up and down, "Whoso addeth or taketh therefrom, his part shall be taken away." Something prompted me to go up and say, "Addeth or taketh from what?" He looked up so quickly and said, "From the Gospel of Jesus Christ." Then we got on common ground, and he told me of the dear people scattered up and down, and that he went in this way to see them and talk to them, for many were afraid to let their faith be known for fear of persecution, not that they can be injured openly, but the landlords give them notice to quit their houses, and the masters take their work from them. The old man was going to Varello, and Vogogno, and other small towns, to see his people, trundling his little machine, and supporting himself on the road. A few days after the pastor and his sister walked over from Domo d'Ossola to see us—thirteen hours each way. The pastor said there were about thirty children in his congregation, about whom he was very anxious, for as their homes were so distant, he could see them only on Sundays. He begged us to take two to the school in Rome (the Gould Memorial School)—the orphan children of a soldier who had died, leaving five to the care of the pastor. We resolved to go and visit Domo d'Ossola, and see the church, and ascertain if we could open a branch of our work there under the

pastor; so we went and had such a greeting from the many poor there! We liked the pastor and his wife extremely; and, strange to say, the old knife-grinder returned from his tour the very day of our arrival, and we learned from the pastor what a "caro fratello" he was, and how helpful to him. We made one proposition that he should have fifteen or twenty children under his roof to train early, and when old enough that he should send them on to us in Rome, to learn a trade. When I first met my old man I asked him if he were a Waldensian, but he did not seem to know the name, and only said he was an "Evangelico," which, I suppose, might be translated by a "Bible Christian," as it seems to answer to our old English word "Gospeller."

#### HELP TO THE POOR IN FLORENCE.

A balance-sheet has reached us which shows the operations of the relief fund raised and administered on behalf of the under-fed and starving poor of Florence by the Scotch Church, Florence (Rev. J. R. McDougall, minister). It proves how much good can be done at a small cost when the system adopted is a good one. Bread, meat, and dinner tickets were largely purchased and distributed by charitable foreigners residing in town, of various churches and countries. By means of the free gifts received from friends, bundles of these tickets were presented for distribution to respectable citizens of every class, and at different points of the city. That the charity was thoroughly unsectarian was evidenced by the number of priests who obtained bundles of the tickets gratuitously and the very small proportion of tickets bestowed on the suffering Evangelicals. A medicine ticket was adopted in the spring as an experiment, and by the suggestion of several practitioners who come most in contact with the poor, and it was a great success.

The donations amounted to 1,926 francs; the sum received from the sale (as mentioned above) of tickets was 2,032 francs; making a total of 3,958 francs. This (less a credit balance of about 300 francs) was the amount expended, the principal items being bread (4,419 rations), meat (2,405 rations), and 1,122 dinners. Should nothing on a larger scale be possible, the ticket system will be resumed during the coming winter.

## BELGIUM.

## THE BELGIAN MISSIONARY CHURCH.

[From a Correspondent.]

—, Belgium, October 18.

The report of the General Conference at Basle, which appeared in *Evangelical Christendom* for October, contains some details on Protestantism in Belgium, which, being incomplete, might leave its readers to some extent misinformed as to its present state. The twelve churches and the nine in formation (spoken of at page 312) belong to the State Church. There exists, besides, in Belgium, the "Evangelical Society," or "Belgian Missionary Church," of which the Rev. L. Anet, of Brussels, is the General Secretary. This church, or society, is composed of twenty-five congregations, with twenty-two pastors and evangelists, two schoolmasters (being at the same time evangelists), and ten Scripture-readers. The Gospel is preached every Lord's-day in forty places of worship; thirty have Sunday-schools, containing 1,200 children. The forty-first report of the Evangelical Society, lately published, contains rejoicing facts of the progress of the different churches, and also of the evangelization of the country. Although their field of labour does not as yet cover the whole kingdom, they occupy a good part, from Ostend to Verviers and Spa, from Antwerp to the Borinage. What is most interesting is the part the lay members (the greater part working men) take in making known the Gospel to unconverted Roman Catholics. While some hold meetings in private houses, which are generally well attended, others go about on the afternoon of the Lord's-day distributing tracts and conversing with the people. This has been a great help to the pastors and evangelists, as they are few in comparison of the greatness of the work. O for a cry to the Lord of the harvest, to send labourers into His harvest, for it is white! By all these efforts united, about six thousand discourses have been preached during the year 1878-79, in the several places of worship, halls, and private houses, as well as over the grave and in open-air services.

The receipts of these several churches for 1878-79 were £4,850; about the half is collected among the members of the churches, of

whom the greater part are working people, and many very poor. They will, therefore, for some time to come stand in need of the assistance of their brethren of other lands to help them to evangelize their country, in which doors are everywhere opening. Thanks be to the Lord, to whom be all the glory, He does bless our labours. The churches are almost entirely composed of converted Roman Catholics; and their activity in bringing others to Christ, and their perseverance, notwithstanding persecution from relatives and friends, which, though it be not unto blood, is painful to the flesh, prove the vitality of their religion.\*

## CHEERING INDICATIONS.

In the Wallon centre of industry, and among the country-people, there is a favourable disposition towards Protestantism. Wherever the Gospel is preached, the people flock to hear. Their prejudices against the doctrines and teachings of Evangelical Christians are becoming weaker and weaker, and deepening into respect and esteem for those who walk worthy of the Gospel of Christ.

## THE STRUGGLE OF THE LIBERAL PARTY AND THE CLERGY

foreshadows the time when the people will be still more disposed to embrace Protestantism. The new Education Law, so favourable to liberty of conscience, excites at this moment the rage of the clergy. The priests excommunicate schoolmasters and mistresses who remain in the Government schools, the parents, and even the children who go thither. Their intolerant and immoral conduct excites a disgust and dislike which becomes more and more evident. An abyss is dug between the people and the clergy. Liberal papers which refused to fight against the Roman Catholic Church are now obliged to admit that a schism is imminent. The *Flandre Libérale* said lately that the tyranny of the priests led many persons to go over to Protestantism. In fact, not a few Roman Catholics are virtually driven from the Romish Church by their priests. A schoolmaster whom a priest threatened to send to hell, replied, "Well, you send me to hell; I shall go and seek salvation among the Protestants."

\* [It is scarcely necessary to remind our regular readers that we have repeatedly brought the work of the Evangelical Church of Belgium under their notice. Some account of its last Synod will be found at page 230 of this year's issue.]



## GERMANY.

[From our own Correspondent.]

—, Prussia, October 15.

## RESULT OF THE ELECTIONS.

The elections for the Prussian House of Representatives have greatly increased the number of Conservative votes. In the last House the two Liberal parties (National Liberals and Progressists) had together the absolute majority; now both groups have sustained considerable losses, and the Conservatives have nearly the majority. They can obtain it by the assistance either of the Moderate Liberals (the "right wing" of the National Liberals) or of the Ultramontanes. If, therefore, Prince Bismarck should succeed in coming to an agreement with the Roman See, the necessary support of the Prussian Parliament is safe. Our great statesman had several interviews with the Papal Nuncio, Jacobini, at Gastein and Vienna, and the report goes that an agreement is nearly ready. Let us hope that the result of the elections may not increase the demands of the Pope and render the negotiations more difficult.

## RELIGION AND EDUCATION.

The new aspect of the Chambers will secure an Education Act, which will leave the necessary room for religious instruction and influence in the schools. Shortly before the elections, the former Minister for Public Instruction, Dr. Falk, published a letter which created great sensation. In replying to an editor who had asked him to be a correspondent of his paper, he said: "I am not a pessimist. Prince Bismarck will not go to Canossa—to use this popular expression—if he can avoid it, and he knows how to avoid many things. But what fills me with alarm is the Education Department. The present Government will be obliged to give way to claims which I should have thought it my duty to oppose. The spirit in which the Education Department is managed cannot be fixed by laws, and will always depend on the Government. There is the danger, if the electors are not ready to do their duty." This letter, written in a style as yet unknown among the traditions of high Prussian functionaries—who, even when out of office, maintain a kind of reserve—was used by the Liberal party as a very welcome argument against the Government. However, the electors did not do their duty in the sense Dr. Falk wishes. The feeling is gradually spreading in our nation that many of the

measures adopted in recent years have not conduced very much to our religious and moral development. Mr. von Puttkamer proceeds steadily in acting according to his principles. At Elbing, where arrangements had already been made for the opening of an undenominational school, it was forbidden by a telegraphic order of the Minister; and at another place, a school of the same class has, at the request of a number of parishioners, again been closed, and separated into two schools, one for Protestants and one for Roman Catholics. The Minister has also removed one great scandal in the eyes of Roman Catholics in the Rhine Province. A former priest, Dr. Lauer, who had been converted to the religion of the Evangelical [Protestant Established] Church, and then married, had been appointed inspector over the Roman Catholic schools in his district, and Dr. Falk had always refused to remove him on the grounds which rendered him objectionable to the members of the communion to which he formerly belonged. We can only rejoice when a Roman Catholic embraces the truth of the Gospel, and when such a man then uses his liberty to marry he is not to be blamed; but it is, at least, very unwise to give him an inspectorship over Catholic schools. Mr. von Puttkamer has removed Dr. Lauer to another office. In the old House of Representatives the Minister must have met with many difficulties; now he will receive the necessary support. The spirit of the times has even obliged Mr. von Lutz, the Minister for Public Worship in Bavaria—a man of Dr. Falk's views—to revoke the compulsion to visit the undenominational school at Munich. I use the word "undenominational" for want of a better term, though I am aware that it is understood quite differently in England. There you would term "undenominational" a school where the Bible is read, but in which Episcopalians and all classes of Evangelical Dissenters can take part. What we call by that term, and against which the whole religious world of Germany most energetically protests, are primary schools, like those existing in the Netherlands, where Roman Catholics, Protestants, and Jews are educated together, and where our Protestant children may not learn the great historical facts of the Reformation, in order that no offence may be given to the Roman Catholics, and where, on account of the Jews, even Christ may not be spoken of in the lessons as a Saviour.

## THE GENERAL SYNOD

of the National Church of Prussia met on the 9th of this month. This is, indeed, an event in the modern Church history of Germany. If, last month, the great meeting of the Evangelical Alliance at Basle gave a powerful testimony to the life of the Churches of the Reformation, we trust that this assembly also will not fail to prove a blessing to our nation. The greatest Protestant Church, at least on the Continent, numbering twelve million Protestants in the old Prussian provinces, has now a complete constitution, and through her representative bodies she can take a share in her own government, and has a right to speak publicly in an official way. It was perhaps a blessing that the elections just took place, when the attempt made by "Liberal" clergymen of Berlin to abolish the Apostles' Creed opened the eyes of many to the consequences of Rationalism. At all events, the General Synod numbers but very few "Liberals;" and it is also very fortunate that the old strife between the decided Lutherans and the adherents of the Union has given way to a spirit of hearty co-operation. The Lutherans and the friends of the Positive Union have together a commanding majority. No time will, therefore, be lost in useless strife, but the whole of the three weeks can be dedicated to practical church work. The time is limited enough for the great amount of work to be done. The few members of the Left will probably abstain from pleading their own cause; and the Middle party contains so many truly Evangelical men, who only differ from their brethren on theoretical questions of Church policy, that we hope they will not offer any serious opposition to the majority. By a mutual understanding between the Lutherans and the Positive Union party of Count Arnim-Boitzenburg, a layman belonging to the latter party was elected President, and a clergyman of the former party, Superintendent Rübesamen, Vice-President. It is not probable that all the wishes of these two parties will be realized. At different religious meetings held by the friends of the Positive Union lately, at Stettin and Kisen, the points were discussed in which a change of our new Church Constitution is desirable, and we trust that these tendencies to secure greater independence from the State, and to eliminate these clauses, which were only voted in order to obtain the necessary consent of Parliament, will gradually succeed; but it is doubtful whether the time will suffice this session, and whether it is wise to change the Constitution again at its very

outset. However, a number of petitions from outside, and propositions from members of the synods, will have to be discussed, besides the numerous bills emanating from the Church Government. These latter, referring to the marriage ritual, to church discipline with reference to those who neglect the ordinances of the Church, to pensions for invalid pastors, etc., have chiefly been referred to committees, which are now at work in the evenings. In the meantime, questions which require less preparation are treated in the daily sittings of the Synod. The Supreme Consistory has referred to the Synod, among other matters, several doubtful points of the Constitution, in order to ascertain the opinion of that body as to the right interpretation of the law. The Church Government, for instance, had denied to clergymen the right to take part in the election of elders. The Synod, by a great majority, expressed the opinion that a pastor must be deemed a member of the congregation, and that as such he has the right to give his vote. In the last sitting, the question as to the appointment of a day of humiliation for the whole of Germany was discussed. This matter cannot be settled without the mutual consent of all the German Church Governments and all the Legislatures in Germany, but the Supreme Consistory desired to ascertain the views of the General Synod before proceeding to take action upon it. The Synod voted, by a considerable majority, in favour of the observance of such a day on the last Friday in the ecclesiastical year, the Friday before Advent Sunday. In being thus prepared to change the day in Prussia, the largest German Church sets a good example, which the others, we hope, will gladly follow.

## THE MILITARY HYMN-BOOK.

The Prussian soldiers have a small hymn-book, containing about 100 hymns, the liturgy, and prayers, which they can carry with them in war, and which is used in all military services. It was thought desirable to enlarge the collection a little, and to make it suitable for the whole of the German army. This book has been prepared by delegates of different German churches, and is now ready for use.

## THE LAW REFORM,

which came into operation throughout Germany on the 1st of this month, has, as the laws were made three years ago by a Parliament with a Liberal majority, again diminished the influence of the clergy in public life. Formerly no divorce was pronounced before the married couple had appeared before the

clergyman of their parish, whose duty it was to try to bring about a reconciliation. This is no longer necessary, and the pastors must try to regain the ground thus lost by increased voluntary activity. That much can be done in this respect is undeniable. What took place lately in St. Bartholomew's Church, Berlin, furnishes an interesting example of how much can thus be done. At the last Confirmation Mr. Vorberg, the pastor, asked the young people whether they had no little brothers and sisters who were not yet baptized, and whether they would not like to see them baptized on the day of their own confirmation. This had a good effect, and at the Confirmation eighty-two children, who had been kept away from baptism until that time, were admitted to the fellowship of the Church.

#### ECCLIASTICAL APPOINTMENTS.

Pastor Carns, of Stettin, an able and truly Evangelical man, has been appointed General Superintendent of the Province of Prussia. The church conflict at St. Elizabeth's Church, Berlin, has ended satisfactorily. At the second election an Orthodox man obtained a majority.

#### THE ALLIANCE CONFERENCE

at Baale has been so amply reported in the columns of *Evangelical Christendom* that I need hardly revert to it. I should only like to mention that the attendance from Germany was, after all, larger than had been expected. The Germans had a prayer-meeting of their own every morning at eight o'clock, especially to facilitate the subsequent discussion confidentially of questions of special interest to Germany. The new branch of the Alliance in Rhenish Prussia seems to be flourishing. It was hoped that a similar body might be created in the south of Germany, and that the three German committees would then co-operate. Hitherto the Alliance has had but few members in Würtemberg, although the spirit of true catholicity is more prevalent there than in Northern Germany. In one of the confidential conferences it was stated that

the way in which the Methodists work in Germany was a stumbling-block to the Alliance. According to these statements, the Methodists chiefly try to draw to themselves the converted Church members. Several Methodists present denied this most emphatically; and if some Methodist missionary has ever acted in an unbrotherly way, this can just as little be laid to the blame of that highly honoured religious body as our Church can be charged with the intolerance displayed by a few Lutheran pastors. But it would, indeed, be well if the relation between Christian workers of different denominations were made more and more the subject of prayerful consideration among Christians. This is very appropriate work for the Alliance.

#### ROMISH AND PROTESTANT MEETINGS.

The twenty-first gathering of German Roman Catholics, which took place lately at Aix-la-Chapelle, was, as usual, very well attended; but it presented no feature of general interest. I shall also omit all but the mere mention of the annual meeting of the Gustavus Adolphus Society, which was held at Magdeburg from the 10th to the 12th of September, and which shows steady progress in this good work; but I must refer, in a few words, to the Congress for Home Missions, which now takes place annually, and which was held on the 24th and 25th ult. at Stuttgart. There is no German city where the Congress could have found a more hearty welcome, and therefore it met there for the fourth time. The Congress was well attended from all parts of Germany, and it appeared that home mission work is increasing everywhere. Many old friends of the home mission cause were missed, as in the case of Würtemberg, where a blank is left by the death of Prelate von Kapff; but new men are there to take up the Lord's work. The Congress unanimously passed a resolution in favour of the religious character of our schools.

## TURKEY.

### NOTES FROM A TURKISH VILLAGE.

A private letter from the village of Charpun, in the mountains of Central Turkey, gives some interesting facts about the people of that locality. The old Amanus Mountains are virtually a continuation of the Lebanon range along the north-east coast of the Mediterranean Sea, and, on the eastern side, are destitute of trees, rugged, and bare. The inhabitants have their villages in the

little valleys, and obtain a scanty subsistence by cultivating small patches of ground, by keeping flocks of sheep and goats, and by sending out their horses and mules to neighbouring towns and cities to engage in the carrying trade. For centuries many of these villagers have led a sort of freebooter life. They are all Moslems, many of them are Kürda, while all have the unmistakable

manner of mountaineers. Free, rough, independent, they evidently chafe under the restraints that, during the past few years, have been placed upon them. The missionaries of the American Board at Aintab have long wished to find a summer retreat near the city to which they can go during the very hot season. Reports have often come to them in regard to the Sof Mountains, about twenty miles north-east of Aintab, but no missionary had ever visited them. Quite a party, therefore, not long ago resolved to make an exploring tour into these mountains. Five hours of horseback-riding brought them to Charpun, a village of sixty Moslem houses. It is the place of residence of the local governor of sixteen adjoining villages, and therefore more safe as a place of temporary residence than some of the other villages higher up in the mountains. The people gave them a kind reception, assuring them that whatever the village or the region afforded was at their disposal. As a proof of their sincerity, they soon brought a large lamb as a present, together with fruit and vegetables of various kinds. The appearance of them was not very prepossessing. Some of the men were of great physical strength. Several persisted in wearing their arms even during the festivities of the occasion; while all looked as if they would greatly enjoy an order to attack a caravan. Although Moslems, they all drank freely of the native raki, a kind of whisky which is very intoxicating. They acknowledged that raki is forbidden, that drinking is a foolish, sinful, and hurtful custom. One of them, who professed to be more wise than the rest, declared that they knew that God forbids drinking intoxicating liquors; "but," said he, with a wise look, "our hope is in God's mercy. He knows we are weak, and He is rich in mercy, so we expect that He will forgive us." This speech was received with great satisfaction by

the speaker's companions, who were anxious to maintain the character of good Moslems and at the same time find an excuse for indulging a degraded habit. The vice of intemperance is increasing to an enormous extent among the Moslems, and will destroy the Moslem Turks if nothing is done to arrest its progress. As to the condition of women generally in Turkey, there can be but one opinion among those who are acquainted with the facts. In the village of Charpun, for example, in all the sixty houses, there is not one woman, old or young, who knows even the alphabet. It is safe to say that not one of the women has ever thought that she ought to learn to read, or that she is capable of learning to read. The same is true of every one of the sixteen Moslem villages under the jurisdiction of this governor.

The condition of women in the Armenian or nominally Christian villages is somewhat, but not much, better. Where the missionaries have established schools quite a large number of women have learned to read, but the majority are still in the grossest ignorance. And this may fairly be said of more than nine-tenths of the women in the interior of Turkey. The Moslem women are, for the most part, so secluded from general society that it is not easy for a foreigner to form an exact estimate of their moral character; that they are able and often inclined to use very vile language is well known to every resident of Turkey. The women of the Greeks and Armenians are certainly much higher in respect to moral character; but even they, at least the majority of them, are not up to a very high standard of social and Christian life. Nothing certainly can tell more directly on the general reformation of the country than the well-directed efforts of missionary women among those of their own sex.—*Christian Union*.

## AMERICA.

### THE SEMI-MILLENNIUM OF THE ENGLISH BIBLE.

At a recent meeting of the Warren County (N.J.) Bible Society, one of the speakers urged the special observance of some day in the coming year in recognition of the great services rendered by Wycliffe in translating the Scriptures into English, and so preparing the way for the Reformation. The society was much interested in the suggestion, and adopted the following resolution: "Whereas the year 1880 will complete a semi-millen-

nium of the English Bible, the translation of the New Testament by Wycliffe having been issued in 1380: therefore resolved, by the Warren County (New Jersey) Bible Society, that this occasion, so suggestive of priceless blessings, should be duly observed by the English-speaking race through its various Bible societies; that the Warren County Bible Society respectfully call the attention of the managers of the American Bible Society to this matter, and ask them to signalize the occasion in such a manner as in their judg-

ment shall seem best; and that the Executive Committee of this society be requested to make provision for some suitable celebration of the same at our next annual meeting."

#### HONORARY DEGREES.

The leaders in thought, in the United States, are, according to the *Christian Union*, beginning to consider the question what can be done to save honorary degrees from "the disrepute" into which they have not undeservedly fallen in that country. "We have," says the same journal, "upwards of 300 colleges and universities, each of which assumes the right to confer degrees, though some of them forego its exercise. It is no uncommon thing for men to make a personal application for the title, with recommendations of their fitness to receive it signed by their fellow-townsmen, and when the application comes from a man of some local influence to an impecunious college the temptation is rarely resisted. In the Social Science Congress, recently held at Saratoga, two plans were proposed to remedy, or at least reduce, this abuse. President Barnard, of Columbia College, proposed that the United States adopt the European plan, according to which the power to confer degrees is confined to a single body, or a few bodies, especially empowered by the Government for that purpose. All England, with a population of 23,000,000, has only four universities which can confer degrees; all France, with a population of 36,000,000, only fifteen, and these are branches of one institution; all Germany, with a population of 42,000,000, only twenty-two; while the single State of Ohio, with a population of 3,000,000, has thirty-seven degree-bestowing institutions. President Barnard proposed that the State of New York set an example to other States of the Union by confining the power of granting degrees to the Board of Regents, who should appoint a board of examiners by whom all candidates should be first examined. President Gilman, of John Hopkins University, proposed to reach the same result by a board of examiners appointed and paid by the voluntary co-operation of various institutions of learning in the country.

#### HOMES FOR POOR CHILDREN.

At the Saratoga Social Science Congress, referred to above, another of the topics brought under discussion was the care of poor and vicious children. On this topic Mr. Charles L. Brace read a paper in which he protested against consigning children either to the penitentiary or the almshouses; and

urged what is called the "placing out plan," that of putting children from the cities in rural homes. He says that the demand for children's labour in the country is practically unlimited; that a place in the family and at the table of the farmer can always be obtained; that the cost of the operation is very small, as no cost of support is required; that the diffusion of Christian sympathy for children favours the extension of the plan; and that by it the child is taken out of the influence of those temptations to which in his vagrant life he has been peculiarly subjected, while he is brought under those influences of a Christian family which are better by far than can be afforded by any reformatory. Under this plan the Children's Aid Society has, within the past twenty-five years, placed 40,000 children in country homes with a per-centage of failure less than under any other reformatory system.

#### A PECULIAR SECT.

Wisconsin has a new religious sect called the "Peculiar Children," but irreverently known by outsiders as "Babes in the Woods." A farmer of Osakana is the leader of these misguided people, and he has induced them to take up the most childish practices by a literal interpretation of the text, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

#### THE TUNKERS.

The annual council of this singular sect has just been held at Broadway, Virginia. The session lasted about three days. Last year a considerable amount of time was occupied in discussion on dress, such as whether a standing or a rolling collar ought to be worn, and on points of very small account, such as whether baptism in a pool is valid. This year there has been some improvement. Still there appears to be a clinging to considering little matters to be of great importance. A great discussion arose on foot-washing. The question was whether it ought to be administered by the single or the double mode. The double mode is where one person both washes and wipes the feet of another; the single mode is where one person washes and another wipes the feet of a brother. This solemn and all-absorbing topic was not settled, but deferred till next year. One of the brethren said: "Whenever you show me a church that is not living up to the order of the brotherhood, it is one of those that wash feet in the single mode." Let some of our brethren who delight to raise some points at home beware of casting stones at the discussions

between the single modists and the double modists. The next question was whether a member who has withdrawn from the order of Freemasons must disregard his oath. It was settled that he ought. It appears that they have not yet so far attained as to be united in sympathy with Sunday-school effort. They seem to be about where we were a century ago. Opponents in a minority were advised to yield for the sake of peace. A query was presented, asking that the wearing of hats by ladies be not made a bar to membership, but the council made no changes in its rules against hats. Elder Sturges said: "We love our dear sisters too well to ever cut them off, unless the Word of God cuts them off. We use forbearance in making friendly visits, and persuade and entreat them for the Lord's sake not to go with the idolatrous world in its proud fashions."—*Freeman*.

#### THE NUMBER OF DIVORCES

is exciting a good deal of solicitude among the Christian people of New Hampshire. In several counties the increase has been three or four fold the last fifteen years, and it is said to be in evidence that parties have been married with the very plan of a divorce in view. Only a small number are divorced on biblical grounds, and few cases are contested. Dr. Wallace, of Manchester, at the recent meeting of the General Association, gave an amusing account of being called to marry a couple one evening. Their papers were entirely regular, but in conversation with the lady after the ceremony, he found that he knew the name of her former husband, and remarked that he hadn't heard of his death. "O no, he ain't dead!" she responded, throwing something of a chill over the conversation. There are at present fourteen legal causes for divorce in the State, and it is becoming a serious question with ministers as to marrying those that have been divorced, and with churches as to receiving such persons to membership unless divorced on biblical grounds. But the evil is not peculiar to New Hampshire. In other states as we' it is taking on such alarming proportions as to demand serious attention.—*Boston Congregationalist*.

#### "UNCLE DAN'L."

The New York Correspondent of the *Boston Congregationalist* writes as follows:—"Mr. Daniel Drew—the feared, hated, flattered 'Uncle Dan'l' of Wall Street; the troublesome, dreaded, courted, uncertain pillar and oft-breaking reed of the Methodism of these parts—died here on Thursday night, with

scarcely an instant's warning, in his eighty-third year. A country farmer's boy, he was early thrown upon his own resources, with almost no school education. He became a drover; then a buyer of cattle, near New York; extended his operations to the then distant 'West' of Ohio, Illinois and Kentucky; worked into the Hudson River steamboat business, in opposition to Mr. Vanderbilt; made money; went into Wall Street operations in 1844; and ever since has been by turns on and under the tide of stock speculation that has borne thousands into bankruptcy, and very few into anything better. He had much native shrewdness, of the crafty sort; self-confidence; daring, that was often rashness; a gift of controlling men by motives cunningly adapted to the individual; very dim perceptions of the moral quality of transactions involving money; foresight enough to gain temporary ends, but too little both of that and of intellectual stamina for permanent success in contests with such men as Vanderbilt and others, with whom his immense ventures brought him into competition. How he could have borne the brunt of battle with such men, even for a day, with so little mental training, the loosest business habits, and such extreme illiteracy, is a mystery. In all his transactions in so many lines, and with so many sharp men, he never kept even the simplest form of account books, nor could he write a respectable business letter. The state of his entire business he 'carried in his head.' He gave largely, in the aggregate, to Methodist church-building, and other benevolences of that denomination; but confessed that the hardest thing he ever did was actually to part with money. So, when undertaking great charities, as in endowing the several literary and theological institutions with which his name is connected, he gave his notes for the sums pledged, and paid interest on them while he was able. When he went down, these pledges of course were worthless. After successes and disasters running through the lifetime of two generations, often reckoning his property by millions, he died absolutely poor, leaving many to execrate him as the author of their poverty also, and some, it is hoped, to bless him as their benefactor. If the lesson of his career and its end shall tend to warn our young men not yet in it against a life of speculation, and to attract them to one of industry, that much may be set down as compensation. Once in that whirlpool, there is no return."

## Home Intelligence.

### THE CHURCH CONGRESS.

The Church Congress was held, during the second week in last month, at Swansea, the proceedings commencing on Tuesday, the 7th, and terminating on the following Friday. Two opening services were held, one at the parish church, and the other at the Church of the Holy Trinity. The former was attended by a very large congregation, including the Corporation of Swansea (who, although nine-tenths Nonconformists, according to an informant of the *Guardian*, were present officially) and a number of bishops and other dignitaries. The Archbishop of Canterbury, who preached at the parish church, took for his text Luke ix. 15: "He that is not against us is for us." In the course of his sermon his Grace alluded to the many divisions in the Christian world, and cited a remark once made to him by a great historian who had just returned from India: "When a man has lived long in a country where the people worship cows, he comes to think less of divisions separating Christians." Remembering the divisions that separated the godly from the ungodly, it was sad to think of the divisions separating those who, after all, served one Lord and believed in one Bible. The duty enjoined in the text is, said his Grace, that of being as extensive and as catholic in our love as is consistent with the maintenance of the truth of Christ and with reverence for His holiness. The Archbishop next referred to the special difficulties in the way of union in the Principality, and also to the prevalence of Dissent in Wales. It was their duty, said his Grace, in all they did to avoid any act which might widen the breach between themselves and others who were faithful to their God, and who could join in the prayer for a time when they would all be one, even as Christ and the Father were one. The Bishop of Winchester preached at Trinity Church from Matt. iv. 8. The Bishop of St. David's (Dr Basil Jones) filled the post of President, and delivered the inaugural address at the Music Hall, where the first sitting took place. The Bishop dwelt upon the principal distinctive features of the Church Congress: (1) That the Congress is a mixed assembly of laymen and clergymen; (2) that it is not confined to the adherents of any party, but is as broad as the Church of England; (3) that, subject to necessary limitations, it permits perfect freedom of discussion; and (4) that it is not

local but general in its scope. There had been, no doubt, he said, some tendency to make the Congress a battle-ground for contending parties, where each section might marshal its forces and, organize its systems of attack and defence; but if he had not felt that that tendency would be overborne by the good sense and good feeling of the vast majority of Churchmen, he should have declined to take part in the present meeting. The Bishop also alluded to the special difficulties of the Church in Wales. At the close of this address, there was the striking feature common to Church Congresses—the recitation of the Apostles' Creed by the whole assembly after the President—and it was on this occasion very impressive.

Meetings of the Congress were held not only in the Music Hall, but also simultaneously in the National School-rooms and in the Guildhall. The first subject on the programme was "Missionary Work of the Church—(a) among the Jews; (b) in India." The Rev. Dr. Edersheim read a paper on the work among the Jews. He admitted a feeling of disappointment in regard to the results of that labour, but said it sprang from mistaken notions. Scripture, he maintained, does not encourage us to expect in the present dispensation any general conversion of the Jews. The Rev. H. A. Stern said that the New Testament is largely read and admired by Jews, even where they do not choose "the more excellent way." He regarded the missionary work among them as encouraging, and said he had himself baptized 134. He estimated that from 20,000 to 25,000 Jews had been baptized in connection with the different Protestant churches, and, including their immediate descendants, the number, he thought, might be doubled or trebled. The Rev. Dr. Margoliouth (himself a converted Jew) also spoke on the subject. The Rev. J. L. Wyatt read a paper on the missionary work of the Church in India; and Colonel J. B. Hardy and the Rev. J. B. Whiting addressed the Congress on the same topic. The subject of "Higher and Intermediate Education in Wales" was discussed in papers and addresses by the Bishop of St. Asaph, Lord Aberdare, the Principal of Jesus College, Oxford, the Rev. D. J. Davies, and the Rev. Chancellor Phillips.

The Bishop of Winchester read a paper entitled "The Causes of and Remedy for

Dissent : Home Reunion." The Bishop deplored that religious differences had in the past been aggravated, first, by political discord, and then by intolerance and persecution. He regarded it now as unquestionable that Rome on the one side, and unbelief on the other, were gazing at the condition of the English Church, and counting on an easy victory over forces which had no unity or cohesion. What he urged was that the Church of England should not throw all the blame of the existing separation on others. Where two parties quarrelled, there were mostly faults in both ; and he admitted that the Church had too often shown itself wooden and inflexible, and sometimes political, worldly, and intolerant. Still he would not clamour, as some did, for all the blame ; for he did not hold it true that it was deserved by them. He deprecated all concession of real principle. The doctrines of the Church were all in the Bible, and could not be given up or watered down. He believed much could be done without yielding. They could regard the Church not as a sect, but as a world-wide society, meant to include in it all who accepted Christ as their King. He counselled endeavours to shun mixing up religion with politics ; he traced probably half of the evils in the Church of England for fifteen hundred years to this. He advised the encouragement of a great deal of lay work and lay counsel, the enlistment of a lower order of clergy, the toleration of irregular devotional services, and the organization of a great deal more missionary and evangelistic labour at home and abroad. Canon Curteis also read a paper, in which he relied greatly upon the cultivation of Christ-like kindness and conciliation, the removal of political and social offences, and the redress of even sentimental grievances. He would allow to the ministers of the Congregational Union a share of the good gifts of God ; he would reform the Convocation by making it a convention of laity and clergy. The radical remedy for the spirit of Nonconformity was simply "the presentation in a concrete shape of the lovely spirit of catholicity ; the realization, so far as human infirmity will allow, of the glorious ideal of the Church." The Rev. J. W. Bardale also counselled an attitude of mutual conciliation ; but he declared, amid applause, that Churchmen must not compromise any principle to which they were pledged. He remarked, however, that in dealing with Dissenters, it is a vital principle to remember that the Church of Christ is wider than the

Church of England. He applied this maxim to Orthodox Protestant Dissenters, and declared that, as regards Rome, Churchmen must carefully stand in the old position of the Church of England ; that is to say, they must range themselves alongside English and foreign Protestant Churches which hold the faith. He quoted Cosin, Bramhall, and other divines, in support of this view. Earl Nelson said that he "should be quite content to rest upon Wesley's rule, that so long as they were prepared to receive the sacraments at the hands of an apostolic ministry they were members of the Church." Prebendary Clark also laid it down that the Episcopate was the spirit of unity. Mr. Layman, parishioner of St. Albans, Holborn, declared that the Church's acceptance of and interpretation of her doctrines at the hands of secular authority was a reason why Dissenters kept aloof. The appearance of Canon Ryle was the signal for hearty applause, which was often repeated as the reverend gentleman eloquently traced four-fifths of Dissent to the failure of the people in times past to find the Gospel in the pulpits of the Church of England, and fervently denounced the loose lives of the clergy and the impolicy of the bishops of Wales in times past. There were some who thought it best to leave Nonconformists alone. He deprecated that course. Dissenters should be treated with kindness, courtesy, and gentlemanly consideration, according to the recommendation of Archbishop Sancroft, who, in a pastoral letter, ordered the bishops and clergy to deal with their Dissenting brethren with great tenderness. They should co-operate with them whenever it was possible. One reason why he supported the British and Foreign Bible Society was because he liked to have an opportunity of meeting his Dissenting brethren. If bishops and professors could meet with Dissenters in revising the English Bible, surely he might be permitted to meet with them in order to circulate the Bible. When archbishops and bishops would follow the example set by the Bishop of Manchester in addressing railway men at the railway station, and of the Archbishop of York and Bishop Selwyn, in their efforts in connection with the mission work, more good would be done than by all the anathemas they could put forth in the spirit of Rome against Dissent. The Rev. T. Outram Marshall advocated, among other methods, daily prayer to God for peace and union. Mr. H. Hussey Vivian, M.P., said he could see no essential difference between Churchmen and



the great body of Protestant Dissenters, and he therefore counselled the Congress to appoint a committee to investigate the apparent differences with the object of actively promoting progress towards a sublime ideal of unity. Bishop Perry remarked that Churchmen ought to cherish a kindly Christian feeling towards those who were separated from them, recognizing as brethren in Christ all those who really love the Lord Jesus, and treating with respect all ministers of Dissenting bodies as ministers of Christ. He did not think they ought to promote union on the ground of Episcopacy. The Rev. Brownlow Maitland spoke very strongly against making outward conformity to certain ceremonies a test of the Christian life. The meeting altogether was very interesting and animated.

"Ecclesiastical Courts and Court of Final Appeal" was the subject of discussion at one of the most crowded gatherings of the Congress. It was opened by a paper from the Bishop of Oxford, other papers being read by Dr. Phillimore and the Rev. Dr. Blakeney. Among the speakers who followed were the Rev. Berdmore Compton, Mr. Valpy, Canon Ryle, and others. The inefficiency of the Ecclesiastical Courts, as at present constituted, was the chief topic dwelt upon by the High Church speakers. The Bishop of Oxford avowed that there was but little prospect of bringing the Church Courts into a useful and satisfactory condition so long as Churchmen were not agreed on the subject, and so long as it was regarded from a party standpoint. Dr. Phillimore, while regarding reform as not incompatible with a State church, went so far as to say, "Better Disestablishment than a judiciary without jurisdiction, and a church without discipline. That the present state of things cannot last everyone sees; and an Establishment is too dearly bought if it makes chaos an enduring necessity." It was strongly urged that the Church alone has jurisdiction in spiritual things, which was given to it by Christ himself, and that no commission from an earthly sovereign can give such jurisdiction. To this, however, it was replied by Mr. Valpy and others, that when a clergyman is brought before an Ecclesiastical Court, it has to deal not only with his spiritual character, but with his freehold rights. A storm was threatened at one period of the discussion when the Church Association and the English Church Union were alluded to; but, after a short outburst of feeling, it happily passed away.

The subject of "Religious Benefits from Recent Science and Research" was introduced

by the Rev. C. Pritchard, Savilian Professor of Astronomy at Oxford, who, pointing to the immense prodigality of resource and variety in nature, and to the smallness of the amount of human knowledge in regard to it, contended that to reject revelation as being contrary to natural laws would be to commit intellectual suicide. He was followed by the Rev. Professor Watkins, Warden of St. Augustine's College, who, while admitting much that is claimed in behalf of the doctrine of evolution, urged that, instead of diminishing, it really increases in us the consciousness of adoring wonder; and the true object of wonder and worship, he maintained, is shown by comparative theology. A paper by the Rev. G. G. Stokes, Professor of Mathematics at Cambridge, read in his absence, argued that the doctrine of conservation of force had excited needless alarm among Christian men; and that the theory of the dissipation of energy (according to which it is urged that everything is tending to a universal death, creation living, as it were, upon capital) had done service in blocking out the supposition that the present order of things had existed from a past eternity. The Rev. Professor Stanley Leathes, who was the next speaker, urged that the changes of scientific thought are so great and sudden that the contemplation of them makes the believing man cling with increased thankfulness to the definite statements of the Word of God. Mr. G. T. Clark, the Rev. Brownlow Maitland, the Rev. G. H. Curtis, and Mr. Vivian also addressed the Congress on the same subject.

A paper on "The Best Means of Promoting Internal Unity in the Church," which had been written by the Rev. Canon Ashwell, was read by the Secretary, the Rev. George Gauntlett. The Canon expressed his opinion that the best means of promoting unity in the Church was to deepen spiritual life in each individual soul. Never was there a time when, under God, the future of the Church of England seemed more and more to depend upon the personal religion, personal devotion, personal humility of her more active sons, whether lay or clerical. The Rev. Canon Ryle followed with a paper on the same subject. He declared at the outset that there was a sad want of practical unity in the Church of England at the present time. Its parishes were often like islands in the Pacific Ocean, almost within sight of each other, but inhabited by distinct tribes, ruled by ever-quarrelling chiefs, with the sea rolling between them. He would waste no words on the idea of unity between loyal Churchmen and those

fiery zealots within the pale of the Church who were striving to re-introduce amongst them Romish doctrines and practices, and openly avowed their dislike of the Reformation. ("No, no," and cheers.) Unity built upon an amalgamation of Lambeth and the Vatican was the baseless fabric of a dream. Protestant was the backbone of the Church of England—(applause)—and any attempt to procure unity by removing that would alienate the great body of the Churchmen. Unity among loyal Churchmen he would, however, consider; and the question was, How could a greater degree of unity be obtained among them? He proposed to make three suggestions to this end. The first was, if they wanted more unity, they must cultivate the habit of recognizing the grace of God and the love of Christ wherever that grace and love were to be found. This would teach them to respect other Churchmen of many differences of thought, but with whom, in the main, they agreed. The second suggestion was the cultivation of the habit of tolerating courteously the diversities of opinion and practice. Nothing so divided and kept Churchmen apart as the common habit of getting hot, and calling names, and throwing mud, and casting dust in the air about non-essentials. Upon essential points he was prepared to fight as stoutly as any, but he protested against the practice of ranting and wrangling about matters which would not exclude men from heaven. If they must disagree at all, let them do so pleasantly and like Christian gentlemen. The third suggestion was the cultivation of opportunities of meeting men of other schools upon neutral ground; and the fourth was that if they would obtain more unity with Churchmen of other schools, they must co-operate with them whenever they could. Finally, he would urge upon all Churchmen to take care they did not underestimate the importance of unity because of the difficulty of obtaining it, and to remember that, however much they valued unity, they must beware of the temptation to sacrifice truth on the altar of unity. Let them not make an idol of unity; but the nearer they kept to Christ the nearer they would be to each other. A third paper upon the subject of unity in the Church was read by the Rev. Dr. Ross, who urged that it was better that ten Privy Councils should adjudicate upon doctrine than that they should ever seek refuge in the Church of Rome. Dr. Ross was followed by the Rev. W. J. Knox-Little, who spoke warmly in favour of unity and mutual toleration, and

acknowledged himself under great obligation to Canon Ryle for one of his tracts. The Rev. Canon Garbett, while counselling unity, said it had its limits, and avowed that there were fundamental and essential differences among the various sections of the Church of England, to ignore which would be to live in a fool's paradise. This view, however, was opposed by the Bishop of Winchester, who contended that there were no fundamental differences in the "large" schools in the Church, though they might exist in some "small" schools. He would not, he said, have anyone give up his tenets; but he urged all classes and schools of thought to discourage "those tremendous engines of evil," party newspapers and party magazines. The Rev. Prebendary Cadman and others also took part in the discussion.

There was a good audience to listen to addresses on "The Ministry: the Supply; the Preparation of Candidates; and the subsequent Training of Young Clergy." The readers and speakers included the Rev. Canon Furse, Dr. Vaughan (Dean of Llandaff), the Rev. R. B. Girdlestone, Canon Norris, Chancellor Espin, and others. Dean Vaughan pointed out the necessity for a better intermediate training between ordination and ministerial work. This, he said, in the case of a first-rate man, is best dispensed with, but with the great majority of candidates is a very necessary help. He strongly recommended young candidates whose college career has been satisfactory to place themselves under an experienced clergyman for training in parochial work and assistance in his studies; adding that during the last eighteen years some two hundred men had, with great benefit, passed through such a course of training under one person. The last speaker was the Rev. Professor Watkins, Warden of St. Augustine's College, Canterbury. Quoting a previous utterance in Congress, "Nothing is high but that which is good, nothing is low but that which is bad," he said he would like to put the Christian first and the gentleman last. There were peers of the realm with whom he would not care to stand under the same roof for the same instant, and there were peasants with whom he would stand, hat off and head uncovered, in respect of their work. Referring to the Nonconformists, he said that their ministers were "grown;" they were watched in the Sunday-school and in the class meeting; and "when they have shown their gifts, their graces, and their devotion, they are sent forth, true gentlemen every one

of them;" and he avowed his belief that nine-tenths of the Nonconformists of the country were such because they had felt the call of God.

Among the other subjects brought under the notice of the Congress was one which was announced as follows: "How can the Church best gain and retain her Influence over the Young?" This subject was treated under two distinct heads: 1. Sunday-schools and Public Catechising; 2. Associations for the Young of both Sexes. A paper on "Church Work among our Seafaring Population, afloat and on shore," was read by the Bishop of Nottingham. Papers were also read and discussion took place on the following topics: "The Maintenance of Voluntary Schools, and the Best Means of Promoting Religious Education in them and Board Schools." "Diocesan Synods and Conferences." "Church Temperance Work." "Parish Organization." "The Church in Wales: its Past and Present Condition, and its Special Difficulties." "The Welsh Church Press; the Literature of Wales; and the Church's Duty towards the Welsh Reading Classes." "Hymns and Hymn Books." "Lay Work in the Church: Lay Evangelists and Readers; the Perpetual Diaconate."

Two working men's meetings were held in connection with the Congress—one in English and another Welsh; and there was also, during the week, more than one meeting, not of the Congress proper, but of some Church societies formed among its members.

The Congress was brought to a close on Friday, the 10th, when the members assembled to hear a series of addresses, the first of which was by the Bishop of Bath and Wells, on the Epistle to the Ephesians in its practical bearing on the Christian life. In the evening, the proceedings of the Congress were concluded by a conversazione in the Music Hall, at which the Rev. T. Helmore read a paper on "Church Music." Archdeacon Emery presided, and read a letter from the Bishop of St. David's, the President, who, having been forbidden by his medical adviser to attend the meeting, wrote his appreciation of the interest which had attended the Congress, and his thanks to all who had contributed to its success.

#### THE CONGREGATIONAL UNION.

The autumnal session of the Congregational Union of England and Wales was held this year at Cardiff. The proceedings commenced on Monday evening, October 13, in Wood Street Chapel, where the annual sermon was preached by the Rev. E. Mellor, D.D. The

delegates numbered 700. The preacher—who took for his text the 26th verse of the 119th Psalm, "It is time, Lord, for Thee to work, for they have made void Thy law"—spoke of Christianity as a far vaster thing than their Nonconformity or their independence, however strictly both of them might seem to be its natural offspring. He criticised at some length the teaching of Pantheism, which did not admit of the possibility of either virtue or vice; and he asserted that when sin was denied and reduced to a hardly culpable minimum, the redemption idea seemed almost preposterous. In the hollowness which characterised the various commercial, political, and social features observable in the state of the country at the present day, he asserted with sorrow, mingled with dismay, that the law was being made void. In Rome, also, we saw the most startling, appalling, and blasphemous confirmation of the truth of the words of the text. The work of the session commenced on Tuesday morning, when the President, the Rev. W. Cuthbertson, B.A., delivered a long address, in the course of which he commented on the changes in the social life of England and the increase of amusements. A note of warning came from the politicians. Statesmen were telling us that in the recent days of national prosperity our self-indulgence and high living were eating away our manhood. A paper was read by Mr. H. Spicer on the Congregational College system; and, on the proposition of the Rev. A. Mackennal, a resolution was passed placing on record the Assembly's opinion of the "urgent need which exists for the improvement of our methods of ministerial training." Subsequently papers were read "On the value of colportage as an evangelistic agency, and the importance of systematic arrangements being made for it by the county associations," and "On the application of business methods to Church administration." An evening meeting was held of the Church Aid and Home Missionary Society and South Wales Association, under the presidency of Mr. Henry Lee. On Wednesday, a resolution which had been brought forward on the previous day was again discussed and at length adopted. It was, as carried in an amended form, as follows: "That the Assembly, considering the difficulties which attend the removal and settlement of ministers, recommends the several county associations to consider the desirableness of appointing a confidential committee with which vacant churches and unsettled ministers might confer, and who

shall also consider all applications of applicants for entrance into the Congregational ministry who may come without passing through the training of our colleges." A resolution in support of the Bill to be introduced next session in favour of closing public-houses in Wales, was next carried. A resolution protesting against the Government policy in Afghanistan was moved by the Rev. J. Guinness Rogers. The resolution was seconded by Mr. Richard, M.P., and having been supported by other speakers, was carried. Dr. Thomas Rees then read a paper on "The Position and Prospects of Welsh Congregationalism in Wales." In the evening there was a meeting specially intended for working men, and presided over by the Mayor. A meeting was also held in the evening at Newport, for the exposition and enforcement of "Free Church principles." The proceedings of the Assembly closed on Thursday, the 16th ult., when papers were read by Mr. Alfred Barnes, on "The Connection between Spiritual Life and the Consecration of Money," and by the Rev. G. S. Reaney, of Reading, on "Special Missions for the Revival of Spiritual Life in the Churches." On the latter subject a resolution was adopted, commending "the question of special missions for the revival of spiritual life in the churches to the careful consideration of the county associations, with the view of determining whether they should take steps within their several limits for the conducting of such missions by competent and well-certified persons." A public dinner was given in the afternoon at the Philharmonic Hall, the Mayor of Cardiff presiding. Public meetings in English and Welsh were afterwards held, and the proceedings of the Union were brought to a conclusion by a sermon to the young, by the Rev. H. T. Robjohns, of Hull.

#### THE BAPTIST UNION.

The autumn session of the Baptist Union of Great Britain and Ireland was held in Glasgow on Monday, the 6th ult., and three following days. A formal welcome was on Monday night accorded to the ministers and delegates at the Corporation Art Galleries, Sauchiehall Street. A public reception, in the shape of a conversazione, was attended by upwards of 3,000 persons, including the leading representatives of all Evangelical denominations. The guests were received by the Lord Provost, and several addresses were delivered. Next day, a missionary designation and valedictory service took place in Adelaide Place Baptist Church. The Rev. James Paterson, D.D. (Glasgow),

presided. Dr. E. B. Underhill, of London, introduced to the meeting six missionaries, who were about to proceed to their respective fields of labour. In the evening there was a missionary meeting in St. Andrew's Hall. Dr. James A. Campbell, a member of the Established Church of Scotland, presided. On Wednesday, the Rev. George Gould, the President, delivered his address on the subject of "The Use and Disuse of Confessions of Faith." A number of deputations were afterwards received, and addressed the members of the Union. The Union agreed to petition Parliament in favour of the Sunday Closing Bill. In the afternoon, the Rev. C. H. Spurgeon delivered a sermon on unbelief, in the St. Andrew's Hall. At the evening sitting, the report of the British and Irish Baptist Mission was given in by Mr. J. P. Bacon, the Treasurer. On Thursday, Mr. H. M. Bompas, q.c. (London), gave in an interim report on evangelistic services. It stated that, since the annual meeting in April last, the work had steadily advanced. The Rev. W. Medley, Classical Tutor of Rawdon College, read a paper on "Our Attitude in Relation to Religious Opinion and Belief." A discussion followed. The proceedings of the Union were brought to a conclusion in the evening by a crowded meeting held in St. Andrew's Hall.

#### THE DEANERY OF WORCESTER.

The Hon. and Very Rev. Grantham Munton Yorke, Dean of Worcester, was proceeding, on the 2nd ult., to the Cathedral to take part in the service of the afternoon, when he was seized with sudden illness, and, being taken back to his residence, expired almost immediately. The Dean died while a special choral service (in aid of the Choir Benevolent Fund) was proceeding, and just as the choir were about to sing as an anthem the words, "I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety." The late Dean, who was seventy years of age, was appointed to the Deanery of Worcester in 1874, on the death of Dr. Peel. He was brother of the fourth Earl of Hardwicke.

Her Majesty has been pleased to appoint Lord Alwyne Compton, Archdeacon of Oakham, to the Deanery which has thus become vacant. The new Dean, who is a High Churchman, was educated at Trinity College, Cambridge, his name appearing in the list of wranglers in 1848. He has been Rector of Castle Ashbury, Northamptonshire, in the gift of his brother, the Marquis of Northampton, since 1852. He has always taken a

prominent part in the debates of the Lower House of Convocation.

The corner-stone of Ridley Hall, Cambridge, was laid, on the 17th ult., by the Right Rev. Bishop Perry, D.D., in the presence of a considerable number of spectators and supporters of the scheme.

The *Manchester Guardian* says: "A movement of considerable importance probably in its bearings on the practical relations to each other of members of the various Evangelical denominations, has been initiated by the opening of the new Baptist Church at Bowdon. By a clause in the trust deed of the property, provision is made for the admission to membership of Evangelical Christians of all denominations. Such members—that they may fully preserve their own consistency as Presbyterians, Episcopalians, Wesleyans,

etc.,—are to be styled 'non-denominational members;' and, in order that the Church may maintain its distinctive principles intact, they are not to speak or vote at church meetings upon matters affecting baptism, or other recognized points of difference between themselves and the denomination. No doubt, if the plan here indicated were generally acted upon, there would be found, in many localities, one strong and vigorous Church, instead of three or four struggling denominations."

We regret to announce the death of the Right Rev. Bishop Chapman, D.D., which took place on the 20th ult., at Wootton Courtney Rectory, Somersetshire, in his eightieth year. Bishop Chapman was appointed to the See of Colombo in 1845, and resigned the Bishopric in 1861.

## Monthly Survey of Missions.

### INDIA.

On the 16th ult., at Cambridge, the degree of D.D. (*jure dignitatis*) was granted to the Right Rev. John Martindale Speechly, M.A., of St. John's, Bishop of Travancore and Cochin. The public orator (Mr. J. E. Sandys), in presenting him to the Vice-Chancellor, briefly referred to the Bishop's Sanskrit studies, under Professor Cowell, in Cambridge, and to his missionary labours in India, especially as Principal of the Cambridge Nicholson Institute at Cottayam. Among the points of interest connected with the Bishop's future diocese, the orator observed that it extended over that part of Southern India from which Claudius Buchanan had obtained for the University Library the ancient Hebrew and Syriac mss., long preserved by the Black Jews of Cochin and the Syrian Christians of Malabar; that for a while it was the scene of the labours of Francis Xavier; and that it included within its limits the seven churches founded (according to the tradition) by the Apostle St. Thomas.

The Rev. W. Milne states that meetings have been lately held in Calcutta for educated natives in the Missionary Institution of the Free Church of Scotland. The meetings were continued every night for nearly a week, and addressed by missionaries, ministers, and Christian laymen, both European and native. Every evening before the hour for assembling in the Institution, an open-air meeting was held in Bendon Square, a beautiful garden situated in the heart of the native town. "The open-air meetings were, to me," writes Mr. Milne, "the most impressive of all. At the request of the natives themselves, these are still going on. An opposition movement has been organized by some representatives of the Dharma Rakhini Sobha—a society recently formed to uphold the falling cause of Hinduism. They have started a meeting at the same hour in another part of the garden, their preachers proclaiming to their hearers that truth must be sought not from the Christian Scriptures alone, but from the sacred books of all religions." But the Christian preacher has nothing to fear from opposition like this.

### CEYLON.

The *Church Missionary Intelligencer* states that the difficulties in Ceylon seem further from settlement than ever. "The Bishop is taking a line with respect to the terms and limits of licences to which it is quite impossible for the missionaries to agree, as it would cut them off at once from access to a large number of the converts God has been pleased to give them. Moreover, his willingness to grant any licences at all applies only to men already at work. He positively refuses to give them on any terms to the three new men."

### CHINA.

A telegram from Shanghai states that Bishop Russell, of North China, died on the

5th ult. He had been in failing health for some time, but no danger was apprehended. The late Bishop went to China in 1847, in company with the Rev. R. H. (afterwards Archdeacon) Cobbold. They were the first English missionaries at Ningpo, and at that city Mr. Russell laboured, including the intervals of his visits to England, for thirty-one years, during which time, by the labours of himself and his brother missionaries, several hundreds of Chinese were brought to a knowledge of Christ. His literary work also has been important. He was appointed to be the first Missionary Bishop of North China in 1872. Since his return to China as a Bishop, Dr. Russell has admitted to orders four Chinamen, has confirmed nearly 300 Chinese Christians, has dedicated several mission churches, and has fostered in every way the development of the native church. His death is a heavy loss to missions.

We have intelligence of the death by fever of the Rev. Hugh Ritchie, of Formosa. Mr. Ritchie was the senior missionary of the Presbyterian Church in China. He has laboured zealously and with much success in Formosa for over twelve years, and has died in fulfilling the work he loved so much. All the mission stations are undermanned, and just before Mr. Ritchie's death a complaint had come from Formosa that it was impossible to overtake the work in consequence of the smallness of the mission staff.

A letter, received from a correspondent at Pekin, contains the following information concerning the recent prevalence of typhus fever in China: "Six Protestant missionaries and seven Roman Catholic sisters were carried off. Dr. Dudgeon has been almost the only recovery. The fever followed the dreadful famine of the previous year, and spread over the whole of North China, where the refugees flocked. There was hardly a house without one or more of the inmates being laid down."

#### SOUTH AFRICA.

The following startling intelligence has been received from Durban: "John Dunn has intimated to the veteran missionary of Jebro that he does not intend to allow any missionaries to settle in the territory where he is chief. This is the most important district in Zululand, and the nearest to Natal. Zulus were gladly welcoming the return of their old friends when they were stopped." John Dunn has been our trusted agent and interpreter, and his services have been liberally rewarded. He is one of the thirteen selected chiefs among whom the sovereignty of Zululand is divided, and he has been appointed Chief British Resident in Zululand. Among the British stipulations binding on the thirteen chiefs is one to the effect that no land shall be sold to immigrants. There is, however, one exception. The chiefs are allowed to sell as much land to missionaries as is needful for a mission station. This exception is so worded as to imply that a missionary can only reside in the country by the permission of the chief. It is on this wording of the permission to sell land to the missionaries that John Dunn has issued his anti-missionary edict. The British authorities cannot have intended that the result of the British success should be to deprive the Zulus of the preaching of the Gospel, and to afford a triumph to heathenism. The exceptional permission to sell land for mission stations proves that there was no such intention. This reported action of John Dunn is stated in one of the papers received by the last mail to have "caused universal disgust and indignation." The *Cape Standard and Mail* says: "The country over which John Dunn exercises authority comprises that portion of Zululand which is only separated from Natal by the Tugela. It is a district which for years has been regarded as a very interesting field for missionary labour, and ministers belonging to different religious bodies have long resided there." The *Cape Times* says that whatever John Dunn's merits may be, his appointment as Chief Resident in Zululand is a shock to civilization. "His ways are Zulu ways, his associations Zulu associations, his very habits of thought imbued with the Zulu character. A white man who for twenty years or more has lived the Zulu life, wedded Zulu wives, and chosen their society in preference to that of such women as a white man should love and honour, is not the man to represent the Queen of England in a nation of savages."

About six miles from Middelburg, in the Transvaal, is a large colony of Christian Kaffirs, whose establishment is known as Mr. Marensky's Town. The following brief account of the origin of the colony is from the *Times'* correspondent at Leydenberg: "Mr. Marensky some twenty years ago came out under the orders of the Berlin Lutheran Mission. After many vicissitudes he found his station established close by the kraal of a chief of Secocoeni's, near the hill of Mameluke. Here for five years he prosecuted his labours with varied success, occasionally deterred in his good work by Secocoeni and his followers.

Then, when the white man came and there was war with the highland chief, he got the order to go, receiving but twenty-four hours' notice to quit, and, deserted by all but his faithful wife, he mounted his horse and rode away while the flames were flickering round his new Kaffir home. Thence he rode to Middelburg, and for the small sum of £73 bought his present farm of 6,000 acres. At a spot where the river sweeps gracefully round some rocky hills he pitched his camp and commenced to build again. Some of his pupils and converts followed in his wake, and now, after fifteen years, he has established a little kingdom of his own. Three tribes from the Lulu district are here located, each in separate kraals; while a handsome church, built by Kaffir hands, of neat red brick, shelters and affords ample room for 1,500 Christian worshippers, who are now the followers of Mr. Marensky. Not only has this worthy missionary taught his disciples the truths in the Bible; rows of brick-built workshops resound the whole day with the noise of hammer, chisel, saw, and plane. Under European supervision these swarthy Christians turn out waggons, furniture, and all kinds of wood and iron work, while neat gardens surround these brick houses, which they build with their own hands in substitute for the wood and mud huts of their ancestors. There are also three schools for the education of the little ones. In the first, or very young class, the half-frightened or semi-savage element seemed naturally prominent, as, accompanied by some officers, we entered a room. Shrieks met our entrance, and, like timid lambs, the urchins crowded into the far corners, packed like sardines. The next class were being taught letters, and were decidedly tamer; but the height of pleasure which our visit afforded us was reached when we entered the last class-room. Seated at desks—the boys separated from the girls—were a clean, neatly-dressed collection of the more advanced pupils reading and writing, some English, others Kaffir; and to our great surprise, at a word from Mr. Marensky, the whole class rose, and, in beautiful time and tune, distinctly sang in English our own well-known National Anthem. Although everything around this mission station seemed to abound in peace and plenty, its careful master, profiting by former experience, is not unmindful of the safety of his tribes, and he has erected a strong fort on an eminence commanding his station, to protect his flock and property from any onslaught made by Boers or Kaffirs. Mr. Marensky's knowledge of Secocoeni's country, and, indeed, of all this region of the Transvaal, is, perhaps, unequalled. Of the success of his labours it would be needless for me to speak, as at present over 30,000 acres of good land are possessed by the mission, which has been acquired at the small cost of £600. This property has been divided into smaller farms, placed under the supervision of other missionaries, and enclosed fields, orchards, and mills now exist on the site of a once prairie wilderness."

#### WESTERN AFRICA.

The pulpit of Faji Wesleyan Church, Lagos, was occupied on Sunday morning, August 24, by Bishop Crowther, who wore his episcopal vestments, and sat near the communion table in the chancel during the whole of the service except the sermon. Only a week or two before Bishop Crowther had spoken at a missionary meeting in the Baptist Church (American Mission), which was presided over by the Governor.

The first report of the Livingstone Inland Mission has been issued. The mission was commenced nearly two years ago, and its object is, in the words of Dr. Livingstone, "to evangelize Africa from the centre." Two stations—Cardiff and Corry—have already been planted on the Congo. There are now seven missionaries (five brethren and two wives of missionaries) employed by it. Three of these brethren are on their way to Manyanga and Stanley Pool, at each of which places they hope to establish a station.

#### AMERICA.

The organization is announced of the first Protestant church in the territory of Alaska (which, it may be remembered, ceased some years since, to be a Russian possession, and was incorporated with the United States). In 1877, the Rev. Dr. Sheldon Jackson and Mrs. A. R. McHarland reached Fort Wrangell to commence Presbyterian missions in Alaska. After making the necessary arrangements for the mission, Dr. Jackson returned to the States. In 1878 the mission was reinforced by the arrival of the Rev. S. Hall Young, who in August last, taking advantage of a visit made by several ministers, proceeded to the final organization of a church. Twenty-three members were received, of whom eighteen were Indians. Among the latter were several chiefs of the Stickeen Nation.

# Evangelical Alliance.

## ANNUAL INVITATION FOR WEEK OF UNITED AND UNIVERSAL PRAYER AT THE COMMENCEMENT OF THE YEAR.

JANUARY 4—11, 1880.

Beloved Christian Brethren,—We have again the happiness of inviting you—beloved followers of our Lord Jesus Christ in all countries—to unite in praise for the manifold blessings of the past year, and in supplications for all needful grace for that on which we now enter.

This sacred fellowship, by its annual recurrence, deepens afresh in our hearts the assurance of the essential unity of all believers, notwithstanding the diversity of their countries and language, their forms of worship, and their expressions of religious truth; for at the feet of our ever-blessed Lord, and under those influences of the Holy Spirit which have descended from the Father according to His promise, we have partaken of the same spiritual refreshment, our ranks have been drawn closer together, and we have addressed ourselves to the great work and conflict appointed to us in this world with new faith and courage.

The past year has been marked by great temporal depression in our own and other countries, and has not been free from the desolations and sorrows of war; but the progress of the Gospel, and the growing faith and enterprise of the Church, combine, with inexhaustible promises, to encourage us again to "bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," assured that "He is able to do exceeding abundantly above all that we ask or think."

We remain, in all faithfulness and affection, on behalf of the members of the Evangelical Alliance,

POLWARTH, President.				A. VISCHER-SARASIN, Pres.	Switzerland.
JOHN FINCH,				ED. BERNOULLI, Secretary.	
DONALD MATHESON,	Treasurer.			VON BISMARCK-BOHLEN, Pr.	North Germany.
J. S. BLACKWOOD, D.D., LL.D.,				EUGEN BAUMANN, Secretary.	
EDWARD STEANE, D.D.,	Hon. Secs.			T. H. CHRISTLIEB, D.D., Pres.	West Germany.
DONALD FRASER, D.D.,				G. ERDMANN, Secretary.	
WILLIAM ARTHUR, M.A.,				VAN WASSENAER VAN CAT-	
J. FIELD, MAJ.-GEN., C.B.,				WIJCK,	Holland.
A. J. ARNOLD,				VAN WEEDE VAN DYKVELD.	
				C. H. KALKAR, D.D.	Denmark.
N. C. CAMPBELL, President.				G. S. LÖWENHIELM,	Sweden.
JOHN HOYES,				Secretary.	
JAMES MARTIN,	Treasurers.			HENRY R. DUNCAN, Treasurer.	Spain.
J. MURRAY MITCHELL,				THOS. L. GULICK, Secretary.	
LL.D.,	Hon. Secs.			M. HANSEN,	Norway.
FINDLAY ANDERSON,				H. P. BERGH, Secretary.	
J. E. DOVEY,				T. H. BRUCE,	Italy.
				Secretary.	
WAVENEY, President.				JULIUS MILLINGEN, Pres.	Turkey.
W. B. KIRKPATRICK, D.D.,	Hon. Secs.			E. E. BLISS, D.D.,	
J. DUNCAN CRAIG, D.D.,				GEORGE F. HERRICK,	
THOS. A. MCKEE,					
J. LAMBERT JONES, Treasurer.				M. D. KALOPOTHAKES,	Greece.
DAVID MULLAN, Secretary.				T. R. SAMPSON, Secretary.	
WM. E. DODGE, President.				J. B. CHARLIER,	
CALEB T. ROWE, Treasurer.				PAUL BAARTS,	Syria.
S. IRENÆUS PRIME, D.D.,	Hon. Secs.			EDWIN R. LEWIS, M.D.,	
PHILIP SCHAFF, D.D., LL.D.,				JAMES S. DENNIS, D.D., Sec.	
				J. W. YULE, D.D., President.	Egypt.
H. WILKES, D.D., LL.D., President.				G. LANSING, D.D., Secretary.	
J. W. DAWSON, LL.D., F.R.S.,					
Vice-President.					
GAVIN LANG, Secretary.					
E. CASALIS,					
GUSTAVE MONOD, M.D.,					
GEORGES FISCH, D.D.,					
M. KELLER.					
LEONARD ANET,					
G. ROCHEDIEU.					



The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting :—

**SUNDAY, JAN. 4.**—Sermons :—The Majesty and Sovereignty of God, and the fulness of Christ's salvation. Rev. iv. ; Dan. vii. 9—14 ; Isa. xl. 6—17 and 27—31 ; Rom. ix. 13—24 ; Coloss. i. 12—21, and ii. 6—19 ; Heb. viii. 10, 11, 12.

**MONDAY, JAN. 5.**—Thanksgiving :—For the blessings of past years : life, health, guidance, discipline, instruction ; for redemption through Jesus Christ, the love of the Father, the grace of the Holy Spirit ; for the enjoyment of the Communion of Saints, especially at the recent General Christian Conference in Switzerland ; for the success which crowned efforts during the last year to relieve Christians from imprisonment and from laws restricting religious liberty ; for all the promises of future strength in duty, support in sorrow and temptation, peace in life and in death. Ps. ciii. and cvii. ; Isa. lxi. 10 ; Hab. iii. 17, 18, 19 ; 2 Thess. ii. 13—17.

**TUESDAY, JAN. 6.**—Confession :—Of national sins : intemperance, injustice, misuse of prosperity, with the righteous permission of depression of industries, deficient harvests, and grievous wars. Of personal sins : unfaithfulness to convictions, unwatchfulness, negligences, and omissions ; dishonour done to God's holiness, love, and mercy ; deficiencies in patience, forgiveness, liberality, zeal, and usefulness. Entreaties for pardon, gratitude, purity ; for greater surrender of the will, and more fervent delight in the law of God as revealed in His Son. Dan. ix. 3—10 ; Ps. lxxxvi. 1—7 ; 1 John i. 8, 9 ; Rom. vi. 11, 12.

**WEDNESDAY, JAN. 7.**—Prayer :—For the Church of God : that all who rule and teach in the Church, with evangelists and missionaries in all lands, may be filled with the Holy Ghost ; that believers may be strengthened in faith and love, drawn to one another, kept in unity and mutual affection, enriched with knowledge and sound doctrine, preserved from the spirit of the world, and conformed to the blessed God. That those especially who are suffering from infirmity, sickness, anxiety, and losses, and from persecution for Christ's sake, may be comforted and delivered. Ephes. iv. 11—15 ; Ephes. v. 17—20 ; Rom. xii. 1, 2 ; Coloss. iii. 14—21 ; Phil. ii. 12—16.

**THURSDAY, JAN. 8.**—Prayer :—For the young and their instructors : for fathers and mothers ; for professors in universities and other seats of learning ; for teachers in public and private schools, in Sunday-schools and private classes ; for the spiritual life of all young persons, especially of the children of believers ; and for the sanctification of all talents, and all attainments in science and literature, to the glory of God. Ps. xxxii. 8, 9 ; Deut. xi. 19 ; Prov. xxii. 6 ; Ephes. v. 1, 2, 8, 11 ; Ephes. vi. 1—4 ; 1 Peter ii. 1—5.

**FRIDAY, JAN. 9.**—Prayer :—For all nations : for supreme rulers ; for judges, magistrates, and others in authority ; for the enactment of just laws ; for recognition of the brotherhood of the nations and the cultivation of mutual respect, forbearance, and good-will ; for soldiers and seamen, and for the cessation of war ; for the devout observance of the day of rest and of the institutions of Christian worship ; for quietness, temperance, and godliness in every land. 1 Tim. ii. 1—4 ; Rom. xiii. 1—7 ; Coloss. iv. 1—6 ; Isa. lvi. 13, 14.

**SATURDAY, JAN. 10.**—Prayer :—For Christian Missions : for the outpouring of the Holy Spirit upon all flesh, and the overthrow of all systems of superstition and perverted truth ; for missionaries, native preachers, Christian converts, and inquirers for truth in pagan and Mohammedan countries ; for the children of Judah, and the dispersed of Israel ; for the translators, distributors, and expositors of Holy Scripture. For labourers among the ignorant, the fallen, and the needy in our own countries ; for the awakening of merely nominal Christians, and a deeper sense of obligation in the Church to publish the Gospel in all the world. Joel ii. 28, 29 ; Matt. ix. 37, 38 ; Ephes. vi. 18, 19 ; Rom. xi. 26, 27 ; Acts xxvi. 12—18 ; 1 Tim. iv. 6—16.

**SUNDAY, JAN. 11.**—Sermons :—“ For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.” Phil. iii. 20 ; 1 Thess. iv. 16, 17.

#### PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, October 9 ; Donald Matheson, Esq., in the chair. After reading the Scriptures, prayer was offered by Colonel Noble.

##### NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Mrs. Gordon Thompson, Folkestone.  
Rev. T. M. Thorp, Folkestone.  
Rev. H. Armstrong Hall, Isle of Man.  
Miss Hadfield, Isle of Wight.  
Mlle. la Comtesse Ernestine de Rechteren d'Ahnem, The Hague.  
Rev. W. L. Groves, Hampstead.  
Hon. R. A. J. Drummond, Schloss Wildenstein, Switzerland.

Mrs. Walker, Worktop.  
Rev. T. G. Seymour, Dudley.  
Rev. W. B. Pope, D.D., Didsbury.  
Miss Jones, Jersey.  
Mrs. Claude Bell, West Kensington.  
Capt. Charleton, Blackheath.  
Rev. F. Lloyd Jones, Blackheath.  
Mrs. Synge, Blackheath.  
Miss J. Synge, Blackheath.  
Rev. C. Hort, Chelsea.  
Colonel P. Duncan, Hanover Square Club.  
Major-General Davidson, Weston-super-Mare.  
Miss Bogle, Weston-super-Mare.  
Rev. D. Wheeler, Weston-super-Mare.  
Mrs. Margary, Weston-super-Mare.

Colonel Lawford, Weston-super-Mare.  
 Mrs. Fosberry, Weston-super-Mare.  
 Miss Fosberry, Weston-super-Mare.  
 Major-General C. Scott, Weston-super-Mare.  
 Mrs. Middleton, Weston-super-Mare.  
 Colonel R. A. Bayly, Weston-super-Mare.  
 Rev. W. Bradbury, Weston-super-Mare.  
 Mrs. George A. Pruen, Weston-super-Mare.  
 Colonel Elphinstone, Weston-super-Mare.  
 Rev. L. Lanfear, Weston-super-Mare.  
 Mrs. Crawford, Weston-super-Mare.  
 W. Ash, Esq., Weston-super-Mare.  
 Miss Barker, Weston-super-Mare.  
 Mrs. Hartley, Weston-super-Mare.  
 Mrs. Grierson, Weston-super-Mare.  
 Rev. H. Gillmore, Weston-super-Mare.  
 Mrs. Dowse, Weston-super-Mare.  
 Miss Baker, Weston-super-Mare.  
 Miss Girdlestone, Weston-super-Mare.  
 Rev. Chas. Lea Wilson, Sandgate,<sup>†</sup> Kent.  
 J. H. Du Boulay, Esq., Sandgate.  
 Mrs. Du Boulay, Sandgate.  
 J. F. Bottomley, Esq., Sandgate.  
 R. C. Donaldson Selby, Esq., Sandgate.  
 Edmund Stow Thompson, Esq., Sandgate.  
 Miss Webb, Sandgate.  
 Captain J. W. Bryans, Surbiton Hill.  
 Lieutenant W. H. Burke, Shorncliffe.  
 Capt. C. W. J. Taylor, Shorncliffe.  
 Rev. Canon Jenkins, Hythe.

#### OBITUARY.

The death was reported of the Rev. Dr. Joseph P. Thompson, of Berlin; also that of the Rev. Dr. Willis, of London. The Secretary was instructed to express to the bereaved families the sympathy of the Council in the loss they have sustained.

#### EDINBURGH CONFERENCE.

The Secretary reported arrangements already made for the approaching Annual Conference, and submitted programme containing list of a very influential committee formed in Edinburgh.

It was reported that the Rev. Dr. Stoughton had been invited to preach in Greyfriars Church, Edinburgh, on the Sunday previous to the Conference. Dr. Stoughton stated that he had accepted the invitation, and intended to preach a sermon on Christian union.

#### THE RECENT CONFERENCE IN BASLE.

The Secretary briefly referred to the great success of the recent Conference in Basle, reports of which had appeared in the *Times* (accompanied by a friendly leading article) and in many other newspapers. The October

number of *Evangelical Christendom* contained a digest of the proceedings.

A resolution condemnatory of the opium traffic had been adopted by the Conference, and the Secretary of the Basle Committee now sent a request that this Council would forward the resolution to Her Majesty's Secretary of State for India.

A resolution on the subject of religious liberty in Greece had been adopted at one of the sittings of the Anglo-American Section of the Basle Conference, which this Council were requested to convey to Her Majesty's Secretary of State for Foreign Affairs. The Secretaries were instructed to transmit copies of the resolutions as requested.

#### DEPUTATION TO THE EMPEROR OF AUSTRIA.

A letter was read from M. A. Vischer-Sarasin, President of the Basle Committee, requesting this Council to appoint a delegate for the deputation about to proceed to Vienna, in order to lay before his Imperial Majesty the Emperor of Austria a statement of the recent cases of persecution in Bohemia, in accordance with a resolution passed at the General Conference in Basle.

It was unanimously resolved that Mr. Alderman McArthur, M.P., who was present at the Basle Conference, be requested kindly to oblige this Council by representing the British Organization in the deputation to the Emperor of Austria.

#### BASLE CONFERENCE FUND.

The following letter from the Treasurer of the Basle Committee was read:—

"Basle, October 4, 1879.

"My dear General,—I have much pleasure in informing you, on behalf of our committee, that the grateful sense of our fellow-citizens has prompted them to contribute so readily towards the expenses of our conferences as to yield a considerable balance beyond our wants, and thus enable us to dispense with every assistance, either from our Swiss or from any foreign brethren. Under these happy circumstances, our committee deem it our duty to return with thanks to your Council the donation of £200 so kindly granted to us, and for which, nevertheless, we shall remain under great obligation to you.

"In compliance with this resolution, I beg leave to hand you enclosed a cheque for £200, the receipt of which please to acknowledge. Of course, your Council will provide themselves for the eventual expenses of their delegate to Vienna.

"I gladly avail myself of this opportunity to tell you once more how much all of us cherish the precious remembrance of our

intercourse with our English brethren, craving the Lord to bless the newly-strengthened bonds of Christian fellowship throughout the wide realm of His Gospel.

"Believe me to remain, my dear General,

"Very respectfully and faithfully yours,

"J. RUDOLPH NÖRTZLIN,

"Treasurer of the Basle Committee, E.A.

"Major-General Field, C.B."

The Council expressed their great pleasure in receiving this communication.

#### VOLUME OF PROCEEDINGS.

The Secretary reported that from many quarters the wish had been expressed that a full report of the proceedings of the Basle Conference should be published in English.

After full consideration it was agreed to publish a volume in English, containing the papers read at the Conference, and a summary of the whole proceedings. The Rev. J. Murray Mitchell, LL.D., was requested to undertake the editorship.

#### HESSE-DARMSTADT.

The following letter from one of the Lutheran pastors of Hesse-Darmstadt who was present at the recent Conference in Basle, will be read with interest:—

"Rothenberg, Oct. 14, 1879.

"Dear Brother,—Thank you heartily for your friendly letter from Berne. We regretted very much your sudden call to England, as we anticipated with pleasure your visit to Heidelberg. Had I been quite certain that I could have spoken, if only for a few minutes, in that meeting on religious liberty, I would have remained; but as the time allotted to the subject in the programme was already exhausted, and the address, dealing with the matter in its theoretical aspect, still continued, I thought that, with the more pressing claim of the Bohemian affairs, I should not be called upon.

"Meanwhile we have experienced a violation of religious liberty here. The authorities of the political community here ('*Gemeinderath*'—Common Council) determined in the spring—as they were quite competent to do—to devote half of a capital sum of 12,000 marks (collected thirty years ago for purposes of church building) to us, the Old Lutheran congregation, for our church building, and to give the other half to the Established Church congregation for the restoration of their church. This was no more than right or proper. But the Established Church congregation would not have this, and appealed against this decision to the Committee of the District of Erbach, and that body decided, on

the 23rd of September, that the decision of the Common Council is not valid. The latter body, not accepting this decision, will, with the assistance of very able counsel, carry the case before the Provincial Committee, which is the Court of Final Appeal.

"Unite with us, dear brother, in praying that God may vindicate our right; that we also may become a little church here.

"Of the other proceedings of the Evangelical Alliance in Basle, we would only say that we heard with great pleasure the very brilliant address of Professor Von Orelli on the unchangeableness of the Gospel. Such powerful, incisive testimony to Christ strengthens the heart in this day of unchristian sentiment.

"Recording my heartfelt thanks that English brethren have enabled us to attend so distinguished an assembly of believing Evangelical Christians of so many lands, and that, by your friendly care, we were received by such loving hosts, with whom we had, and still maintain, such cordial intercourse,

"I am, your devoted,

"E. KRAUS.

"To A. J. Arnold, Esq.,  
Secretary of the Evangelical Alliance,  
7, Adam Street, Strand."

#### THE LATE SECRETARY.

The Council desire to bring to the notice of all friends of the Alliance the efforts which during the past six months have been made, by letters of appeal to its members, to raise a special fund, with the object of providing an annuity for their late Secretary, the Rev. James Davis, in recognition of his long and valuable services to the Alliance. Up to the present time the amount received falls far short of the sum desired. Among those who have already subscribed are the following:—

G. Maberly, Esq., £5 5s.; I. Braithwaite, Esq., £10; Sir F. Lycett, £5; W. R. Ellis, Esq., £5; Rev. Carr J. Glyn, £5; the Baron de Ferrière, £10; the Lord Polwarth, £10; the Lord Waveney, £25; John Hoyer, Esq., £50; A. H. Heywood, Esq., £20; the Lord Ebury, £20; R. A. Macle, Esq., £5; W. H. Warton, Esq., £5; S. Gurney, Esq., £5; W. E. Malcolm, Esq., £10; J. Tritton, Esq., £21; the Dowager Countess of Aberdeen, £5; G. Williams, Esq., £10 10s.; Mrs. Faulconer, £20; Miss Stedman, £10; Mrs. Yates, £5; J. A. Campbell, Esq., £5; Marcus Martin, Esq., £10; John Martin, Esq., £10; G. F. White, Esq., £5 5s.; T. G. Waterhouse, Esq., £5 5s.; H. T. Ravenshaw, Esq., £10; Mrs. Finlay, £5 5s.; R. Walters, Esq., £5; Rev. C. M. Birrell, £5; the Misses Walker, £5; Sir F. B. Outram, Bart., £5; a Friend, £5; Lieut.-General Colin Mackenzie, £5; Joseph Peters, Esq., £20; H. J. Atkinson, Esq., £10; Sidney Smith, Esq., £5 5s.; Colonel Hon. S. Jocelyn, £5; Rev. T. Curme, £5; Colonel Wilmot Brooks, £5; Jabez Johnson, Esq., £10; Robert Barbour, Esq., £20; John Benham, Esq., £5; the Right Hon. Sir Robert Lush, £21;

E. Bailey, Esq., £20; Mrs. Fletcher Bennett, £21. Also promised contributions of £10 per annum from R. C. L. Bevan, Esq., and from Samuel Hanson, Esq.

The fund will be kept open till the end of the year, and contributions to it are earnestly solicited.

### THE RECENT CONFERENCE IN BASLE.

#### REPORT OF THE BASLE CONFERENCE.

In deference to a widely expressed wish, the Council of the British Organization of the Alliance have determined to issue a full report, in English, of the recent Conference in Basle, and the Rev. Dr. Murray Mitchell has accepted the editorial responsibility. It is proposed that the volume should be similar in size to the report of the Geneva Conference (about 400 pages). All the prin-

cipal addresses will be given in full, and many of them are of exceptional interest. The volume will be published as soon as the necessary translations are completed. The price to subscribers will be 5s.; and it is hoped that a large number of friends will give early intimation (to the Secretaries of the Alliance, 7, Adam Street, Strand, London) of their desire to secure copies.

### ALLIANCE MEETING AT WESTON-SUPER-MARE.

The 12th of August will long be remembered by Christian friends at Weston as a season of much interest and spiritual reviving, owing to the visit of Major-General Field, C.B., one of the Secretaries of the Evangelical Alliance, who held at 4 P.M., in the Assembly-room, a meeting, which was numerously attended, for the purpose of making known the "principles and objects of the Alliance, and its work in the past and present." A. Mason, Esq., was in the chair, and the meeting was opened by the Rev. W. Hunt reading a portion of Scripture and engaging in prayer. The Chairman spoke of his long connection with the Alliance as a member, and having expressed his own warm interest in the society, he introduced General Field, who, in a very interesting address, pressed upon all the Lord's people who were present the claim of the Alliance for their sympathy and support in its great and primary object of promoting union and brotherly love among the Lord's disciples. He reminded all of the Lord's new Commandment, and that it was His will that the unity of His Church should be manifested as a witness to Him and His truth before an unbelieving world. The present need of such a society—whose mission it was to heal divisions and to draw together those who, while differing on non-essential points, were yet one in their desire and aim, to glorify the Lord

Jesus and to publish abroad the everlasting Gospel—was insisted upon, the direct and indirect influence of the Alliance was pointed out, and a very moving narrative given of the deprivation of religious liberty, and the persecutions now being endured by brethren, in Austria, Bohemia, Spain, and other places. The faithful stand, made from the beginning, by the Alliance, against infidelity, Popery, and the desecration of the Lord's-day, was next shown, together with its efforts for the spread of the Gospel; the great blessing which has been the result of the universal invitation to united prayer on the first week of each new year during many years past, was likewise expatiated upon; and the General concluded by giving information regarding the Seventh General Conference of Christians of all nations to take place at Basle in the first week of September. A considerable sum given at the door evinced the practical sympathy felt, and many have since the meeting joined the Alliance as members.

In the evening, at 7.30, a Gospel address was given in the Assembly-room by the Major-General, and at which there was a good attendance.

A branch of the Alliance has been formed at Weston, with A. Mason, Esq., as President, and Colonel Elphinstone as Secretary and Treasurer.

### NOTTINGHAM BRANCH.

On Wednesday evening, October 15, the third quarterly prayer-meeting for 1879 was held in the Congregational School-room, Hounds Gate. The Rector of Wilford, Rev. E. Daves, presided, and after having read the third chapter of the Epistle to the Colossians, gave an appropriate address from the first four verses, on the cultivation of the

spiritual life in the pursuits of heavenly objects in preference to earthly. The Rector of St. Peter's, Rev. G. Edgcombe, led the congregation in prayer, and was followed by Mr. Sansom (Weasleyan); and then by the Rev. J. Bartlett, minister of Castle Gate Congregational Church.

A meeting for business was held after-

wards, when the Secretary (Mr. W. B. Carter) reported the main features of the Conference held during the first week of September at Basle. The meeting unanimously resolved to observe the Week of Prayer as usual, to print and circulate the

same number of copies of the programme, and publish the meetings in the same way as in previous years. Also that the March quarterly meeting be held in Parliament Street School-room, and that the Rev. Dr. Lyth preside.—*Nottingham Journal*.

#### SOUTH LONDON BRANCH.

The monthly meeting for October was held at the house of Samuel Watson, Esq., King's Road, Clapham Park. After tea and coffee had been served, the Rev. D. Jones, and Messrs. Marten Smith, Pocock, and Corderoy took part in the devotional exercises.

Mr. Watson cordially welcomed the friends present, and then called upon the Rev. T. R. Sampson, of Athens (Missionary of the Southern Presbyterian Church of the United States), who said that one of the most important subjects under consideration at the recent Conference at Basle was the question of religious liberty. The subject of religious liberty in Austria was discussed, and action agreed to be taken. But he was most interested in the question of religious liberty in Greece. He had been connected with missionary operations there, and was grieved to say how little the Greek Church had been affected by them, although the missionaries had honeycombed the Turkish Empire. The Greek Church remained a monument of the superstition and bigotry of the fourteenth century; she was completely emptied of the spirit which once dwelt in her, and was as destitute of inspiration and life as were its ruined temples. It had uniformly nipped mission work in the bud, and station after station had been abandoned. The Greek Church was like, though unlike, the Church of Rome; it was at fault in all the cardinal points of our faith. The Greek Church, unlike Rome, does not present any cases of real piety since the fourth and fifth centuries. The bigotry of the Synod was extreme, forbidding the reading of the Scriptures in the language which the people understood, and insisting on the teaching of their catechism, and the hanging of a picture of the Virgin in every school-room and hall, and closing the missionary schools. The twenty-two newspapers of Athens devoted their columns to abuse of the Evangelicals, calling them apostate sons of Barabbas, unscrupulous pedlars of conscience, emissaries of English and American fools. The distribution of the Scriptures is hindered by the Government also, being excluded from the prison-houses, and from soldiers. Some twenty other religious books have been forbidden, such as Bunyan's "Pilgrim's Progress."

The Constitution forbids proselytism, and special decrees of the Greek Church confirm the prohibition. A document closing a school at Athens had been forwarded by him to the English Government, and a circular sent to the signatories of the Berlin Treaty. Letters had also been written to Lord Salisbury, calling his lordship's attention to the infringement of the Treaty. Mr. Sampson made an appeal on behalf of the suffering brethren in Thessalonica, who had no school for their children, like the Thessalonians of the Apostle Paul's day. They had given even beyond their means, sixteen or seventeen members of the church having given together £45 towards the £300 that was wanted for a school. In reply to a question by the Rev. D. Jones, Mr. Sampson said he considered that the reform of the Greek Church from the inside was impossible, there being no life in it.

The Rev. W. Arthur said that he had been present, with several members of the South London Branch, at the recent Conference at Basle, which might be designated the Seventh Œcumenical Council—the second that has been held in Switzerland, the first being held at Geneva. He said there were present representatives from France, Holland, Denmark, Sweden, Italy, Germany, and Greece, from Constantinople, from China and India, as well as English and American brethren. Basle was remarkable as being the seat of two mission-houses—one in the town, and the other on a hill about five miles from the city—and was connected with early reform movements. He referred to the princely hospitality of Mr. Sarasin, at Riehen, and to the large attendances at the various meetings, and expressed his conviction as to the good results which would follow. Mr. Arthur then referred to the evangelical work going on at Rome.

Mr. Alexander McArthur, M.P., stated that it had been decided to send a deputation to Vienna on the subject of the persecutions in Bohemia. The Rev. D. Jones referred to the evangelical work in Geneva. After singing the Doxology, the company retired for refreshments.

# Evangelical Christendom.

DECEMBER, 1879.

## THE MONTH.

WE can scarcely overrate the importance of the events now taking place in Ireland. The anti-rent movement, as it is termed, but which is, in fact, the latest and most perilous development of the agitation on the subject of land tenure generally, led by Mr. Parnell, has attained a truly formidable height. The language used on many occasions has doubtless been of an inflammatory character, and such as is especially dangerous when addressed to an excitable and impulsive people like the Irish. Men are bound to abide by their engagements, however hardly they may press upon themselves, and tenant farmers certainly form no exception to the rule. The counsel, therefore, to such men, to pay no rent, or only such rent as they may find convenient, and yet to retain possession of their farms—to “stick to the soil,” as it is termed,—is advice which cannot be too strongly reprobated, tending, as it does, alike to practical dishonesty, to a violation of the law, and to breaches of the public peace. It is not by such means that any further alteration of the land laws can be made, holdings divided or multiplied, the present landlords bought out, or a “peasant proprietary” established on the soil. In the interests of public safety, it is therefore needful that a watch should be kept on the sayings of the agitators, and that all utterances really perilous to the public peace should be with vigour and promptitude suppressed. This duty, however, is one of the greatest difficulty, since any arbitrary exercise of authority, and especially any straining of the law, is not only improper in itself, but aggravates the very dangers it is intended to prevent. Whether the Government, therefore, have acted wisely in arresting the three speakers charged with seditious language at Gurteen, the result alone can show. The arrest itself has, for the present, but intensified the excitement; and an immense mass meeting, held in the Rotunda, Dublin, presided over by Mr. Gray (who has not himself been identified with the anti-rent movement), and addressed by Mr. Parnell, M.P., has vigorously denounced the action of the Government, and even attributed it to a desire, on the part of the Ministry, to goad the people of Ireland into open insurrection, and thus take occasion to crush entirely the movement in favour of an alteration in the tenure of the land. Such an imputation, however unfounded, shows the difficulty of dealing with a people so excited, and the dangers attendant upon almost any course which, in a country so disturbed, a Government may have decided to adopt. But it is only fair to say that at this meeting, however otherwise tumultuous, the speakers did not use the language of sedition, and enjoined upon all engaged in the agitation to be careful both of their words and deeds, so that by the moderation of their tone, and their orderly demeanour and conduct, they might disprove the charges brought against them, and vindicate the agitation itself from undeserved reproach. How far this counsel may have been suggested by the decisive action of the Cabinet, it is, of course, impossible to ascertain; but as regards the advice itself, it should be remembered

that it is far easier to excite popular passions than to allay them when excited, and that a heavy responsibility rests on all who lightly, and without adequate justification, enkindle amongst a susceptible people feelings of resentment and indignation, which need but a spark to fire them into open insurrection.

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The agitation in Ireland has given rise to rumours of an alarming character, to which, however, we apprehend but little credence can be attached. Reports of a Fenian rising, of preconcerted action between the Fenians of America and Ireland, and even of the secret supply (by war-ships !) of stores of arms and ammunition for the disaffected, are everywhere rife. The actual state of things is serious enough, without credence being given to these exaggerated and absurd delusions—the result of imagination worked upon by fear. We are glad to learn that the Irish Government are making provision to meet the distress in the districts where it is most expected to prevail, by removing difficulties in the way of landlords obtaining loans to enable them to employ the peasantry in public and necessary works. This is to be effected by an Order in Council, applicable to the places specified therein. It is to be hoped these, with other extraordinary measures likely to be taken, will materially mitigate the force of the calamity.

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The Premier's speech at the banquet in Guildhall had been anticipated with much eager curiosity, but can hardly be said to convey any decided indication of the policy which, in the future, with relation either to the Eastern Question or to our foreign relations generally, the Cabinet is likely to pursue. All reference to the reluctance of Turkey to fulfil the engagements imposed on her by the Treaty of Berlin was studiously avoided, and Lord Beaconsfield confined himself to a courageous congratulation of his audience on the results of the recent war in Afghanistan, and on the increased security thereby gained for our Indian frontier. The difficulties in the way of inducing the Porte to perform its promises must, as we now know, have been at that moment specially present to his mind ; but on these he doubtless deemed it, for various reasons, impolitic to touch, and dwelt rather upon themes adapted to raise the spirits of his hearers, and to awaken in them anticipations, as regards this nation, of coming welfare and prosperity. And if his references to our foreign policy eschewed topics likely to depress his audience, his remarks upon domestic matters generally, and in particular on the state of trade and commerce in the country, were doubtless intended to cheer and to encourage those who hung upon his words. In these respects there undoubtedly is improvement in our midst, but the progress is inevitably slow ; whilst the state and prospects of agriculture are still such as to fill the minds of all lovers of their country with serious misgivings. Rumours, too, of possible further diplomatic difficulties with Russia do not tend to the restoration of public confidence. Were the prospects of peace in Europe more decidedly assured, trade throughout the Continent would receive an impetus from which Great Britain herself would be certain to derive, equally with other nations, the most substantial and enduring benefit.

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Attention has once more been directed, by the authority of the British Government, to the non-execution by Turkey of her long-promised and as long delayed measures of reform. Over the recent diplomatic communications between Sir Henry Layard and the Sultan a cloud of mystery still hangs ; but this much is known, that a remonstrance was addressed to the Porte on the non-fulfilment of its promises, and a demand made for carrying out such changes as were, by the English Cabinet, deemed essential and imperative. The recent movements of the British Fleet, im-

plying possible coercion in case of refusal, are supposed to have influenced the Turkish Ministry—albeit taking exception, in the first instance, to England's claim to interpose—ultimately to submit to Sir Henry Layard certain draft measures of reform. Our Ambassador, however, doubtless to the surprise of the Sultan's Cabinet, was not satisfied, and required an effective militia, protection for efficient governors against intrigue, and a pledge for the progressive reform of the administrative system of the empire. These points, too, were conceded; but we fear that there is but small ground for hope that these promises will be better fulfilled than those which have preceded them, or that any real relief will be afforded to the oppressed and impoverished country by any pressure which our Government may put upon the Porte. It is not for us to assume that no steps whatever will be taken to give effect to the changes on which Sir Henry Layard now insists, but previous experience and knowledge of the Turkish character combine to reduce our expectations to a minimum. Already, it would seem, some obstacle to immediate practical action is discovered to exist. Baker Pasha has been appointed administrator or superintendent of the reforms to be carried out in Asia Minor; and another Pasha, we learn, has objected to the composition of his staff. To most Englishmen the appointment of Baker Pasha himself to such an office would perhaps seem most open to objection. It is not, however, for us to criticise the instruments which the Turkish Government may choose for the execution of its work—such criticism we may leave to the Turks themselves; but if such an incident as that above noticed may delay or even prevent the Sultan's signature to a decree, many others of scarcely more importance may cause it to be postponed *sine die*.

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Rumours still obtain respecting the closeness of the relations now subsisting between the Governments of the Sultan and the Czar. The Russian Government has, it is stated, urged the Porte to carry into effect the reforms demanded by the British Government with the slightest possible delay.

Affairs in Afghanistan still remain in an unsettled and disturbed condition. Marauding tribes still occasion much uneasiness, although their most recent attacks have been successfully repelled. We are glad to observe that the very serious condition of Indian finance is at length attracting the attention of Indian statesmen of all parties, and that the affairs of India generally are beginning to receive the attention they deserve. This may perhaps be an advantage resulting to us from the war in Afghanistan. From South Africa we learn that the aspect of affairs in the Transvaal has become less threatening.

The question of the reforms in Cuba, now before the Spanish Cortes, including the abolition of slavery in the island, has occasioned great excitement in that colony; and some disturbances have occurred, in consequence of the hostility of the planters to the proposed emancipation, but not to any serious extent. Should this measure be eventually carried in the Cortes, the friends of religion and humanity will have abundant reason to rejoice. A new Ministry has been formed in Italy under Signor Cairoli; but the change is not likely to have any effect upon the foreign policy of that country.

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Once more has the writ of suspension been put in force against the recusant Incumbent of St. Alban's. Perhaps, indeed, that is too strong an affirmation, for we learn that although on the 23rd of November the decree of Lord Penzance was affixed to the church doors, Mr. Mackonochie nevertheless preached and celebrated the Communion in defiance of authority. We presume that this reverend gentleman



aspires now to be regarded as the leader and the chief of the malcontent and contumacious clergy. For eleven years he has done almost exactly as he liked. Regardless of the fact that he was the accredited minister of a National Church, sustained and upheld by national law—a Church with definite formularies and a definite belief—he has acted in all respects as if he were the minister of an independent community, bound by no law, restrained by no liturgy or creed, and free to preach whatever doctrine, and, in public worship, to adopt whatever practice he might choose. More than that, he has shown himself determined in spirit to violate the law, even although sometimes, though only when it suited his purpose, he might affect to keep it in the letter. He has, in fact, proved himself a master of the art of equivocation and evasion, and utterly regardless of all recognized authorities and courts, both ecclesiastical and civil. He has pleaded the higher authority of the Church when he has refused obedience to the monition of a secular Court; and he has appealed to a purely secular tribunal when a Church Court declared against him, and decreed his suspension from his office. His plea of conscience, therefore, in the estimation of all impartial and reasonable men, must be regarded as invalid. His one aim seems to be to preach and teach what he styles “Catholic” doctrine, and to adopt “Catholic” usages and rites within a Protestant Church, established by the State, and by which those doctrines and those usages are alike forbidden! Can such an end, sought to be attained by such means, be regarded as honest, manly, and upright? To us it appears to violate the first principles of social morality, no less than the higher principles of Christian sincerity and fidelity to conscience and to God.

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The two meetings held last month, in Exeter Hall and St. James's Hall respectively, “in defence of the Prayer Book” as it is, were convened and organized by the zeal and energy of the Vicar of East Brent; and the large and influential attendance at these gatherings, the tone taken by the leading speakers, and the uncompromising character of the resolutions so unanimously passed, clearly indicate the strength, vigour, and determination of the Ritualistic party. Convocation, as our readers are aware, have approved of a number of the recommendations of the Royal Commission which sat from 1871 to 1874 to consider the subject of liturgical revision. The changes suggested are of minor importance, but the simple fact that change has been proposed, and that such change, if it be made, will be effected by parliamentary authority, has aroused the cry that the Prayer Book is in danger, and, under the leadership of Archdeacon Denison, has rallied the Ritualistic hosts to its defence. The prevailing sentiment of the meetings was clearly put by the President of the Church of England's Working Men's Association, who stated that, “as a legislative assembly in secular matters, they honoured Parliament, but to legislate in ecclesiastical matters touching worship and ritual was beyond them.” The speaker and those who cheered him found it convenient to ignore the fact that the Church of England being not a mere denomination, but a national institution, maintained as such by the authority of the law, the power of the Legislature over it must remain complete. To meet the growing hostility felt not only by Ritualists, but by various sections of Churchmen, to parliamentary interference with Church matters, Convocation has, indeed, prepared a Bill to provide, as occasion may arise, for the amendment of rites and ceremonies—a Bill which confers upon that body the initiative power, and allows to Parliament nought but the privilege of a veto measure, of saying either yea or nay; but all parties in the Church must alike know that neither that Bill, nor any like it, has a chance of being passed by Parliament.

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, November 16, 1879.

### OPENING OF THE NEW PROTESTANT COLLEGE IN PARIS.

The event of the month for French Protestantism is the opening of the new College prepared by the Government for the Theological Faculty. The Faculty itself has been in existence three years, cradled in a dilapidated building, whose four rooms, opening on to a straight corridor, were anything but commodious, and hidden from any but the fond eye of those who cherished the hope of growth and blessing for the Protestant Churches in this small beginning. The two dozen works on the book-shelves have grown into a library of 2,000 volumes, and the seven students have increased to forty. The buildings lately opened are behind the Observatoire, on the Boulevard Arago; one building contains chambers for the students, and the other the class-rooms, library, rotunda for 200, and "the Faculty." It was in the rotunda that the official opening took place, in the presence of M. Albert Dumont, Dean of the Faculties; M. Gréard, Rector of the University; M. Flourens and M. G. Guizot, of the Administration of Public Worship; M. Würtz and M. Friedel, of the Faculty of Science; of all the Protestant professors, the students, and many pastors. A few ladies were also present. M. Jules Ferry presided. His speech showed the good understanding which exists between the Reformed Church and the State, and declared that there is no hostile feeling between the present Government and religion, when religion seeks not temporal aggrandisement or political power. After a touching allusion to Strasburg, and the catastrophe which uprooted the French Protestant Faculty there, throwing it like a shipwrecked mariner upon Paris, to be received and restored to existence, he added: "You know the title which is given to you by the decree which transferred you to Paris—'Mixed Faculty' [Lutheran and Reformed]—which means that by your very existence you give a high example of union and religious fraternity, of broad Liberalism and sound toleration; that on your threshold ceases the sectarian spirit of hate, which I call the *rachitisme* of religion and caricature of the Gospel. Here you will work, side by

side, in concert, even as formerly your fathers, the old proscribed Protestants, struggled, suffered, and passed side by side through such prolonged persecutions. (Great applause.) You are a Faculty belonging to the University. Your school of divinity (*séminaire*) is an institution of the State. The legislators of the year X., penetrated with the spirit of 1789, thought that the State should not be absolutely foreign to the work of recruiting the body of religious teachers. The State has here its proper place, and it keeps it, while it respects the liberty and the rights of the Churches. As guardian of the terrestrial body politic and of social tranquillity, it cannot be indifferent to a teaching which is so decisive in the existence of society; and as guardian of human knowledge, it should be to all serious teaching the most tolerant and liberal of masters. Between the Church and the State there is but a question of frontiers. Dogma belongs to the Church, science belongs to the State. All is settled by the supremacy of the State, full of deference, and by the independence of the Church, full of respect. Here all is easy. Not only is yours a religion of liberty, but a school of liberty. Protestantism has been in modern history the first form of liberty. (Great applause.) I salute you in the name of the Government of the Republic as a friendly power. We depend upon you, as you may depend upon us—upon our interest and our sympathy." (Applause.) The Dean, M. Lichtenberger, and Pastor Viguié, Professor of Practical Theology, then spoke, and closed the proceedings with prayer.

### HOME MISSION WORK.

The *Mission Intérieure*, whose funds were waxing low, has received, in reply to a cry of genuine distress, gifts sufficient to carry on its energetic work. Now it is afloat, it calls for hands; surely never were they more needed. The facilities for speaking, printing, distribution, are great, and the ear of the people in many parts can be gained; and that hearts may be reached is proved daily. But, as yet, it is but a few volunteers who have opened a skirmishing fire, so to speak; a more complete rising of Gospel witnesses is needed. If all who know the Lord in France were to come forward, each in the sphere appointed to him by the Master, every man using his

"talent," we should soon see great things. Instead of mere approbation or disapprobation, we should see souls won, and . . . vigorous persecution ! Where the army of God arises to the prey, the emissaries of the evil one troop up. It is now as ever ; the liberty which rejoices those who are seeking the real good of France becomes anarchy in the hands of the mistaken, the blind, and the ignorant. The intense spirit of hate which the return of the proscribed of 1871 has excited in those who have learnt nothing during the last eight years, shows what lies at the bottom, and may be stirred up any day.

#### TWO ENEMIES OF FRANCE.

After remarking upon the perils of ignorance, a Republican journal points out two enemies of the Republic, of which it speaks as follows : "The first is the 'clerical enemy,' it is powerfully organized, and its influence extends over the whole land. We must fight it to the death, by saving our children from its detestable influence, and by not letting it come forth from the threshold of its temples, or allowing it to mix in the business of the State. The second enemy of our institutions is the 'authoritative Socialist element,' which recruits its adherents in our industrial centres, where the workmen have no time for getting knowledge. Only a few read and write at all. These have passed through the clerical schools, where they have been imbued with authoritative theories ; and, arrived at manhood, under the pressure of want and misery, they have passed from the religion of Catholicism to that of Socialism. Of yore they assented to the strangest dogmas ; now they accept, undiscussed, the most impracticable theories. The 'notion of possibility escapes them.' They believed in the curé's miracles ; now they believe in the social ones promised them by their new teachers." What these are the

CONGRESS OF WORKING MEN AT MARSEILLES has shown. Protests against their doctrines are being signed by respectable republican workmen in various cities, as subversive and absurd. The *Marseillaise* journal declares that the reign of the *bourgeoisie* is over ! "There is no more marrow in those dry bones. Thirty years ago the Republic was compromised and killed by the *bourgeoisie* ; it can now be saved only by the people. Soon will be the advent of the people ; soon will come the ruling sway of the working men. The republic of Florence was never better governed than when it had as its supreme head a working wool-carder, Michael Laudo. The French republic will find, to regenerate and

save it, legislators less incapable than the 363, governors less *ni* than the Waddingtons, Le Royers, and Andrieuxes. It will find, it has already found, and well knows, its Michael Laudos !" Some of the conclusions come to by the Congress were the "abolition of prisons," the "legitimacy of strikes," the "separation of the working classes from the *bourgeoisie*," the admission of women to public political life and study," "collective property" of tools and instruments of labour, etc., etc.

#### DR. SOMERVILLE'S SUCCESS

in Roman Catholic cities has once more proved that manly, uncontroversial statements of the Gospel will at the present moment gain the people's heart. Even in Nîmes the attraction was so great that, according to a private account, were he to return, no building would be large enough to contain the eager listeners. A rich man who expected an attack upon his Church and Pope, had placed four men who were to watch for a sign from him to make a disturbance ; but, after listening awhile, he slipped towards them and said, "Do nothing ; all this is good and beautiful !" The only scornors seem to have been the Protestant Rationalists. The session of

THE SYNOD OF THE FREE CHURCHES, interesting as it was, seems to have left no very great impression. It was held in October, and opened by a sermon preached by M. Pastor Hollard upon Christian liberty. The President was Dr. Fisch, who read a glowing report of the labours of the Synodal Commission. Two new churches have requested admission. M. Pastor Pozzy took a darker view of matters ; according to him, there are diminution and backsliding, rather than progress. M. Pastor E. Barnaud gave a lively account of the different Churches, with their respective characteristics. Dr. de Pressensé said he was convinced of the weakness of the Churches, but the gain in general was more than the loss. Without being triumphant, their principles are maintained, and have made good progress. "It is a great thing that our Churches can say, after thirty years, in which they have vanquished such great obstacles, 'We have lived !'" The extreme penury of some, and the unequal salaries of their pastors, brought on the question of a central fund, but the idea of such a fund was, after prolonged discussion, rejected.

THE PROTESTANT CHURCH AT VERSAILLES being about to be rebuilt, the congregation, through the efforts of M. Jules Favre, who has married a Protestant and is himself an

attendant, have secured the temporary use of a room under the *Oeil de Bouaf*, in the celebrated palace of that town, and there its worship is regularly conducted. Louis XIV. never foresaw Protestant worship in his own palace.

## SPAIN.

### POLICY OF THE GOVERNMENT ON RELIGIOUS LIBERTY.

The following article, translated from the *Bien Público* (Minorca) of the 15th October, gives an account of the deliberate action of the Spanish Government on "the Religious Question":—

The Spanish Revolution of 1868 carried religious tolerance to Fernando Po, but when the Restoration [of the Spanish Monarchy] was consummated, the Governor-General of that island proposed to the Government that Catholic unity should be established again. Then followed the Royal Order of 23rd October, 1876, interpreting in the restrictive sense the 11th Article of the Constitution; and this the Governor published, authorized the closing of the Sunday-school of the Methodist Mission there established, and expelled the Protestant missionaries; one of them, Mr. Holland, being director of the school. On this the Minister-Plenipotentiary of Great Britain in Spain took action; the expulsion of the Protestant missionaries was disapproved, and Mr. Holland was informed that he might return to Fernando Po whenever he pleased. At length, the Council of State being consulted by the Government in Madrid respecting the Protestant missions and the establishment of religious unity in Fernando Po, has made its report, and the Government has accordingly published its Royal Order in the *Madrid Gazette*.

From this document it appears that the Governor of Fernando Po had decreed the expulsion of a Methodist mission from that colony, under the persuasion that the moment had come when Spain ought not to admit nor suffer any other sort of worship in her possessions in the Gulf of Guinea than the Catholic, Apostolic, and Roman. The antecedents of this subject are that the Catholic missions, not being supported by Spanish colonization in that archipelago, could not contend against the Methodists, who had their support in an English population, partly settled and partly floating; and that the inhabitants of those islands, being prepared to abandon idolatry, preferred to join the Methodists, with whom they would find much greater assistance to that end, independently of the religious truth they taught. Therefore the Supreme Government did

not approve of the measure taken by the Governor-General, but, on the contrary, had recently suppressed the allowance of money for the support of the Catholic missions. The following paragraphs of the decision of Government to which we refer are so explicit, that we think they should be given in full:—

"The Government does not admit that, with the slow and partial labours of these missions, we can extinguish the English influence, and rather believe that, far from increasing our own, we should damage the interests of Spain, if, with religious obstinacy, we were to stir up the opposition of the inhabitants against ourselves by always imprudently offending those feelings of religion which are ever ardent in men of African descent. It understands that the religious exclusiveness in Fernando Po is anti-social and impolitic, for it has been lately found that the advancement of culture effected by Protestant missions represents the general interests of civilization, and redounds to the benefit of Spain, whose sovereignty in those possessions has not been contested by any nation, our laws having been obeyed even in the times when English citizens have governed there in the name of Spain. And therefore it concludes with proposing that the measure adopted by the Governor be disapproved, and that no alteration be made in what had been previously established.

"The Council, in its consultation, examines two principal questions: *First*, whether the proposal of the Governor of Fernando Po as to the re-establishment of the Catholic unity in that island should be agreed to; *second*, whether supposing that it be allowed, that the measure be adopted dictated by the Governor of the island when he published the Royal Order of October 23, 1876, then in force on the Peninsula, as determining the application of the 11th Article of the Constitution of the State. It is the opinion of the Council that the Constitution now in force in the kingdom provides an easy and complete solution to both questions. That 11th Article, at the same time that the Catholic religion is that of the State, and while the nation binds itself to maintain the worship and ministers thereof, establishes

[the principle] that no one shall be troubled within Spanish territory for his religious opinions, nor for the exercise of his peculiar worship, so long as he observes the respect due to Christian morality; but it determines that no other ceremonies nor public manifestations be permitted except those of the religion of the State. The Council thinks that this Article is applicable to all the Spanish territory, and therefore applies to the island of Fernando Po; yet in such a manner that although it be not maintained that the Constitution of the Monarchy is entirely in force in all its possessions, it must be admitted that it has full force, and resolves negatively, in this particular, the present question; for the said 11th Article is opposed to the exclusion of the exercise of dissenting forms of worship in any part whatever of the Spanish Monarchy.

"The Council thinks, however, that the spirit of Catholic missions ought to be encouraged, in order that they may contend with Protestants, and therefore proposes: *First*, that (the Government) does not proceed to accept the procedure of the Catholic unity in Fernando Po. *Second*, that it does not proceed to approve the resolution of the Governor of the island, commanding the Royal Order of 23rd October, 1876, to be observed therein. *Third*, that maintaining the state of toleration with Protestant missions, if the Government comes to understand that the number of Catholics shall have so increased that it may be necessary to dictate special rules for the application at Fernando Po of the 11th Article of the Constitution, it may so do, taking into account the

religious state and peculiar circumstances of those territories, and proceeding with the greatest moderation in the matter. *Fourth*, that in order to attain the ends now indicated, it is advisable, and indeed it is indispensable, to re-establish and to propagate the Catholic missions and educational establishments in the possessions in the Gulf of Guinea."

So far the Council of State, in conformity with which his Majesty the King, in accord with the Council of Ministers, has resolved, as it appears in the *Gazette*; directing further that the Ministry of Ultramar do forthwith propose what is advisable for the political and administrative reformation of the present organization of the possessions of Spain in the Gulf of Guinea, endeavouring that provision be diligently made for the re-establishment of Catholic missions and instruction, in order that the doctrines of religion, and elements of the moral education that is wanting, may be diffused among the natives.

And so far the *Bien Público*. The obvious conclusion of the whole matter is that since the restoration of the Bourbon dynasty in Spain, a party in the Government, together with the Romish priests, has been reluctantly submitting to religious liberty, and is now bent on getting rid of it, if possible. But the British Government has withstood this intolerance; the Spanish people in general, and the most intelligent and patriotic leaders of public opinion in particular, have not submitted to it since the publication of the Liberal Constitution of 1869; and Spain has awakened from its latest dream of excluding the religion of the Reformation.

## ITALY.

### ASSEMBLY OF THE FREE ITALIAN CHURCH.

Florence, Oct. 15, 1879.

The tenth General Assembly of the Free Italian Church met, and was solemnly constituted, on 14th inst., in the old church of San Jacopo tra fossi here, with a noble Gospel sermon from Rev. Alessandro Gavazzi. The veteran Evangelist discoursed from 1 Thessalonians ii. 4: "As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The text was richly opened up, and illustrated under the three topics of the privilege, the sanctity, and the disinterestedness of our vocation as preachers of the everlasting Gospel.

The inaugural proceedings were scarcely over, and the thirty-nine deputies from

twenty-eight churches had but presented their commissions, when the venerable Buonaventura Mazzarella spoke from an overflowing heart about our "hearts being tried by God," to which the preacher had just alluded. The words of this aged servant of Christ on this, as on various other occasions when he addressed the Assembly, were listened to with rapt attention. He and the Evangelist and Church of Genoa, of which he is an Elder, had spontaneously asked admission into the Free Italian Church six months ago, and had been most cordially received. His presence in Florence was one of the great events of the Assembly. He was enthusiastically received by a large band of the brethren on his arrival at the station,

and accompanied on his departure to the railway by the whole body of deputies. It was not so much that he is a member of the Italian Parliament, and a judge of the Supreme Court of Appeal, as well as the writer of some of the best works on philosophy, but rather because of his life-long devotion to evangelistic labour, and never more earnestly than at the present time, and his hearty acceptance of the Confession and Constitution of the Free Italian Church, that he found himself surrounded by the affectionate sympathies of the brethren, and especially of the nine evangelists present, who had studied for the ministry under him and Desanetis in Genoa, many years ago. It was a great joy to see Gavazzi and him elected respectively President and Vice-President of the Assembly, and seated together in conference about the interests of the kingdom of Christ in Italy. The nomination of the secretaries, and of the various committees for business, and for the revision of accounts, and of the Evangelization Committee procedure, and other formalities, brought to a close the opening sitting.

Advantage was taken of the presence in Florence of an Italian explorer of Palestine of twenty-four years standing, the Cavaliere Dr. Pierotti, to have three lectures from him at the commencement of the evening meetings. This was a feature of great interest and edification. No one could listen to the descriptive narrative of the cave of Machpelah, and the children of Israel in the desert, and the scenes of our Lord's ministry, without having his faith strengthened, and many passages of the Bible cleared of all ambiguity.

The adoption of an excellent manual of procedure, which by last Assembly had been sent down for the consideration of the local churches, was the principal business of the Assembly. After perusal and prolonged deliberation at three sittings, it was unanimously approved and ordered to be printed, as a suitable guide in regard to the duties and rights of members, ministers, and churches.

The five statutory reports presented to the Assembly bore evidence of internal peace, earnest work, and divine blessing. The Secretary, while regretting the absence of the deputy from Naples, through sudden indisposition, and of various other brethren, recounted the labours of the past year, telling of the adhesion of Genoa, a mother of churches, the entrance of Rev. John Thomas, a devoted labourer in the island of Sardinia,

and the urgent appeals from Airolo, Bergamo and many other places for preachers.

Mr. Haskard again told how the infant fund, confided to his care five years ago, was growing to manhood, there being now 18,000 francs to the credit of the account of aged and infirm evangelists, their widows and orphans. Signor Gavazzi reporting as to deputations abroad, described in his liveliest style the steady downpour of rain, the toilsome journeys, as well as the enthusiastic welcome and kind help which had everywhere been afforded in England and Scotland. Professor Henderson, in classic phrase, went over the work of the College in Rome with its eighteen students, and the loving labour of Messrs. Roenneke and Piggott, supplying so ably for the present the want of a professor of exegesis.

But perhaps the greatest curiosity prevailed to hear the report of Rev. Mr. McDougall, the Treasurer, for the stagnation of trade and the prevalence of bad times had made themselves felt as seriously in Italy as in other lands. The Treasurer, therefore, having spoken of the practical and business-like procedure of the Intermissionary Conference, and referred, as Foreign Secretary, to the many generous and energetic friends whom God had raised up for this Church in Great Britain and America, went into detail as to the legacies of Signora Guidici and Dr. Hugh Miller, the annual grant from the Italian Government for the Roman schools, and the deeply interesting letter of the Ministers of Education, and many other matters. He then showed such a gratifying balance in hand, and the prospect of a similar state of things at the end of the financial year, in December, that when he closed with the expression of his and his hearers all-absorbing feeling of gratitude to God, and called for an immediate public acknowledgment of God's guiding hand and gracious providence in all their affairs, the whole Assembly was bowed before God in most humble and affecting accents of praise and thankfulness.

The best methods of evangelization formed the subject of earnest discussion on one occasion, while on another the Assembly went the round of the Churches, and briefly heard the story of their needs, difficulties, and progress.

Communion services were presented by Signor Gavazzi from Jersey to the Church of Brescia, from Campbelltown to the Church of Genoa, and from Brighton to the Church of Bassignana.

The new Evangelization Committee was elected in the persons of Messrs. Gavazzi, Mazzarella, Lagomassino, Borgia and Mariani, and much interest was created by the admirable addresses of three Scotch ministers, Messrs. Ormond, of Stirling, and Russell and McCulloch, of Gourrock.

On the last day of meeting, a discussion on finance took place, which would have done honour to any parliamentary assembly. A letter and proposal from Rev. R. S. Ashton, of London, who was unavoidably absent, had been strenuously supported by Signor Gavazzi, so that a committee had been appointed to consider the best way of increasing the liberality of the Churches. The report was presented, and led to a thorough and practical debate, and the adoption of the envelope plan of gathering the weekly collections, which we trust will be as successful in Italy as it has proved in England and Belgium. The President put the plan in operation at once in the Assembly, and the envelopes yielded 83fr.

After a prayer for the King of Italy, the presentation of school medals, the passing of votes of thanks to the many helpers of the work, and the approval of the minutes, Signor Gavazzi pronounced a thrilling closing address, urging faithful and abounding labour in the cause of Christ, and the brethren separated.

JOHN R. McDUGGALL.

#### A PARISH SECEDING FROM ROME.

The parishioners of Ricaldone, a town in the province of Acqui, have just elected themselves into an independent church, which, by a decree emanating from themselves, is formally placed "under the high protection

of his Majesty King Humbert and the laws of the State," and is proclaimed to be "free and independent of the Courts of Rome and Acqui, which are anti-national and destructive of liberty." The chosen first pastor of the new and free Church of Ricaldone is the Rev. Melchisedec Geloso, whose nomination to the office of parish priest, although he was twice elected unanimously by the parishioners, was annulled by the Bishop. This gentleman, it is said, thinks but lightly of confession and absolution, and does not believe in eternal punishment.

#### THE LATE REV. J. LANDELS.

The death of the Rev. John Landels took place at Genoa, on the 2nd ult. Mr. Landels was the eldest son of Dr. Landels, of Regent's Park Chapel. He was educated at Regent's Park College, and did some years of useful and happy work in a pastorate at Kirkcaldy. Shortly after his youngest brother, Mr. Wm. Landels, became associated with Mr. Wall's Mission in Rome, the deceased felt a former yearning for a missionary career revive with great intensity. Encouraged to believe that the Italian climate would not injuriously affect him, he applied to the Baptist Missionary Society, and after honourably passing the needful examinations, was designated to the newly-opened field of labour. He went out with the confidence of all who knew him, and was followed with sanguine hopes of great usefulness. It was soon apparent that he had special aptitude for the undertaking, and his committee were cheered by good tidings of his progress, not only from his own graphic pen, but from various visitors to Italy. The immediate cause of death was typhoid fever.

## GERMANY.

[From our own Correspondent.]

—, Prussia, Nov. 17, 1879.

#### THE PRUSSIAN PARLIAMENT.

The two Chambers of the Prussian Parliament were opened by the Emperor on the 28th of last month. The speech from the Throne mentions no religious questions, and none such are likely to be brought forward this session. The new Minister for Public Worship is constantly made the object of personal attack, and once or twice, in after-dinner speeches, he has rather overstepped the limits of official prudence, and thus given weapons into the hands of his adversaries; but the warm heart he has everywhere shown towards the Church has made him many friends in religious circles; and, as far as one hears, the

Emperor himself appreciates Mr. von Puttkamer's activity.

#### THE GENERAL SYNOD

was closed on the 3rd of this month, after an arduous session of nearly four weeks. At the end of that period we are able to express the grateful conviction that the General Synod has realized the hopes that were attached to it, and we trust that God's blessing will follow the work that has been done. The Lutherans numbered about sixty members; the friends of the Positive Union, seventy. These two parties maintained to the end their hearty co-operation, and thus secured a majority for all the measures which the believing members of our Church thought necessary. The Left only numbered nine

members. These maintained a dignified reserve, and only at the end made a short declaration to explain their silence. The Middle party, with about forty members, combined and constituted themselves an "Evangelical Association." Their leader was chiefly Professor Beyschlag, of Halle. In many important questions they voted with the majority, in others they expressed different opinions. The relations between the Church Government and the General Synod were those of mutual confidence. The President of the Supreme Consistory, Mr. Hermes, repeatedly took part in the debates. One felt that he was under the influence of a very different spirit from his predecessor, Mr. Hermann. The Minister for Public Worship also spoke several times in the General Synod. The Synod held twenty sittings, and seventy sittings of committees. Great zeal and diligence were necessary to finish all the work in this limited time.

#### NEW ECCLESIASTICAL LAWS.

The Synod assented to four important Church laws. One of these refers to marriages. A ritual similar to that in use in Hanover will in future be employed. The present ritual, however, provisionally introduced by the Supreme Consistory in 1876, which only gives the blessing of the Church to the marriage, is also admitted for optional use. The law also decides when the religious ceremony is to be refused. One of these is in the case of mixed marriages, when the man has promised to educate all his children in the Roman Catholic faith. This law settles satisfactorily a number of questions which have hitherto created numerous scruples of conscience and other difficulties.

The second law refers to those who neglect the ordinances of the Church, baptism, and the religious marriage. Such persons are to lose the right of being either electors in the Church or god-parents. The Synod added a provision to the effect that if they continue in their opposition to the Church, they may be excluded from Holy Communion.

The third law fixes the pensions of the clergy. Hitherto every aged clergyman leaving his office received a certain amount of money from his successor. This practice is abolished, and in future every clergyman will have to contribute to a fund, out of which invalid and aged pastors will receive a pension. The Synod added a clause to the effect that ministers employed in charitable institutions and in the service of home missions should have equal rights in this matter with other clergy.

The fourth law refers to the election of

pastors. The Church Government only proposed this measure because the fact that livings over a certain income can be given to none but clergymen who have been in office a certain number of years, made it necessary that the time spent in home missionary and similar work should be included in the computation. The Synod, however, seized the opportunity to put a stop, as much as possible, to the dangerous consequences of the free election of pastors. The majority did not wish to withdraw this right, and the provisions voted by the Synod will probably not be of great use. However, it is an advantage that applications for livings are henceforth to be addressed to the Superintendent only, that the clergy are not allowed to canvass for votes in the parish, and that if the Church Government refuses to confirm an election, a new election must take place within six weeks.

#### SYNDICAL RESOLUTIONS AND DISCUSSIONS.

We must hope that all these laws will receive the sanction of the King. Besides these, numerous petitions were discussed. The Synod showed great interest in missions, and resolved that one Sunday in the year should be appointed for sermons on missions to the heathen; also that an annual collection be made throughout the country on behalf of the Berlin City Mission. This very useful institution now employs twenty-five missionaries and three clergymen. The Synod also passed a resolution in favour of the religious character of our schools.

A resolution was passed in favour of the religious press. Some members of the Synod also wished a revision of the Liturgy, but that question was only in general terms referred to the Church Government. The Synod addressed a petition to the Town Council of Berlin, requesting them to appoint clergymen for their large new institutions, the Hospital and the Lunatic Asylum. Only in one instance did the Synod, of its own accord, vote a change in our Church Constitution. When a clergyman refuses to admit a person to Holy Communion, he must report the fact to the parochial council. If this latter does not agree with him, he must admit the person at once. This is often a source of great pain to the minister's conscience. The Synod wishes to have this practice amended, so that when the parochial council is of a different opinion from the pastor, the latter may have the opportunity of making a complaint to the Consistory. With reference to the rights of the Church and the Synods, the General Synod wishes that the committees of the



provincial synods be heard on the appointment of superintendents, and the committee of the General Synod on the appointment of professors of divinity.

Prayer-meetings were held every evening during the session, and among all the believing members of our National Church the feeling prevails that the Lord has heard these prayers. All the more the Liberals attack the Synod in press and Parliament. They are preparing to get as many of their friends as possible on the parochial councils, which will be re-elected on the 4th of January next. Mr. von Puttkamer, in the House of Deputies, very warmly defended the General Synod.

THE DISTRICT SYNOD OF NASSAU met at Wiesbaden at the same time as the

Prussian Synod. The Church of the former duchy is United [combining Lutherans and Reformed], and many people there wish it to become incorporated with the National Church of Prussia. A proposition to that effect was, however, defeated by the Left. They are afraid that our Church Government should prove too orthodox for them. Some of the smaller German Churches are refuges for the "Liberal" clergy. In Hamburg, Mr. Hirsche, a member of the *Protestanten-Verein*, was not long ago appointed Senior of the Hamburg clergy. Though he left that society when assuming the high ecclesiastical office he now holds, he will not have changed his theological views so quickly.

## AMERICA.

### ANNUAL MEETING OF THE AMERICAN BOARD OF MISSIONS.

The seventieth annual meeting of the American Board of Commissioners for Foreign Missions was held at Syracuse, in the State of New York, on October 7 and three following days. The Rev. Mark Hopkins, D.D., LL.D., President of the Board, occupied the chair. A large number of eminent men from the Eastern, Middle, and Western States were present. About 1,700 visitors were most hospitably entertained by the citizens, and the attendance at the meetings was day after day about 3,000. Secretary Alden read the report of the Home Department, from which it appeared that the income of the year had been \$351,926, which is \$130,277 less than that of the previous year. The income fell \$161,891 below the expenditure, and this deficiency had been paid out of the Otis legacy. The Prudential Committee recommended that one-third of this legacy be devoted to the education of native helpers, one-third to the enlargement of present fields, and one-third to new missions, especially in Central Africa. These recommendations were adopted at a subsequent session.

The Rev. N. G. Clark, D.D., Corresponding Secretary, read the Annual Survey of the Missions, in which it was said that seven missionaries of the Board had died during the year; seven had been released from their connection with it, including three ladies; and that twenty-six new labourers, nine of them unmarried ladies, had been added to the missionary force. The concluding paragraphs of the Survey were these: "We have cause for gratitude, and lively hope for the future, that so much was accomplished in a year of trial and retrenchment; that thirteen new

churches were organized; that more than 2,000 converts were enrolled among the disciples of Christ; and that 700 young men were gathered in higher institutions of learning, the larger part preparing to become teachers and preachers of the Gospel; that 1,200 young women in boarding schools and seminaries have enjoyed the personal influence and Christian instruction of educated women from our best institutions; that so great an advance has been made generally in the work of Christian education; that the native churches have shown such zeal in supporting their own institutions, and in personal labours of their own countrymen; that new opportunities have been opened on every hand for the wider proclamation of the Gospel; and that war, famine, and pestilence were so strangely overruled for the furtherance of the kingdom of Christ, in turning multitudes from darkness unto light."

The following is the general summary:—

Missions.....	16
Stations.....	75
Out-stations.....	598
Ordained missionaries (7 being physicians).....	150
Physicians not ordained.....	7
Other male assistants.....	5
Female assistants.....	232
Whole number of labourers sent from America.....	394
Native pastors.....	132
Native preachers and catechists.....	302
Native school teachers.....	516
Other native helpers.....	220—1,170
Whole number of labourers connected with the Missions.....	1,564
Churches.....	261
Church members.....	14,675
Total number of pupils under instruction.....	26,737
Pages printed, as far as reported (Turkish, Japan, and Micronesia Missions only),.....	8,234,280.

The annual sermon was preached by the Rev. Dr. Magoun, from Matt. xviii. 18, 19; and the Rev. Dr. Behrends, of Providence, also preached from Matt. xviii. 20. The Rev. Dr. Alden read a paper on "Our Great Opportunity," saying there was a call for thirty devoted young men, including five physicians. The day has arrived when the American Board, in addition to a vigorous reinforcement over its entire field, should receive at least four special apostolic bands—one for China, one for India, one for Turkey, and one for Africa—men who know each other, plan largely, and together seize the critical and opportune hour. The Rev. Dr. N. G. Clark read a paper showing what has been done in Japan in ten years, and finding much to encourage renewed and extended efforts. This paper gave the following results: "Less than ten converts ten years ago; no church organized, no native agency, no schools for the training of such an agency, no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day more than 2,500 professed believers in Christ; a recognized evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament, editions of the 'Life of Christ,' and other works reckoned by thousands, and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than 160 devoted men and women from Christian lands. These are facts to quicken to the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity for careful observation, remarks that the change in the moral aspect of the country is in nowise measured by the number of Christians who have been gathered into the churches; but the influence of Christian thought and sentiment is manifest in every direction." The first church in Japan, of eleven members, was organized in 1872 by a missionary of the Reformed (Dutch) Church. From that time to the present there has been rapid progress.

It had been widely known that the Rev. J. O. Means, D.D., was sent to Europe several months since as a special agent of the Board

to make inquiries as to Central Africa, and learn any facts that might assist in selecting the best region for commencing a new mission by means of the Otis legacy. Dr. Means found very prolific sources from which to gather information, and had personal interviews with the representatives of various societies, missionary and scientific, and also with the King of Belgium, who is greatly interested in the subject; and the result of his inquiries was embodied in a carefully-prepared and elaborate paper, or treatise as it might be called, which he read. A new map of Africa, more than thirteen feet square, was suspended at the rear of the platform, and by means of a pointer the various localities mentioned in the paper were designated, so that the great audience could see the precise spot referred to, and the descriptions were thus followed with great interest. The region to which preference was given by Dr. Means was that of Bihè, a country on the river Coanzo, 600 miles from the west coast, and 400 or 500 miles south of the mouth of the Congo or Livingstone River, and at about 12° south latitude. It is reported to be a very healthful region, occupying a plateau about 5,000 feet high, is accessible, has a dense population, and is a great centre from which caravans and expeditions depart for the interior country.

Many eloquent, tender, and earnest speeches were made during the session, notably two by the Rev. Dr. R. S. Storrs, of Brooklyn. The closing session—when short addresses were delivered by members of the Board, by missionaries, and by pastors of churches in Syracuse—was a memorable occasion, when every heart was profoundly impressed and moved. The sentiment of the annual meeting throughout was that God is calling the Board and its constituency to a larger work than ever before, and to a more hearty and unreserved consecration.

#### NORTH AND SOUTH.

A correspondent, who dates from the city of Mexico, expresses the opinion that a reference (which he does not distinctly specify) in our pages "to the illiberality of the Southern people" of the United States "toward the coloured people of that section and also toward the people of the northern part of the Union," is not justified by facts. We willingly comply with his request to insert the following:—

"Henry Ward Beecher recently used this language concerning the Southern people: 'Never in history has a people borne so

much with so much patience, gallantry, and patriotism—a spectacle of moral grandeur and of substantial good intent and honour in those who have been so terrifically scourged, which is without parallel.’ These are true words.”

THE REV. JACOB ABBOTT

has just died at his home in Farmington, Maine. He was born in 1803, and was Professor in Amherst College from 1825 to 1829. He then became Principal of the Mount Vernon School for girls in Boston. In 1834 he

organized the Eliot Congregational Church, in Roxburgh, of which he became the pastor. He relinquished in 1838 the position in favour of his brother, the Rev. John S. C. Abbott, and removed to Farmington, Maine, where he engaged in the production of books for young people. It is stated that a complete catalogue of his works would exceed 200 volumes. He leaves four sons, “all of them worthy of so illustrious a father,” and one of whom is Dr. Lyman Abbott, of New York.

## Home Intelligence.

THE MACKONCHIE CASE.

It may be remembered that in June of last year, the Court of Arches made an order suspending the Rev. A. H. Mackonochie from the celebration of divine service for three years, on account of continued ritualistic practices at St. Alban's, Holborn. A writ of prohibition was obtained from the Court of Queen's Bench, but on the case being carried to the Court of Appeal the prohibition was annulled, as we reported in August last (p. 242). On the 15th ult. application was made to the Dean of Arches to carry out the original order. Lord Penzance expressed his regret at the delay which had been caused in carrying out the order of suspension, through the exercise, by a temporal Court, of a jurisdiction over the Court of Arches, which was not warranted by law. He ordered the publication of the suspension of Mr. Mackonochie for three years in the church on the 23rd inst., to take effect from that date, with costs. The Court would, he added, be willing to hear from Mr. Mackonochie any application for a relaxation of the sentence, founded upon a promise of obedience to the law. No such promise, however, was forthcoming. On Sunday, the 23rd ult., Mr. Mackonochie celebrated the mid-day “Mass” as usual, at St. Alban's, and preached at the evening service. All the points of ritual for which he has been judicially condemned were preserved in the celebration. Before the mid-day service, the officer of the Court of Arches, having served a copy of the decree upon Mr. Mackonochie, and having affixed a copy on the church door, was himself served with a protest against his proceedings by the vicar and churchwardens. The same parties refused to allow the clergyman licensed by the Bishop of London, who

presented himself for the purpose (his lordship's resident chaplain), to officiate in Mr. Mackonochie's place. In a document read by the latter, after the reading of the Bishop's license, he declared that he had not been suspended from his office by any court which has authority from God for that purpose. The implied ground of his disobedience is that Lord Penzance is the judge of a secular and not of a spiritual court.

BISHOPRIC OF NEW WESTMINSTER.

The Rev. Acton W. Sillitoe, D.D., late chaplain to the British Legation at Darmstadt, was consecrated Bishop of New Westminster, British Columbia, in the parish church at Croydon, on the 1st ult. (All Saints' Day). The unusual circumstance of consecrating a prelate at Croydon attracted a large congregation. The Archbishop of Canterbury was assisted in the consecration by the Bishops of London, Rochester, Columbia, and Antigua, and Bishop Tufnell, who has recently been appointed Vicar of Croydon. The sermon was preached by the Rev. the Earl of Mulgrave.

EDINBURGH CATHEDRAL.

The ceremony lately took place of consecrating the new cathedral at Edinburgh. Among those who took part in the services were 200 English, Irish, Welsh, and Scotch clergy; the Bishops of Down, Oxford, Peterborough, Bangor, Durham, and Madagascar; all the Scotch bishops, and an American bishop. The choristers were 200 in number. The cathedral, which holds about 2,500 persons, was crowded. The sermon was preached by the Bishop of Peterborough, from St. John, iv. 25. Handel's “Hallelujah Chorus” was sung during the service. On the south side of the cathedral sixteen sycamore trees were planted by the bishops present, and the row

is to be known as the Bishop's Walk. The cathedral, which is a magnificent structure of the early English style, from designs by the late Sir Gilbert Scott, has cost £120,000, the greater part of the funds consisting of a bequest.

#### OBITUARY.

One of the patriarchs of the English Church, to whom Cardinal Manning was formerly curate, died in his ninety-third year on the 8th ult. The Rev. James Tripp was of an old landed family in Somersetshire, who changed their name from Howard in the time of Henry v. He spent the first part of his life in various cures in Sussex. He was appointed in 1847 to the great rectory of Spofforth, which he held at the time of his death. Mr. Tripp was an earnest Evangelical, and was acquainted with Thomas Scott, the commentator, and other fathers of that school. Besides rebuilding the large parish church at Spofforth, he erected three chapelries and schools in the villages of his huge parish. Till the last few weeks of his life he was accustomed to spend many hours daily in the saddle unattended in parochial visitation, constantly preached, and attended to all the affairs of his charge. The Rev. Arthur Rawdon Ashwell died lately at the age of fifty-four. Since 1870, Mr. Ashwell has been Canon Residentiary at Chichester, and principal of Chichester Theological College. Canon

Ashwell was considered an able writer, published several lectures and sermons, and had some connection with periodical literature. The Rev. James Fleming, D.D., for more than twenty-five years minister of the Congregational Church, Kentish Town, expired on the 10th ult., at the age of sixty-three. A zealous minister of the Gospel, and warm friend to the cause of Christian union, he was held in high esteem by all who knew him. Miss Cecil, daughter of the late well-known Rev. Richard Cecil, died on the 15th ult., in the ninety-eighth year of her age, at Highgate Rise. Miss Catherine Cecil, who edited her father's works, is still living. She is between eighty and ninety years of age.

The choir of Canterbury Cathedral was reopened for public worship on the 18th ult., after restoration, at a cost of nearly £10,000. The Archbishop of Canterbury preached from John xvii. 3.

A service took place at noon on the 15th ult., in the parish church of Kensington, on occasion of the completion of the spire, which is 278ft. high—76ft. higher than the Monument. After the special psalms and hymns, the topstone was placed by the vicar on the spire. The work has cost £50,000.

The Wesleyan Methodist Thanksgiving Fund has now reached a total of over £200,000.

## Literature.

*Rays from the Realms of Nature; or, Parables of Plant Life.* By the Rev. JAMES NEIL, M.A. London: Cassell, Petter, Galpin, and Co.

EVERYBODY has heard of the language of flowers; and not a little upon that subject has found its way into print which has left the reader no wiser than it found him. The work before us, however, is of a very different and superior class from those which are merely sentimental or amusing. It is a really sensible effort to give the import of flower-life and plant-life in many of their most striking developments, in words not only of truth and soberness, but of piety and divine wisdom. The analogies between certain aspects of "the life of God in the soul of man" and the varied processes of the vegetation which ministers so abundantly to man's sustenance, as well as to his sense of beauty, are not, of course, pointed out for the first time in this book. But this study of "Rays from the Realms of Nature"—evidently the fruit of much observation and reflection—has resulted in many new applica-

tions of the old and approved method. Not a little information on natural history is here combined with teaching on the highest spiritual themes. Thoughtful people, who are believers in divine revelation, will be sure to like the book; and others may be led to become thoughtful by perusing it. Its contents are rendered the more readable by being divided into brief chapters, and by being profusely illustrated.

*The World of Prayer; or, Prayer in Relation to Personal Religion.* By Dr. D. G. MONRAD, Bishop of Lolland and Falster, Denmark. Translated from the Fourth German Edition by the Rev. J. S. BANKS. Edinburgh: T. and T. Clark.

A WORK which displays at once much experience of human life, deep spiritual insight, reverence for the teaching of Scripture, and a familiar and close acquaintance with that teaching as it is adapted to meet every real want of the soul of man, under all its varied conditions, whether of faith, doubt, or disbelief. Written by one of

the most active of the bishops of the Church of Denmark, and translated from Danish into German, it has gone through four editions in the latter tongue before its present appearance in English. This—taking into account the character of the work—and kindred facts, suggest, as the translator justly remarks, that the decadence of religious life in Germany may not be so great as is sometimes represented. The author's starting-point is "the Imitation of Christ," as the proper aim of everyone who reads the Gospels with a believing, loving heart. The place which prayer occupied in the earthly life of the Saviour is next shown by a careful study of the several statements on the subject made by the four Evangelists. Remarks follow on the prayers of the Apostles. How we may walk in the steps of our Lord and His immediate followers in the practice of true devotion, and the training and culture of the heart necessary to that end, are then pointed out in a chapter on "Work within Ourselves." Hindrances to prayer are indicated; and the matter, or "contents" of prayer, the question how we ought to pray, and deception in prayer, are severally discussed. The work concludes with a chapter on the "Answer of Prayer—the Name of Jesus." Although we are not prepared to indorse every sentiment contained in the work, we regard it as one of great practical value for the promotion of personal piety.

*La Vérité Chrétienne et le Doute Moderne.* Paris: Sandoz et Fischbacher. London: Christian Evidence Society.

WE HAVE here nine lectures, delivered in Paris, in connection with the Christian Evidence Society, during the Exhibition of 1878. Dr. de Pressensé contributes a preface, in which he explains the circumstances under which the lectures were undertaken, and their general design. M. Doumergue opens the course by a lecture on "The Experimental Method and Christianity." M. Pozzy treats, in two lectures, of "The Earth and the Biblical Narrative of the Creation." Dr. de Pressensé sets forth "the Dignity of Man," and M. Godet the design with which he has been called into existence. M. Edouard Monod discusses "the True Conditions of Happiness." M. Jean Monod presents the claims of "the Books of the New Testament." M. Charles Bois shows the relation of "Miracles and the Laws of Nature." In the concluding lecture "the Divine Authority of our Lord Jesus Christ" is enforced by M. Frank Coulin. It will be seen that a wide range of subjects is covered by the lectures; the reputation of the lecturers is an ample guarantee for the ability with which the several topics have been handled.

*Reminiscences of College Life in Bristol during the Ministry of the Rev. Robert Hall.* By FREDERICK TRESTRAIL, F.R.G.S. London: Marlborough.

BETWEEN fifty and sixty years ago Mr. Trestrail left his home at Falmouth to study for the ministry, in the Baptist Academy, as the college was then called, at Bristol. During his residence in that city, he saw much of Robert Hall, who was the pastor of the congregation meeting in Broadmead Chapel, and of other leading men of the denomination to which he belonged. He often met the great preacher in the family and social circle, and had the privilege of holding long conversations with him. Much of what was thus said by Robert Hall is reproduced in these pages. Mr. Trestrail also gives us his recollections of John Foster and others less known to fame, but who, in their several spheres of useful labour, served their generation wisely and well. Here, too, are some glimpses of the outer world of half a century ago; but the book derives its chief interest from the portraiture of the religious society in which the young student who has now become the venerable Vice-President of the Baptist Union then lived and moved. These pleasing "Reminiscences" well deserve the publicity and the permanence which they obtain by their present appearance in print.

*Biblical Things not Generally Known.* Second Series. London: Elliot Stock.

MANY curious and interesting illustrations of Scripture, throwing light especially on portions of the Pentateuch, the Prophetic Books, and the Gospels, are here given, as obtained from works which are often not accessible to the general reader and from obscure sources of information. No opinions are expressed. The work professes to be a collection of facts, real or alleged, and is intended for the use of Bible students, Sunday-school teachers, and students. Two indexes—one of subjects, another of texts—place the whole contents of the present and a preceding volume at the ready command of the reader.

*Now and Hereafter: Verses regarding the Word, Sacraments, and Prayer.* Edinburgh: Lorimer and Gillies.

CRITICISM is disarmed by the statement which meets us on the first page of these rhymes, that they are "to be read not as poetry," "but as a homely and brotherly attempt to exhibit familiar and vital truth and procedure" in aspects frequently overlooked. The pieces here given, though but few, are of very unequal merit. Some readers may be repelled by the opening rhymes, which the author, judiciously, as we think, does not send forth as poetry; but if they fail to look beyond these, they will miss some

noble verses, which have evidently flowed from a reverent mind and a loving heart.

*Self-Culture and Self-Reliance, under God, the Means of Self-Elevation.* By the Rev. WILLIAM UNSWORTH. London: Wesleyan Conference Office.

AN able attempt to enforce upon young men the truth and full significance of the good old proverb, "God helps those who help themselves." The book has already obtained a large amount of well-deserved success, so far as success may be tested by circulation. It can scarcely fail to benefit, in relation to both worlds, some among the class for whom it is written.

*The Evangelical Advocate and Protestant Witness.* No. 1. Edited by Mrs. R. PEDDIE. Edinburgh: 13, South St. Andrew Street.

A NEW monthly, the principal objects of which are the advocacy of spiritual life, the promotion of evangelical work at home and abroad, and opposition to Romish error. A novel announcement meets us among its "special notices"—viz., that "no payment is given for articles of any kind." Taking this fact into account, the magazine may be regarded as not devoid of merit. The articles of which it is composed are on familiar historical and religious themes, with remarks on current events and on the progress of Romanism.

*A Guide to Indian Household Management.* By Mrs. ELIOT JAMES. London: Ward, Lock, and Co.

QUESTIONS are often asked in newspapers and magazines, to which the information here given furnish answers. The authoress does not pretend that her book is complete, but it will doubtless prove to be serviceable to those ladies who are about to visit India for the first time. Outfits, packing, bungalows, furnishing, servants, and domestic economy generally in India, are the leading topics upon which instruction is given.

*The Minister's Pocket-Diary and Visiting Book:* 1880. London: Hodder and Stoughton.

WE have more than once called attention to this compact little work, which will be found very useful by clergymen and ministers. A ruled diary, for daily entries, and prepared blank pages for the registration of various particulars of pastoral labour, are among its principal features. There are also lists of ecclesiastical bodies, religious institutions, and other matters.

*The Gospel in the Churches.* By the Rev. J. F. B. TITLING, B.A. London: Bagster and Sons.

A PLEA, which is forcibly urged, both by the author and the Rev. W. H. M. H. Aitken, for special evangelistic services by the regular ministry.

## Evangelical Alliance.

### THE EDINBURGH CONFERENCE.

The Annual Conference of the British Organization of the Alliance was held for this year in the city of Edinburgh, on October 28 and succeeding days.

Following so closely upon the great gathering in Basle, it was not expected that there would be a large attendance of delegates from England and Ireland, but the presence of Scotch members and friends of the Alliance, and especially of those resident in and near Edinburgh, made up for deficiencies in this respect. There were, however, representatives from various parts of England and from Ireland, as well as from America, Canada, Turkey, etc. A very influential committee had been formed in Edinburgh to carry out the local arrangements, and consisted of the following gentlemen: Lord Polwarth; Sheriff Campbell; Lord Balfour of Burleigh; Sir Francis B. Outram, Bart.; Sir John Don Wauchope, Bart.; the Revs. W. L. Alexander, D.D.; Professor Blaikie, D.D., LL.D.; Principal Cairns, D.D., LL.D.; Professor Calderwood, LL.D.; Professor Charteris, D.D., LL.D.; Professor Flint, D.D., LL.D.; H. Bonar, D.D.; W. H. Goold, D.D.; W. H. Gray, D.D.; W. Hanna, D.D., LL.D.; J. C. Lees, D.D.; James Macgregor, D.D.; M. Mitchell, D.D.; W. Robertson, D.D.; Walter C. Smith, D.D., LL.D.; A. M. Stuart, D.D.; 'C. R. Teape, F.R.D.; Andrew Thomson, D.D.; William Adamson; Owen D. Campbell, B.A.; G. D. Cullen, M.A.; J. G. Cunningham; E. C. Dawson, M.A.; W. M. Falconer, M.A.; William Fraser, M.A.; G. Giffen; William Gillies; William Grant; John Kelman, M.A.; J. G. Mackintosh, M.A.; John McMurthrie, M.A.; S. Newman; John Pulsford; W. F. Slater; J. S. S. Robertson, Bombay Church Missionary Society; T. K. Talon, B.A.; Alexander Whyte, M.A.; Ninian Wight; and J. H. Wilson, M.A.; Professor Balfour, M.D.; Messrs. Daniel Ainalie; Findlay Anderson; George F. Barbour, of Bonaskaid; W. F. Burnley; Edward Caird, of Finnart; John Carment, LL.D.; F. W. Bedford, LL.D.; Dr. H. Cleghorn, Stravithy; Edward Cruickshank; William Dickson; Lieut.-Colonel Dodds; F. Brown-Douglas; W. J. Duncan; E. A. Stuart Gray;

John Hoyes ; R. A. Macfie, of Dreghorn ; Duncan McLaren, jun. ; Maurice Paterson, B.A. ; R. R. Simpson, w.s. ; Robert Simson, B.C.S. ; Major-General Nepean Smith ; John W. Tawse, w.s. ; James Martin, C.A. ; and J. E. Dovey, C.A.

The general meetings were held in the large Free Assembly Hall, and this, perhaps, contributed to make the numbers present appear much smaller than they were. The attendance at the evening meetings was large (about 1,200 persons on one occasion), whilst the number at the morning gatherings was considerably above the average at similar Conferences. Comparing this Conference with that held in Edinburgh fifteen years ago, there was a marked improvement in every way.

The local committee made ample and admirable arrangements for the hospitable entertainment of all visitors, and regretted that they had not more guests to receive. It is only necessary to add two other matters of interest. On the Sunday preceding the Conference a sermon on Christian union was preached in the Greyfriars Church (Rev. Dr. William Robertson's) by the Rev. Dr. Stoughton, one of the Honorary Secretaries. On the Friday evening following the meetings the Edinburgh Committee commemorated the Conference by providing a free supper to 1,600 of the most destitute poor in the city, and earnest Gospel addresses were given to the guests.

On Tuesday evening, October 28, some 700 ladies and gentlemen assembled in the Royal Hotel, by invitation of Lord Polwarth, President of the Alliance. After the guests had been introduced to Lord Polwarth by the local Secretaries (the Rev. Dr. Murray Mitchell, Mr. Findlay Anderson, and Mr. J. E. Dovey), refreshments were served, and then the company distributed themselves throughout the fine suite of rooms in the hotel, and spent an hour in social intercourse. Subsequently an adjournment took place to the Free Assembly Hall, where seats had been reserved for Lord Polwarth's guests. The remainder of the spacious building was thrown open to the public, and nearly every seat was occupied. At eight o'clock the chair was taken by the Lord Provost, and after singing the 100th Psalm, prayer was offered by the Rev. Dr. W. Lindsay Alexander.

The Lord Provost said he trusted this meeting would be largely conducive in forwarding the great objects of the Alliance. It was a matter of much gratification that, in compliance with a cordial invitation, this Annual Conference of the Alliance should be held in this city. In consequence of the meeting at Basle having attracted many delegates who could not leave home twice in one year, there was not such a large attendance as usual, and it was to be hoped they would be compensated for this by the interest which had arisen in connection with this Conference. He might mention that the efforts of the committee had, to a large extent, been directed to arousing in their local churches a deeper sympathy in connection with the work of the Alliance. Those friends who were not present at the Conference at Basle would rejoice at the opportunity of hearing an account of the proceedings which took place ; and the other matters which were to be

brought up were such as to leave good hope that the Conference would not pass away without a blessing. He gave them a most cordial welcome, and sincerely trusted the Conference would be instrumental in fostering a spirit of brotherly love in them all, and in bringing the Christian Churches more into combined action, and in spreading the knowledge of evangelical truth, and the advancement of the Redeemer's kingdom throughout the world.

Lord Polwarth, as President of the Alliance, then briefly and heartily welcomed the members to Edinburgh. He also stated that letters had been received from Lord Waveney, Sir Harry Verney, Bart., the Right Hon. Sir Robert Lush, the Right Hon. W. Brooke, the Very Rev. the Dean of Canterbury, Rev. Dr. Steane, Rev. Dr. Blackwood, Rev. William Arthur, Rev. Dr. Andrew Thomson, John Finch, Esq., Donald Matheson, Esq., and others, expressing regret at their inability to be present at this Conference.

Sheriff Campbell, as President of the Edinburgh Committee, offered the representatives of the Alliance a cordial welcome. He was old enough to remember the time when the Evangelical Alliance was formed, and the enthusiasm with which it was welcomed. Of late years that enthusiasm has disappeared, and he could not tell why ; but, whatever was the reason, the signs of the times now were such as made it clear that Christian unity was a first duty, if they would see the great principles of their common Christianity a power in the world. He could testify from personal experience to the value of the Evangelical Alliance, for before it was established he knew very few clergymen outside his own denomination, but since then he had come to know many, and to profit by his

intercourse with them. The Evangelical Alliance had done a great work at home and abroad; its influence had been felt for good in all the countries of Europe; and he hoped that the meetings which were about to be held would do more than anything which had yet occurred to foster a spirit of loyalty and love among the Lord's people, that they might go forth under the baptizing of the Holy Spirit and win souls to Christ.

Colonel R. Wilmot Brooke, of London, and the Rev. Dr. Jessup, of Beyrout, replied on behalf of the English and foreign representatives.

The Rev. Dr. Stoughton then delivered an address on "The Recent Conference at Basle." In enumerating the many subjects brought before the Conference, Dr. Stoughton referred to the statements made in regard to the state of religion in the world, and said three things were much impressed upon his mind. The first was that within the last few years there had been a decided advance throughout Europe in what was called religious toleration. With the exception of one or two countries, which he named, a great amount of religious liberty was now enjoyed in Europe. There was, it was true, considerable religious persecution, but it resulted not so much from the laws themselves as from the prosecution of these laws by subordinate agents. But while this might be, there had been a steady growth of religious liberty. They often heard of the spread of infidelity, but so far as Europe generally was concerned, it appeared to him that this was the result of this spirit of toleration, men being allowed to state just what they thought. Well, he considered it better that they should know what was going on, and they should endeavour by fair, forcible argument to meet objectors. While, however, the fact came out that there was so much scepticism and infidelity prevalent, they were glad to know there was an amazing amount of Christian work going on, not only in England and Scotland, but all over Europe. At the Conference they had also principles developed in a most evangelical and philosophical manner. There was a tide at present of subjective thought flowing through men's minds in reference to philosophical matters, and there were a great many persons to whom the question arose whether there was an external world at all—who, in fact, were going back to the state of mind in which David Hume or Bishop Berkeley were; and

this tide of thought was becoming very common in religion. There were also shown at this Conference the connection between true religion and the great facts of the Gospel, and the principles which those facts embody. Not only had they the evangelical principles laid down, but they had also an exposition of the principles of religious liberty. Dr. Stoughton also referred to the work which had been done by the Conference in regard to Sunday-schools, religious literature, missions, etc.; and concluded by expressing a hope that their labours at Basle would be followed by a revival of religion.

Mr. A. J. Arnold, one of the Secretaries, gave a brief historical sketch of the operations of the Alliance,\* and the proceedings closed with the Doxology and the Benediction.

On Wednesday morning, October 29, the opening devotional meeting was held under the presidency of the Rev. Horatius Bonar, D.D., who delivered the

#### "ANNUAL ADDRESS."

This was founded on the words contained in Exodus xxv. 8: "Let them make me a sanctuary, that I may dwell among them." Having spoken of the first consecrated abode of the Divine Presence upon the earth,— "the tabernacle of the Lord," or "Jehovah's tent,"—he went on to refer to that to which it gave place—the Temple. He spoke of its symbolism, and the significance conveyed by the materials of which it was composed and the way in which it was constructed. It was next shown how this foreshadowed everywhere "the one Church of God, the one body of Christ," composed of "the great multitude, whom no man can number," redeemed from among men. Having traced various points of analogy between the Temple of Jerusalem and the living temple now in course of erection, to be consummated in the perfection of the New Jerusalem, Dr. Bonar thus proceeded: "The temple at Jerusalem was Israel's meeting-place with God and with one another. 'Jerusalem is built as a city that is compact together, whither the tribes go up, the tribes of the Lord;' and of that compactness the altar was the centre, and the temple walls the bond. But our centre is not on Moriah, but on Zion; not the courts of the sanctuary, but the upper room into which the Holy Ghost descended in His power, filling not only the chamber but every heart to overflowing, making that primitive assembly to know the unity of the Spirit in the bond of peace.

\* This address will be found on page 363.



'The disciples were filled with joy, and with the Holy Ghost.' Thus they were knit together. These words describe primitive Christianity; do they describe the Christianity of after ages? do they describe ours? It is in proportion as we come back to these two features, and have them transcribed on us, that we shall realize our true unity. On such words as these must an Evangelical Alliance base itself. It can accomplish nothing save by means of the truth embodied in them. The fulness of joy and the fulness of the Holy Ghost will knit all hearts together, and bring all wills into unison. The joy of the Lord is *strength*, and the joy of the Lord is *unity*. It brings all the happy ones together, casting out every jealousy and suspicion, preventing the entrance of all that would divide, and producing a brotherhood of love such as only joy can do. For it is Christ's own joy that we are filled with. 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' It is deep, abiding, and holy. It began on the cross, when first the sight of Him who was wounded for our transgressions brought the certainty of pardon and reconciliation to our souls. Then this joy of a new-found relationship to God filled up our hearts, and overflowed with affection to every living thing. The joy which welled up within us found expression to itself in love. Increase of joy was increase of love; decrease of joy was decrease of love. A joyful Christian is of necessity a loving one, and intercourse with Him who loved us and gave Himself for us, is absolutely essential for the preservation both of the joy and the love. And as it is with the fulness of the joy, so is it with the fulness of the Spirit. That fulness is the Church's heritage. She is responsible for the possession of it, and for the right use of it. 'Be filled with the Spirit.' This fulness is accessible to all, and we get it by dealing with Him who has it without measure, and who, when He ascended on high, received gifts for us. 'Open thy mouth wide, and I will fill it.' We have not because we ask not. We live without assurance, and are content with uncertainties. We pray so little, we study the Word so little. We grieve the Spirit by inconsistency, by worldliness, by vanity, by half-hearted discipleship; and though perhaps He does not altogether leave us, He intimates His displeasure by leaving us to reap the fruit of our resistance to His power and love. Our souls wither up. The churches suffer. Love waxes cold. Discord comes in.

The Church becomes the world. We step down to a lower platform. We seek our own, not the things that are Jesus Christ's. All for want of this fulness of joy, this fulness of the Holy Ghost. It is vain to argue about unity; equally vain is it to declaim about the noble spectacle of Christian union; still more vain to mistake compromise for conciliation, tampering with truth, or trifling with error. The cure for all dissension is going back to the primitive position, to the realization of the primitive privilege,—the being filled with joy and with the Holy Ghost. We should then be happier men; we should be holier men—more loving and more lovable; irresistibly and irrepressibly drawing closer to each other, as members of that one body in which the Spirit dwells; aiming not merely at the unity of the faith, and of the knowledge of the Son of God, but growing up into Him in all things, who is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Lord Polwarth then took the chair, and briefly referred to the programme of proceedings. Resolutions were adopted appointing Secretaries of Conference, and the Chairman nominated a committee to prepare a list of Council for the ensuing year.

#### "THE PRACTICAL RESOLUTIONS."

The Rev. Canon Battersby then submitted the practical resolutions (adopted at the formation of the Alliance, and ordered to be read at each Annual Conference). He said they would all agree that these resolutions were thoroughly scriptural, and breathed the very Spirit of Christ. At the same time, the very fact that it was thought advisable to read them year by year was a confession how far Christians had been accustomed to fall short of their observance. This was, indeed, a sad thing to have to confess in the advanced period of the Christian dispensation in which they lived. When the resolutions were drawn up in 1846, it was a rarer thing than now for members of different denominations to meet with one accord for advancing the cause of the Redeemer. It was true there were the Bible Society and the Religious Tract Society, at whose meetings Christians were accustomed to meet; but how little was there of gathering together in the Lord, or of recognizing one another in ordinary life as members of one household and faith! The change which had taken place was, he was

sure, in a great measure due to the efforts of the Evangelical Alliance. For instance, in how many towns and cities at home and abroad, at the beginning of the year, did Christians of different denominations meet together before the same Throne of Grace, entreating for the same thing with one heart and mind? After enforcing the several resolutions, the reverend gentleman concluded by remarking that the Apostle lays it down as a rule, "Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in another's way." A dear friend from Switzerland had lately visited him at Keswick, and on their way from the station to the parsonage in the dusk of the evening, he had occasion to warn his friend of a great stone which had fallen off a wall and lay in the footpath. His friend thanked him, but, not satisfied with this, he stopped, and proceeded to remove the stone out of the way, that others might not stumble over it. He felt reproved, and remarked to his friend that he had taught him a lesson to be always prompt in removing stumbling-blocks out of the way of God's people. How often a rash word or a fit of bad temper in Christians is a stumbling-block in the way of the weak, hindering union with them in Christ's Church!

An abstract of the annual report was given by Major-General Field, C.B., one of the Secretaries.

On the suggestion of Mr. R. A. Macfie, a few modifications were made, and the report was then adopted.

#### EVENING MEETING.

The Conference re-assembled in the evening, under the presidency of Lord Balfour of Burleigh. After devotional exercises, the Chairman briefly introduced the subject for the evening.

#### THE STATE OF RELIGION ON THE CONTINENT.

The Rev. R. S. Ashton in his address, after referring to the Romish and Greek Churches as not tending to favour a spiritual religion, turned to the Protestant communions, and showed how largely they had ceased to be a bulwark against the errors of the time. Whole regions of Protestant Germany have been stricken with spiritual death. In France, as was seen at the Synod of the Reformed Church in 1872, a large number of the pastors have ceased to believe in the simplest verities of the Gospel; in Switzerland, many of the pulpits of the Reformed Churches are now filled by men wholly opposed to the Gospel. But it could not be said that spiritual religion had no longer any hold on the forty-

five millions of European Protestants; for there is an earnest religious life prevailing in the Wappenschal, in Würtemberg, and elsewhere in Germany, and also in many parts of France and Switzerland. Special reference was made to the Nazarenes of Hungary and to the Stundisti and Molokani in Russia, of whom Mr. Ashton spoke as follows: "It is difficult to obtain any exact and extended information respecting these humble believers. They seem to court obscurity, not from fear of disclosures that ought to be made, but in consequence of the way in which they have sometimes been presented. There is doubtless among them some singularity of belief and practice, but they are sober, honest, and truth-speaking. They gather around God's Word, and seek to follow its teachings; they are keeping up the flame of truth which the Churches around them have well-nigh extinguished beneath a mass of ceremonies, or by a strong current of unbelief. There, on the steppes of Russia and the plains of Hungary, these communities form a spiritual power that is purging society of much of its foulness, and raising up a race of godly men and women who may yet prove to be the hope of the future." Statistics were also given of the Evangelical societies of Belgium, France, and Switzerland; also of the missions in Italy and Spain; and after urging the necessity of earnest prayer for an increase of labourers for the great harvest field, Mr. Ashton concluded his address as follows: "It would be well if the Evangelical Alliance would again take up this subject of Continental Missions, and summon a general conference to consider the whole subject. Missions to the heathen were most thoroughly examined and studied at the Conference in Liverpool in 1860, and reported on in London last year; but continental work has never had careful attention bestowed on it by the united body of workers. The visit of the Rev. Messrs. Arthur, Bligh, and Fraser to Italy, as a deputation from the Alliance, was a step in the right direction. But if the various continental societies of Great Britain were invited to meet and look into the different aspects of the work, existing agencies scrutinized, and the methods pursued by each examined, rules for future guidance might be suggested, and plans be adopted for the presentation of the whole subject of Continental Evangelization to the Churches of this land, and thus deep and widely extended interest might be awakened on behalf of this vast section of the mission field."

The Rev. Dr. Jessup, of Beyrout, gave an interesting account of mission work in Turkey and in Syria. He then traced the rise and progress of Mohammedanism, and showed from the Koran and from personal knowledge that it must ever be a persecuting power while it existed, though it was now happily restrained by the Treaty of Berlin. He relied on the Arabic Bible and consistent life and character among Christians as the two greatest forces which could be brought to bear on that system of religion; and from the continued demand for that Arabic Bible and the work being done by 150 Evangelical native Christian churches in Turkey, he felt sure that the triumph of the Gospel there was simply a question of time. Christians were learning not to waste their time in quarrelling with one another when there were eight hundred millions of people in religious ignorance. He considered this Evangelical Alliance was doing much to economise and unite the strength of the Christian churches.

Pastor Stepanian, of the Armenian Church at Rodosto, Turkey, who was present, handed to the Secretaries a written address, which was read to the meeting by Dr. Murray Mitchell. The paper contained an expression of the cordial salutations of the Bithynian Union of Churches and Pastors, and of gratitude to the British Organization of the Alliance for its efforts in relation to religious liberty in Turkey. From the banks of the Euphrates, from the Balkans, and from the valleys of Syria, the universal echo is that a great harvest is ready, the seeds of which have been sown for many years, and have already begun to spring, while growing under the fertile soil. The continued efforts of the Alliance are needed to secure complete religious liberty.

After a brief address by the Rev. J. C. Burns, Moderator of the Free Church of Scotland, the meeting was closed with the Benediction.

#### THURSDAY MORNING.

The proceedings of this day were commenced by a breakfast, held in the Rooms of the Young Men's Christian Association; Mr. Sheriff Campbell presiding.

After breakfast, the Chairman introduced the subject of

#### HOME MISSION WORK.

The Rev. Dr. Robertson (Edinburgh), in the course of some remarks, described the state of his parish of Greyfriars at the time when he first entered on his duties as minister of the parish. At that time the state of the population in and around Grassmarket was so startling that, coming as he did from a quiet

country parish, he felt perfectly shocked. The people of the district could not be characterized as infidels, for they had no kind of belief at all; there was, in fact, nothing but a dark universal unbelief, and was fitly described at the time as a hell upon earth. The Rev. Doctor then described the means he had used, in co-operation with others, to reclaim these people, and afterwards compared the times he had referred to with the condition of the people at the present time. Though much yet remained to be done, a very great improvement had taken place; and the means used had been the establishment of a ragged school, a mission for adults and for children, an orphan girls' home, etc. And he suggested that all congregations should establish a girls' home, as a refuge for those girls whose parents were profligate and dissipated. He also advised that ladies should visit poor and destitute and ignorant people, for they could do much more good in many respects than male visitors could do.

The Rev. J. H. Wilson (Barclay Church) said that some misapprehension seemed to exist in England as to the need for missionary work in Scotland; but the fact was that in Edinburgh they had about 40,000 heathen, or persons altogether outside the Christian Church, and in Glasgow about 140,000 or 150,000; and they were increasing at the rate of 2,000 a year, the total population increasing at the rate of 10,000 a year. He thought that all who were professing Christians should engage in mission work, and said that some of the best and most effective missionaries he had found were among the humbler classes. In speaking of the condition of some of the people in the more destitute parts, he mentioned the case of one whom he visited, who said that she was of a different religion than he professed, and would not hear what he had to say. She said she was of the horse religion, which she explained to mean that she worked all the week and went to grass on Sunday. Mr. Wilson, in conclusion, gave some details as to the nature of territorial mission work, which had been successful in Glasgow and in Edinburgh, and which he regarded as the true method of Church extension.

The Rev. Dr. J. H. Wilson, of London, gave an account of the circumstances under which he had established a ragged kirk in the city of Aberdeen nearly thirty years ago; but, he added, it had long since become a clothed kirk, and in a great measure had solved the problem of how to reclaim the masses. When this mission was in its infancy, the Queen

and the late Prince Consort took an interest in it, and contributed to the funds.

The Rev. Dr. O. H. White, and others, also spoke briefly.

The Conference afterwards re-assembled in the Free Assembly Hall, when the Rev. C. M. Birrell presided over the devotional meeting.

At eleven o'clock the chair was taken by Lord Polwarth.

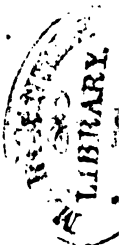
The report of the committee appointed to prepare the list of new Council was then submitted, and, on the motion of the Chairman, approved. Lord Polwarth was re-elected President. The Vice-Presidents were also appointed as last year, with the addition of the Very Rev. the Dean of Canterbury and Mr. Alderman McArthur, M.P.

The Rev. George Wilson, of Cramond, delivered an address on Ephesians iv. 15-19.

#### MISSIONS TO THE HEATHEN.

The Rev. Dr. Murray Mitchell, expressed his great satisfaction because of the prominent place assigned to the subject of missions, in the Meetings both at Basle and in Edinburgh. The connection between missions and the Alliance, was the closest possible. Unless missions were conducted in the spirit which the Alliance strives to manifest and extend, they would end in confusion, mortification, and defeat. Happily, there was much brotherly co-operation among labourers in the foreign field. He rejoiced to believe that the converts in heathen lands were more anxious for brotherly co-operation, even than the missionaries. They went farther; they longed for union—incorporation. The question was now earnestly discussed in various parts of India, whether there should not be one church—if not for all India, yet at least for each great province of India. In the warmth of their hearts, the native Christians seemed to overlook some of the practical difficulties which encompassed the proposed incorporation; but, at all events, we could rejoice in the charity and brotherly kindness which had awakened the high aspiration. But he must hurry to the main topic of his address. He was to try to remove two great misapprehensions. One of these was that modern missions were a failure. Probably every one would admit that early Christianity was no failure. Let them compare, then, the success of the Gospel during the first seventy years of its history, with the success of modern missions during an equal period; for it is not more than about seventy years since Protestant missions assumed any definite shape, or were prosecuted

with any measure of zeal. Well, so far as we can calculate, the number of professing Christians in the world about the year A.D. 100, was not more than half-a-million. Come now to modern days. The number of human beings rescued from heathensim, and walking in the light of the Gospel is, at this day, not less than two millions. So, then, this remarkable fact came out, that the progress of modern missions had been four times as great as that of Apostolic missions during an equal period of time. There was another misapprehension, which was widely diffused and very pernicious in its effects. It was this—that the heathen nations, if unevangelized, would continue very nearly as they now are, so that Christianity could quietly choose her own time and mode of attacking them. Truly, a most perilous delusion! For unless the battle with heathenism were soon fought on a large scale, it would have to be fought by-and-bye at an enormous disadvantage. For example; there were in India large bodies of races quite distinct from the Hindus proper, and probably aboriginal. Their number has been sometimes estimated at seventy millions. But in course of time the far greater portion of these non-Aryan races have fallen under the spell of Hinduism. They could not indeed be admitted into caste; most of them were regarded as so unclean that their touch, or their shadow, polluted a "twice born" man; and in western India, which was full of walled villages, they had to herd outside the walls with the lowest of the brute creation, while oxen and sheep were readily allowed a place within. Yet, through the sheer necessity of having some religion, these people had to a large extent adopted Hindu ideas and rites. It was appalling to think what multitudes had, during the last thirty or forty years, become, in this sense, Hinduized. Some had embraced Mohammedanism. The process was still going on. As yet there remained from fifteen to twenty millions of these down-trodden yet most interesting races, who had been comparatively little affected by surrounding religions; but India was being opened up and new influences from without were now brought to bear upon them. Their rude, vague demonolatry, or spirit-worship, gave way when it came in contact with any definite creed, or any form of civilization. Let us hasten to proclaim the glad tidings to these untutored races; and if the Church of Christ did what was quite within her power, all these millions might, within a generation or so, be won over to the truth, provided the blessing which has hitherto attended all



efforts for their good, shall graciously be continued. Similar remarks applied to these countries in which Mohammedanism was active in proselytizing. These especially were the islands of South-eastern Asia, and Africa to the north of the Equator, where the Mohammedans sought the extension of their faith. Probably in China, and certainly in India, we might be said to have come to a crisis. In India there are tens of thousands of young men who have been evidently tossed out of their religious belief by the secular education which the British Government supplied; who were launched on a sea of universal doubt, and drifting lister and thither as the current chanced to carry them, without an anchor, without a compass, without a guiding star. India, as some one said the other day, was in a spiritual agony. How long was this spasmodic pain to be allowed to last? Compassion for these tortured souls ought to make us hasten to help them, if help were permitted. If we neglected the duty, then it was exceedingly probable that educated Indian thought will pass over to some European form of infidelity, or else with characteristic subtlety invent some new form of unbelief, which would hold the Oriental mind enslaved for generations. Now, while educated India was crying out—not cynically, but sorrowfully, almost despairingly—"What is truth?" now was the time for the Church of Christ to speak in tones of sympathy and tender love, and beseech her to seek in Christ the way, and the truth, and the life. "Now is the accepted time;" to-morrow might be too late. Oh, what would rouse the slumbering Church to any right sense of the fearful peril of delay? Dr. Mitchell then said he had mentioned the number of converts. But it would be a most false mode of reckoning, to measure the result of missions simply by the roll of baptisms. That would be to estimate the value of the crop by the number of sheaves already cut, leaving out of account whole fields that were white unto the harvest. For one actually baptized, probably five in India were convinced. Conversion, in many cases, was sure to follow. Stupendous changes were approaching. India would probably move *en masse*. The great patriot-soldier of Italy, some years ago, spoke with a kind of rapture of what he called "the awakening of the nations." He meant the awakening of European races to a sense of the preciousness of civil liberty. But the great awakening of the nations was to be seen yonder, in the distant East,—where more than a half of the human race were beginning to shake off their

immemorial sleep, and seeking to behold their God. Oh, scene "surpassing fable," when East and West, after a separation of countless generations, during which they had been incapable of mutual sympathy, and even of mutual comprehension, should at length meet as brothers; should bend in adoration at the same footstool; and with one heart utter the great words—"Our Father, which art in heaven!"

The Chairman referred to the absence, through indisposition, of the Rev. Wm. Arthur.

The Rev. John M'Carthy, of the China Inland Mission, stated that he must confine himself to the one point of calling attention to the special openings for Gospel work which existed in China at the present time. While strongly deprecating the national sin in forcing opium, for the benefit of our Indian revenue, on an unwilling people, he pointed out that the Lord had caused the very wrath of man to praise Him, and so the opium wars, which we must all deplore, had been used to open up the country to the Gospel. The rebellions in various parts of China for so many years, by scattering the people from one part of the empire to the other, and bringing many of those into intercourse with foreigners, had also tended in the same direction. Famine, too, had been overruled by God to this end. He referred to the terrible loss of life in heathen China, and mentioned the fact that nine and a half millions of souls had been swept into eternity during these terrible years of famine. The people had in vain sought help from their idols, and they acknowledged the fact that not till the missionaries came and prayed to the living God did any rain fall, and that they were then enabled, through the famine relief distributed by the Mission, to buy grain, and thus secure a harvest. The survivors from the famine are therefore prepared to listen attentively, and in many cases show a deep interest in the truths of the Gospel. He reminded the Alliance that we were living in the days which our fathers had prayed for, and that we should earnestly set ourselves to take full advantage of the openings now set before us. He pleaded for more prayers and more efforts, asking especially that all who desired the spread of the Gospel in China should pray earnestly that the Lord would give our rulers wisdom, and teach them how to deal with the opium traffic, which he believed to be a greater hindrance to the spread of Christianity than perhaps even idolatry itself.

Pasteur Lafleur spoke briefly of the work now being carried on by Protestant missionaries among the French Roman Catholics in Canada.

The proceedings were closed with the Benediction.

#### THURSDAY EVENING.

Lord Polwarth presided; and after singing, prayer was offered by the Rev. Sir H. W. Moncreiff, Bart.

The Chairman submitted the following motion: "That, viewing the great hindrances to the cause of Christ arising from the abounding intemperance in many lands, and also of the great hindrances to the Gospel in China and other parts which the opium and the opium trade was calculated to produce, and inasmuch as no means had yet been devised by which this could be effectually met and overcome, the Alliance invite Christians everywhere throughout the world to unite on some appointed day in special prayer that God, in His great mercy, would graciously deliver the nations from those sad evils." The motion having been unanimously carried, it was remitted to the Council in London.

Major-General Halliday then submitted a vote of thanks from the delegates and friends from England, Ireland, and other parts, to the Edinburgh Committee for the excellent arrangements which had been made for the Conference, to Lord Polwarth for the cordial reception given to the guests, and to the Christian friends in Edinburgh for the warm hospitality accorded to the visitors. The Rev. A. M. Preston, Vicar of Winslow, and the Rev. D. Mullan, Secretary of the Irish Branch, supported the resolution, and the Chairman briefly acknowledged the vote.

#### THE POWER OF UNITED ACTION.

The Rev. George Edgcome, M.A., Rector of St. Peter's, Nottingham, after some preliminary observations, said he could not tell them how he sighed for Christian union. "The religion of Jesus inculcates love, and yet there is comparatively little Christian union to be seen in the visible Church. The late Edward Bickersteth, a clergyman of the Church of England, who took a prominent part in the formation of the Alliance, said: 'I feel strongly that mutual humiliation before God is needed from us all. Oh, may the Spirit, our Lord has pronounced blessed in His sermon on the mount, be granted to us! We shall agree in devotional and practical things, I trust, to a great extent; and there is a wide field of doctrine also in which we are one, if we can keep subordinate things in their due place.' Bickersteth struck

the right note when he spoke of the need of mutual humiliation before God. The badge which Christ gave whereby His disciples might be known, was 'Love one another.' It is by oneness that Christians are to recommend to the world the claims of Jesus, 'that the world may believe that Thou hast sent me.' And so little Christian union seen, there is indeed room for mutual humiliation. But the basis of Christian union is personal union with Christ. If that be a reality in the experience of any two of us in this hall to-night, then there is union. We may be separated by party walls of man's building—walls of partition which neither of us may be willing to pull down; but if I am in Christ, and he is in Christ, we cannot be barbarians one to another; we are brothers in the Lord. Apart from real personal union with Christ, every other attempt will prove a failure. It is comforting, amid our strifes and party divisions, to feel that just in proportion as we love the Lord, we love those in whom we see His image. I can give you an illustration of the good effects of the Evangelical Alliance in my own experience. At an annual meeting in Nottingham last year, I met on the platform a brother who the night after was to preside at a Liberation Society's meeting, and I was to preside in the course of the week at a meeting where we settled, at least to our satisfaction, that disestablishment and disendowment would be both impolitic and unjust. That did not, however, prevent our making arrangements to hold together evangelistic services to manifest to the world our oneness in the Lord. We must foster charity—use it as the girdle to bind our Christian graces together. Let the peace of God rule in your hearts, then all will be well. We must take care that we are not wise in our own conceits. There are many who are ready to declaim against the infallibility of the Pope of Rome who have the Pope in their own hearts, and think themselves infallible. True wisdom is in holiness. I am afraid that, after all, I am forgetting my text—'The power of a common interest and work to draw Christians together.' The plain English of that (and, I suppose, the Scotch as well) is, join the Evangelical Alliance! It affords scope for the exercise of Christian union, and an opportunity of showing how real Christians love one another. There is nothing like work to unite us. Our highest work should be to win souls for Christ. There is nothing like co-operation. Christians are like the spokes of a wheel, all

tending from the circumference to one centre. When the wheel is still, we see the separate spokes, but set it in motion, and the distinction is lost. So, if we stand still and stand aloof, the 'spokes' will be very manifest. Let Christians of different denominations work together, they become one in aim and one in purpose, in winning souls to Christ. We should thank God for the Evangelical Alliance. The questions which separate us (as it has been well said) are not, How is a soul to be saved? but, How is the visible Church to be governed? or, How is the ministry to be supported?—questions by no means unimportant, but questions which do not weigh as a feather in the balance beside the weightier one of, How is a soul to be saved? Ask us, What is the ground of a sinner's hope? we shall answer, 'Other foundation can no man lay than that is laid, Jesus Christ!' Ask us, What is the burden of life? and we shall say, Sin! Ask us the remedy, and we shall with one voice answer, The blood of Christ. Thank God, you will find oneness here. Uniformity we need not trouble about; union we should strive after, and that Christian union is seen in such a meeting as this."

#### CLOSING ADDRESS.

The Chairman then proceeded to deliver the closing address, founded upon John xvii.

Lord Polwarth remarked that this sublime prayer of our Lord for His Church embodied the main principles of the Evangelical Alliance. No doubt the study of this prayer had done much in awakening in the hearts of many of God's people a desire to attain our Lord's wish, as there expressed. Lord Polwarth then referred to the circumstances under which these words were spoken, and dwelt on the solemn incidents of the scene when our Lord was about to suffer, and testified to the last, by word and deed, His love to His disciples in that and all succeeding ages. His lordship then continued: "He foresaw all the vicissitudes of His Church; He knew all the temptations to which it would be exposed, and not least of these, the danger of internal discord and strife; He could estimate as no one else could the marring influence which these might exercise on the welfare of the Church, the spread of His truth, and the salvation of souls. Hence, gathering all His saints together, from those who sat around Him then, to the soul that should be the latest converted to Him, He

prayed that all the blessings He asked might be theirs in common, that all might share in His grace, and that, united to Himself, the true Vine, all might be one with each other in the power of their common life in Him. He knew full well the diversity of natural character of each disciple—their individual preferences and prejudices, all of which would doubtless influence their immediate hearers; but He who formed all things visible in wondrous diversity, the more aptly to combine in perfect harmony, formed His Church one in spiritual unity, to manifest that oneness through many beautiful forms of diversity adapted to the various wants and inclinations of different nationalities and climes. Thus to bring to bear upon the outside world a testimony superior to that which could be derived from dead uniformity, that the world might be constrained to own that far above all divergent influences of natural character and taste, there is a power animating and controlling the true disciples of Jesus which is not of earth, but from above. He Himself was about to yield up His life, but only to take it again; to yield to death, only to trample it under foot, and ascending into heaven, to be the Lord and Giver of life to all His people. They, receiving such power from above, were to be witnesses of His resurrection. Our Lord's Prayer was not, however, confined only to the scene of the Church's trial and toil—time, circumstances, many things, would separate the disciples of the Lord; but He anticipated the time when there shall be one fold, and when He, the one Shepherd, should have around Himself His whole beloved flock. From all parts of the world, from all nationalities, He would gather His lost sheep; and at last, washed, sanctified, and glorified, He would have them all with Him, beholding His glory. Having loved His own which were in the world, He loved them unto the end. But His love to His own knows no end; and the last echoes of this sacred prayer linger with us always, bidding us live here below as those who anticipate the coming King, the coming glory, and the common participation of all He hath purchased and asked for us."

A vote of thanks to the President was moved by Mr. R. A. Macfie, and carried unanimously.

The Conference was then closed with singing and prayer.

### A BRIEF HISTORICAL SKETCH OF THE OPERATIONS OF THE EVANGELICAL ALLIANCE.\*

The main object of this paper is to present a few facts in answer to the question, "Of what practical use is the Evangelical Alliance?" By way of preface, however, it may be desirable to glance at the history of the Alliance. In 1845 an invitation, signed by fifty-five Scottish ministers and laymen, convened a meeting at Liverpool to consult on the best means of promoting Christian union. Two hundred and sixteen Englishmen responded to the call. Here was the inauguration of the Alliance, and it is almost impossible to describe the effect produced upon those present. The Pentecostal gift seemed all but visible by outward fire. The few witnesses now living describe it as a "marvellous manifestation." Any good which has resulted from the union then accomplished must be attributed to the divine energy imparted then, and still continued, in approval of efforts to exhibit the *oneness* of the one Church of the living God. This meeting was followed by another in London, in 1846, when some 800 Evangelical Christians—Episcopalians, Methodists, Presbyterians, Independents, Baptists, Moravians, Lutherans, and others—including many of the holiest and most distinguished, of various nations, assembled to complete the efforts of previous years, by the formation of the Evangelical Alliance. The meeting was presided over by the late Sir Culling Eardley Eardley, Bart., so well known for his Christian zeal, catholic sympathies, and administrative abilities. Among other friends of Christian union (since deceased) who took a warm interest in the launching of the Alliance, the following may be mentioned: The Revs. Edward Bickersteth, Dr. Raffles, Dr. Chalmers, Dr. Candlish, J. Angell James, Dr. Bunting, Dr. Wardlaw, and the Hon. and Rev. B. W. Noel. Since the Alliance was constituted, and the British Organization formed, branches have been established in various countries—France, Germany, Switzerland, Holland, Italy, Spain, Sweden, Turkey, Syria, Egypt, India, the United States of America, Canada, Australia, Japan, West Africa, etc., etc.

The great object of the Alliance is to aid in manifesting the union which exists amongst the true disciples of Christ, to promote this union by fraternal and devotional intercourse, to discourage strifes and divisions, and to im-

press upon Christians a deeper sense of the great duty of obeying the Lord's command, to love one another, and to seek the full accomplishment of His prayer, "That they all may be one . . . that the world may believe that Thou hast sent me." In subserviency to the same great object, the Alliance endeavours to exert a beneficial influence on the advancement of Evangelical Religion, and on the counteraction of infidelity, of Romanism, and of the desecration of the Lord's-day. It also aims at two other main objects—the defence of religious liberty, and the initiation of various enterprises for direct Christian work.

1. *Harmony of Christians.*—Of the changed aspect in regard to party feeling among pious Protestants, it is only necessary to remark that the duty of moderation in controversy, of generous allowance for differences of judgment, and of cordial action, are now very generally recognized. This result is due in a great measure to the influence of the Evangelical Alliance during the past thirty-three years.

2. *Conferences.*—Seven General Assemblies of Christians of all Nations, convened by the Alliance, have been held in London, Paris, Berlin, Geneva, Amsterdam, New York, and Basle. Directly and indirectly, these great gatherings have been most beneficial to the whole Church of Christ, and the divine blessing has been traced in the following results: Religious revivals, the increase of missionary and evangelistic operations, the spread of Sunday-schools on the Continent, the International Federation for the better observance of the Lord's-day; and many important agencies now in active operation have been originated. While it is impossible to refer in detail to each of these Ecumenical Assemblies, it may be remarked that the earlier Conferences awakened great interest by their novelty. The special circumstances attending the meeting in Berlin, in 1857, deserve to be noted. British Christians were not slow to appreciate the importance of the movement. An address to their continental brethren, signed by more than 3,000 persons, including the Archbishop of Canterbury and many of the bishops, gave expression to their cordial sympathy and earnest prayers for the success of the Assembly. The King of Prussia, by whose direct invitation the Conference was

\* This sketch formed the substance of the address given by Mr. A. J. Arnold, one of the Secretaries, at the Edinburgh Conference, as mentioned at page 376.



held in Berlin, took a deep interest in the whole proceedings, and gave a reception to the members (1,200 in number) at his palace in Potsdam. Of the later General Conferences it is unnecessary to speak; each has had its distinctive feature.

3. *Enterprises Initiated.*—Of the Annual Conferences of the British Organization it is unnecessary to speak fully. Whilst these have proved to be profitable occasions for the cultivation of Christian charity, they have often afforded opportunities for combined action in the initiation of Christian enterprises. Thus several important societies were originated, and have since become independent: the United Committee for promoting Christian work in Spain, the Turkish Missions' Aid Society, the Christian Vernacular Education Society for India, the Christian Evidence Society, and others. At the Paris Exhibition in 1867 the British Council of the Alliance, by invitation of the French Government, erected the Salle Evangélique, where religious services and meetings in various languages were held daily. In connection with the great Exhibition of 1878 in Paris, the Evangelical Alliance erected an evangelical hall in the Place du Trocadéro, and religious services were held similar to those in 1867, and were attended by not less than 100,000 persons. In 1855 the London Council arranged for special religious services for the working classes, when Exeter Hall was crowded, Sunday by Sunday, with men evidently of the class which it was specially desired to reach, and to whom the Gospel was preached by ministers of various churches. The great success of this enterprise led to the present system of undenominational services in public halls, etc. The mission of one hundred Protestant ministers to preach the Gospel in the open air to the Roman Catholics in Ireland, the British Syrian Relief Fund, the recent Deputation to Christian workers in Italy, and many other schemes originated by the Alliance, might be adduced in evidence of its practical character.

4. *The Christian Press.*—Prizes of £100 each were given for the best essays on Popery, Infidelity, and the Sabbath—subjects in relation to which Evangelical Christians are, for all practical purposes, unanimous. The published essays of Dr. Wylie on the Papacy, Mr. Pearson on Infidelity, and Mr. Hill on the Sabbath, are deservedly appreciated throughout the whole Christian Church. Copies of each of these volumes were presented to a large number of college

and other public libraries, through the munificence of the late Thomas Farmer, Esq., and John Henderson, Esq. Mr. Pearson's essay on Infidelity was subsequently issued in a cheaper form, and although 100,000 copies were printed, this supply was speedily exhausted. Separate prizes were offered to working men for the three best essays on Infidelity, and these produced the valuable works—"The Shadow of Death" and "The Creed of Despair"—by C. M. Smith (a printer) and M. Spears (an ironfounder). *Evangelical Christendom*, the organ of the Alliance, not only reports monthly its transactions, but also supplies useful information on events occurring in various countries in relation to the state and progress of the Church of Christ. (This magazine is forwarded free to all subscribers of £1 per annum to the funds of the Alliance.)

5. *United Prayer.*—Acting on one of the "practical resolutions" adopted at the formation of the Alliance in 1846, an address has been annually prepared, and circulated widely throughout the world, inviting Christians everywhere to unite in supplication for the blessings suggested. This annual Week of Prayer in January has been increasingly and extensively observed year by year, and it has become "the Universal Week of Prayer" since the appeal of the Lodian missionaries in 1857. In many places at home and abroad the largest halls and churches have been insufficient to contain the multitudes assembling in sympathy with their Christian brethren in all countries, and there is the clearest evidence that Christians thus united have not pleaded with God in vain. The Alliance has also promoted united prayer at stated seasons and on special occasions.

6. *Religious Liberty.*—Repeated action has been taken by the British and Foreign Branches of the Evangelical Alliance unitedly, in answer to urgent appeals made to them by Christian brethren suffering persecution in European and other countries. Deputations have pleaded with the Governments for the repeal of oppressive laws, and for the liberation of Christians persecuted for conscience' sake. These efforts have in almost every case been successful, showing the power of Christian union, and the efficient aid which the Alliance, as its expression, has been able to render to our brethren in their affliction and need. Even those who complain that the Evangelical Alliance is unpractical, admit that, in the matter of freedom of conscience, it has rendered signal service to the cause of religion. The Madiai, in Florence, Mata-

moros and his fellow-Protestants, and Julian Vargas, in Spain, were, under God's blessing, released by the action of the Alliance. Though the Queen of Spain refused an audience to the European deputation, the presence of so many influential men from different countries produced a profound impression in Madrid, and the desired end was secured. The missionaries and Turkish converts in Turkey and Syria; the Baptists in Germany, in Russia, in Sweden, and in Switzerland; the French missionaries in Basutoland, South Africa, as well as the English missionaries in New Caledonia; the Lutherans in the Baltic Provinces of Russia; and the Lutheran pastors in Hesse-Darmstadt,—are instances showing the important service rendered by the action of the Alliance. Successful efforts were also made on behalf of six converts to Romanism in Sweden. Appeals had often been made to Roman Catholic rulers for religious freedom to Protestants, and now the Alliance obtained from a Protestant monarch liberty for persecuted Romanists. The Nestorians received the aid of the Alliance in their great distress and persecution, and the Shah of Persia was induced to head a subscription list with a contribution of £100 in aid of the fund for rebuilding the Christian churches. The following are among the cases which have quite recently occupied the earnest attention of the Council of the Alliance: The American missionaries in Upper Egypt appealed on behalf of the native Protestant communities, from whom religious freedom had been withheld for several years. After much delay, the ex-Khedive yielded to the remonstrances of the Alliance, supported by Her Majesty's representative in Egypt, and the grievances were remedied. In a letter of thanks these oppressed brethren say: "It behoves us all to give praise and glory to God for this His signal goodness to us. Most heartily do we implore His blessing on the English Government, the Evangelical Alliance," etc. In Spain, notwithstanding the article of the Constitution guaranteeing religious liberty,

petty persecutions are not infrequent. Within the last year the pastor of a Protestant Church was charged with "disrespect" to the priest, and on this flimsy pretext was sentenced to a heavy fine and imprisonment. The treatment he received in a filthy dungeon was denounced by several Spanish newspapers. The Alliance energetically interceded on behalf of the imprisoned pastor, and he was "pardoned" by the King. Mr. Ben-Oliel writes: "Nor is my gratitude to the Evangelical Alliance to be omitted, for I know that God has crowned with success their noble efforts, owing to which I am now in the midst of my dear and afflicted family." Cases of religious intolerance in Bohemia are now claiming sympathetic action, and it is hoped that the prayer of the memorial presented to the Emperor of Austria by a deputation from the Basle Conference of the Alliance may be granted, and full liberty of worship be enjoyed by Protestants in all parts of the Austrian Empire. In these and many other cases the Alliance has aided the cause of freedom of conscience, and rendered services to the whole Church of Christ; thus accomplishing a work which would not fall within the province of any one church or of any other society.

Such is an outline of the principal operations, during thirty-three years, of a society whose membership (amounting to only a few score thousands) is not by any means the measure of its influence. But when occasions arise, the Evangelical Alliance, through its British and other organizations, is able to touch the springs of a world-wide telegraph of sympathy and aid.

The Alliance may not have accomplished all that was expected of it, but its past history proves it to be an eminently practical organization, and it is earnestly commended to the hearty sympathy and support of all friends of Christian union, desiring to see increasing harmony and more united action among the followers of the Saviour throughout the world.

#### PROCEEDINGS OF COUNCIL.

The first meeting of the new Council was held on Wednesday, November 12. John Finch, Esq., and afterwards the Right Hon. William Brooke, occupied the chair. After reading the Scriptures, prayer was offered by Dr. Underhill.

##### NEW COUNCIL.

The appointment of the Council, and of

the President and Vice-Presidents, by the Edinburgh Conference was reported. Also that Mr. Alderman McArthur, M.R., had accepted office as one of the Vice-Presidents.

##### APPOINTMENT OF OFFICERS.

The Treasurers, Honorary Secretaries, and Secretaries were re-elected, and Finance and other Committees were appointed.

## NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Miss H. Dowland, Bath.  
 Miss Wilson, Weston-super-Mare.  
 Mrs. Luarrell, Weston-super-Mare.  
 Mrs. Beddy, Weston-super-Mare.  
 Miss Murchison, Weston-super-Mare.  
 Miss Johnson, Weston-super-Mare.  
 Miss Gunningham, Weston-super-Mare.  
 Mrs. Matheson, Weston-super-Mare.  
 Miss Stayner, Weston-super-Mare.  
 Miss Stayner, Weston-super-Mare.  
 Miss Hutchins, Weston-super-Mare.  
 Mrs. Currie, Weston-super-Mare.  
 Mrs. Nash, Weston-super-Mare.  
 Miss Nash, Weston-super-Mare.  
 Miss Tate, Weston-super-Mare.  
 Miss Hill, Weston-super-Mare.  
 Mrs. Henry Braddon, Weston-super-Mare.  
 Miss Patton, Weston-super-Mare.  
 Rev. Chas. B. Snepp, Perry Barr.  
 Mrs. Stuart, Clifton.  
 Dr. John Ewens, Clifton.  
 Mrs. Field, Clifton.  
 Mrs. Brigstock, Clifton.  
 Mr. Ker, Clifton.  
 Mrs. Ker, Clifton.  
 Mr. C. B. Ker, Clifton.  
 Mrs. Ker, Clifton.  
 Miss B. Ker, Clifton.  
 General Boyd, Clifton.  
 Mr. E. W. Cox, Clifton.  
 Captain Becher, Clifton.  
 Mrs. Buck, Clifton.  
 Colonel Biggs, Clifton.  
 Mrs. Biggs, Clifton.  
 Dr. Kennedy, Clifton.  
 Mrs. Kennedy, Clifton.  
 Miss Heywood, Clifton.  
 Miss Heywood, Clifton.  
 Miss Heywood, Clifton.  
 Colonel Newbolt, Clifton.  
 Mrs. Newbolt, Clifton.  
 Miss Niabet, Clifton.  
 Rev. E. P. Hathaway, Clifton.  
 Mr. James Carver, Clifton.  
 Colonel Saville, Clifton.  
 Miss Heyman, Bray, Ireland.  
 Major-General Bell, R.E., London.  
 Lieut. A. Bell, London.  
 Miss J. Child, London.  
 Miss Abbott, Ilfracombe.  
 Mrs. Desborough, Ilfracombe.  
 Mr. W. H. Gould, Ilfracombe.

Mr. C. Cory, Cardiff.  
 Mr. R. F. Horton, Cardiff.  
 Rev. W. D. Kennedy, Cardiff.  
 Rev. J. P. Bellingham, Cardiff.  
 Rev. Mr. Renny, Cardiff.  
 Miss Hopkins, Cardiff.  
 Miss G. Harrison, Newcastle-on-Tyne.  
 Miss M. E. Harrison, Newcastle-on-Tyne.  
 J. M. Romanis, Esq., Plymouth.

## OBITUARY.

The deaths of the Rev. James Fleming, D.D., and Mrs. Stoughton, wife of the Rev. Dr. Stoughton, were reported. The Council adopted resolutions of sympathy.

## PROVINCIAL VISITATION.

Major-General Field gave a report of meetings for the Alliance which he had attended in Clifton and Bristol.

## HONORARY SECRETARIAL SERVICE.

The Council gladly accepted the proffered services of the Rev. William Arthur, who is about to spend the winter in Italy, and requested him kindly to take any steps, in his official capacity, which he may deem likely to promote the cause of Christian union on the Continent.

## INTEMPERANCE AND THE OPIUM TRAFFIC.

A minute adopted at the Edinburgh Conference suggesting that a day of special prayer should be appointed to implore God in His great mercy graciously to deliver the nations from the sad evils of intemperance and the opium trade, was reported. The subject of intemperance being included in the topics for the approaching Week of Prayer, the wider question now submitted was deferred for future consideration.

## BRIEF SKETCH OF THE ALLIANCE.

In response to a widely expressed wish, it was agreed that the address given at the recent Conference by Mr. Arnold, the Secretary, should be printed for general circulation.

## DEPUTATION TO THE EMPEROR OF AUSTRIA.

It was resolved that a special meeting of the Council should be summoned to receive from the Hon. and Rev. E. V. Bligh and Mr. Alderman McArthur, M.P., a full report of their mission to Vienna.

## WEEK OF PRAYER.

It was agreed that efforts should be made to increase the number of meetings in and around London during the January Week of Prayer.

## MEETINGS AT CLIFTON AND BRISTOL.

The Council deputed Major-General Field, C.B., one of the Secretaries, to visit Clifton during the Annual Christian Conference, which was held in the Victoria Rooms on the 7th and 8th of October. He met with a very cordial reception, and, at the invitation of the President, gave a short address on the last day of the Conference.

By the kindness of Colonel and Mrs. Newbolt, a drawing-room meeting was held at their residence on the 9th, the day following the Conference, when a large number of friends came together to hear an address by Major-General Field on "The Principles and Objects of the Alliance: its Work at Home and Abroad." It was pointed out how the Holy Spirit was grieved by the want of love and union among brethren, and how jealousies and rivalries separated the children of God, brought leanness into the soul, marred communion, and hindered the work of the Lord

in the Church and in the world. The work of the Alliance at home was then dwelt upon, and many present understood for the first time the Evangelical Alliance in its true character and position. The address was received by the friends present with warm tokens of interest and approval; and the Rev. S. Walker and the Rev. Mr. Snepp both spoke in favour of a new branch of the Alliance being formed for Clifton and Bristol.

On the evening of the same day, in the New Memorial Hall, a public meeting was held, presided over by C. B. Ker, Esq. This was also well attended, and the address was listened to with close attention.

A committee has since been formed for Clifton and Bristol, of which Benjamin Thomas, Esq., is President, and Colonel Biggs, Secretary and Treasurer; and it is expected that a ladies' committee will likewise assist in the extension of the new branch.

## ANNUAL MEETING OF THE LYONS BRANCH.

The series of meetings opened on Oct. 31 with a meeting for prayer at the Lutheran Church, when a cordial welcome was given to the delegates from the Swiss and French Branches of the Alliance.

The next day (Nov. 1) there was a well-attended morning meeting at the Eglise Libre, when Pastor Fallot, of Paris, read an admirable paper, which had been prepared by him for the Basle meetings, on "The Unity of the Spirit." Addresses on the same subject were delivered by Pastors Cousin, of Basle, and Cornforth, of Lausanne. Mr. Cornforth described the successful efforts made at Lausanne to promote fraternal intercourse amongst Christians. Monthly prayer-meetings, weekly social meetings for religious conversation, reading the Scriptures, and prayer, had brought together clerical and lay members of all the churches with the happiest results. Pastor Puyroche, of Lyons, spoke of the progress towards *practical* Evangelical alliance in Lyons, where ministers and laymen of all denominations—Church of England, Baptist, Wesleyan, National, and Free French Churches—worked together harmoniously at the McAll meetings, which have been carried on with great success

through the past year in four different localities in the city of Lyons.

In the afternoon of the same day two well-attended meetings were held at the same time. Both of these réunions were of great interest. Addresses were delivered by the delegates.

In the evening Pastor Perrelet, of Geneva, preached (at the National Reformed Church) an eloquent and impressive discourse from Rev. iii. 20: "Behold, I stand at the door, and knock."

On Sunday morning (Nov. 2) the usual services were held in the various churches.

In the afternoon (at the Eglise Libre) a full and interesting account of the Basle meetings was given by Pastor Cousin. He reviewed some of the many subjects which had been treated, and narrated many incidents illustrating the happy spirit which prevailed. At the close, the members of the Alliance partook of the Holy Communion.

In the evening Pastor Fallot gave an address (at the Eglise Libre) on "The Action of the Church in the Evangelization of Great Cities." He described the work of the Deaconesses of Rue de la Tour d'Auvergne, at Paris—an institution which he recommended to the sympathy and help of Christians.

## RELIGIOUS PERSECUTION IN AUSTRIA.

1. The facts connected with the case of San Burda, c.s., at Prague, and Josef Hodek, c.s., at Stupitz, are embodied in a printed paper presented to the Alliance meeting at Basle.

2. The case of Mr. Edward Millard at

Vienna, who, with the foreknowledge of the authorities, and with the co-operation of conspicuous members of the Reformed and the Lutheran Churches, has for nine years uninterruptedly held strictly undenominational

biblical lectures, and who, without any reason being assigned, was forbidden to continue these lectures in March, 1879, is stated in a petition presented to the Minister of Worship, and also in a memorandum to H.B.M.'s Ambassador at Vienna, both dated April, 1879. Up to this day no answer whatever has been given.

3. Last March the Baptists (members of which religious body have been residing at Vienna, at least, ever since 1845) were forbidden to hold any further meetings. Those meetings had thus far been held in a room in a private house, and admittance had been given to specially invited persons only. The appeal addressed to the Central Government in April has been left without any answer. Six or eight Baptists, met for prayer on a Sunday, last August, at the house of a postman in one of the suburbs, were dispersed by the police. The postman was sent for, and it was intimated to him that the loss of his pension might be the result of refractoriness. Two other persons, foreigners, were threatened with banishment if they were again found at a Baptist meeting. On Sunday, the 2nd of November last (the deputation of the Evangelical Alliance being in Vienna), the police found their way into a house in another suburb of Vienna, mounted up into the third story, and there found about fifteen persons engaged in prayer. The meeting was immediately dispersed, and the males ordered to the police-court that same Sunday afternoon, at three, for examination. The result is yet pending.

4. The Irvingites ("Apostolical Church"), after having held public worship for several years, were last March forbidden to hold any further meetings whatsoever.

5. The Methodists are permitted to hold lectures, but no singing or praying is allowed, no prayer-meeting and no Communion service.

6. The Swedenborgians ("New Jerusalem Church"), who in 1868 formed an association for the formation of a "New Church," were forbidden some time ago to continue their meetings. After an expensive law-suit they have re-opened their meetings, but no Baptism or Communion service is tolerated, and within the last four weeks they have been forbidden to bring together their own children for religious instruction.

7. The Rev. Mr. Adams, at Prague, of the American Board of Missions, is not permitted to hold any meeting whatever; and a fine of 100 florins, or imprisonment for twenty days, has been threatened if he attends, even as a hearer, any religious meeting held by parties

connected with a religious body not recognized by the State.

8. The Rev. Mr. Schaffler, at Brünn, of the same mission, is permitted to hold religious meetings, but on the express condition that he keeps out children, between six and fourteen years of age, belonging to a Church recognized by the State. The limitation makes the permission illusory.

9. The Rev. Mr. Pirie, at Prague, sent out by the Scotch Free Church as a missionary to the Jews, is not allowed to hold any service in the language of the country.

10. The Rev. Mr. Babzar, of the Free Reformed Bohemian Church, is forbidden to hold any religious service whatever.

11. At Brandeis, in Bohemia, a married couple that had left the Romish Church and joined the Baptists before their first child was born, applied within the term prescribed by the law to have the birth entered in the register expressly provided for parties belonging to religious communities not recognized by the State. The application has been refused, and the parents have been ordered to have their child baptized by the Romish parish priest, on the ground that a child must have some religion, and that the parents have none!

12. Tan Marek, at Schlan, in Bohemia, an evangelist appointed by the Rev. Mr. Schubert, (a regular minister of the Reformed Church, acknowledged by the State), has been forbidden to hold Bible readings in his own house, or to admit persons not belonging to his family to his domestic worship. He has been reprimanded by the political authorities because he did not bolt his house door before he said his prayers.

13. In August an ordained minister of the Reformed Church in Bohemia, preaching at a station in the country, wearing his gown in token of his official capacity, was interrupted by the police in the middle of the service, and was only permitted to resume the service in the afternoon after he had obtained special permission from the authorities.

Dissenters are allowed by law to hold domestic worship (literally, "house worship") [*Haus-Gottesdienst*], but, contrary to the interpretation officially given for years together, and adopting a new interpretation lately discovered, not an individual may be present beyond the *bona fide* members of the family.

All this, whilst Section XIV. of the "Fundamental Law," of 21st December, 1867, expressly "guarantees full religious liberty to every individual" in the realm!

# INDEX.

## Original Papers, etc.

	Page		Page
Help for the Helpless.....	329	Oriental Heathendom and the Bible .....	101
Month, The ..... 1, 33, 65, 97, 129, 161,		Retributions of History .....	293
193, 225, 257, 289, 325, 357			

## Foreign Intelligence.

America .....	10, 46, 108, 144, 202, 339, 368	Italy .....	7, 41, 75, 105, 135, 198, 296, 333, 364
Austria .....	8, 141	Norway .....	270
Belgium .....	40, 230, 335	Persia .....	239
China .....	205	Russia .....	238
France .....	6, 38, 70, 103, 133, 165, 197, 229, 262, 294, 331, 361	Siam .....	111
Greece .....	237	Spain .....	72, 105, 231, 263, 363
Germany .....	9, 42, 79, 107, 140, 167, 200, 235, 269, 297, 336, 366	Turkey .....	10, 44, 142, 338
		(See also "Miscellaneous" and "Evangelical Alliance.")	

## Home Intelligence.

Alice, The late Princess .....	13	Miles Platting Ritual Case, The .....	209
Anglo-Roman Despotism .....	245	Missions, Day of Intercession for.....	14
Baptist Missionary Society, The .....	175	New Westminster, Bishopric of .....	370
Baptist Union, The .....	182, 347	Obituary.....	16, 50, 82, 84, 115, 146, 214, 278, 347, 348, 371
Bedford, The Bishop of.....	243	Open Air Mission .....	214, 278
Bible, The, and the London School Board...	244	Ornaments Rubric, The Proposed .....	274
Bishops, Consecration of .....	244	Oxford, The Bishop of .....	49, 112, 208
British and Foreign Bible Society .....	169	Papal Jubilee, The .....	115
Christian Charity at the Grave.....	114	Perversions .....	146
Church Association, The .....	114	Plymouth, Services at .....	146
Church Congress, The .....	342	Presbyterian Church of England, The .....	145
Church Missionary Society, The .....	170	Ranyard, The late Mrs. ....	83
Churchwardens' Association.....	244	Reading for Boys .....	50
Clewer Ritual Case, The .....	49, 112, 208	Receipts of Religious Societies.....	184
Confessional, The .....	145	Religious Tract Society, The .....	176
Congregational Union, The .....	181, 346	Ritualism, Checks to .....	183
Convocation of Canterbury .....	241, 273	Ritualism in the City.....	48
Convocation of York .....	273	Ritualists Sentenced .....	273
Destitute District, A .....	49	Ritualists, The, and the Propagation Society	114
Durham, Bishop Baring, of .....	13	Sabbath, Prize Essays on the .....	182
Durham, Bishop Lightfoot, of .....	81, 147	Scotland, Assembly of the National Church	
Edinburgh Cathedral .....	370	of .....	210
English Church Union, The .....	209	Scotland, Assembly of the Free Church of...	211
Evangelical Succession, The .....	146	Second Advent Conference .....	114
Foreign-Aid Society, The .....	246	Spurgeon, Rev. C. H. ....	14, 182
French Protestants in London .....	245	St. Peter's-upon-Cornhill .....	274
Home Reunion Society, The.....	244	St. Vedast's Case, Judgment in the .....	81
Irish Church Synod, The .....	181	Tait, The late Mrs. ....	15
Jesuit Conversions .....	146	United Presbyterian Church, The .....	182, 213
Lectionary, The New.....	49	Vaughan, Dr., on Home Reunion .....	299
Lichfield, The Bishop of .....	49	Wesleyan Missionary Society, The .....	172
London Missionary Society, The .....	173	Wesleyan Methodist Conference ..	274
May Meetings, The .....	169	Wesleyan Finance and Membership .....	214
M'Neile, The late Dr. Hugh.....	82	Worcester, Dean Lord A. Compton, of .....	347
Mackonochie Case, The .....	113, 242, 370	Worcester, Dean Yorke, of ...	347
Mildmay Park Conference, The .....	245		

## Monthly Survey of Missions.

Africa, Central.....	52, 85, 118, 281, 304	Ceylon .....	150, 348
Africa, Eastern .....	151	China ...	18, 51, 85, 117, 150, 216, 281, 304, 348
Africa, South .....	19, 118, 151, 282, 349	Corea .....	281
Africa, Western .....	87, 151, 282, 350	India ...	16, 51, 85, 148, 216, 247, 303, 280, 348
America .....	19, 350	Japan .....	19, 52, 118, 217
America, British .....	218	Labrador .....	20
Asia, Central .....	247, 280	Polynesia .....	248
Australia .....	154	Madagascar.....	151, 217, 283
British Columbia.....	19	Mauritius .....	217
Burmah .....	116	New Guinea .....	154

	Page		Page
New Hebrides .....	217	Surinam.....	153
New South Wales .....	52	Syria .....	51, 148
Perria .....	116, 215	Turkey .....	16, 116, 148, 247
Spain .....	51	West Indies.....	152, 247

### Miscellaneous.

Antonucci, Cardinal .....	88	Mexico, Massacre of Protestants in .....	21
Basle, The City of .....	284	Montreal, The Bishopric of .....	156
Belgian Bishops, The .....	283	Mtesa, King.....	55
Bequest, A Munificent .....	183	Müller, Mr. George.....	120
Bosnian Fugitives, The .....	87	Negroes, American .....	183
Cabul, The Ameer of .....	22	Newman, Dr. ....	88
China, A Singular Movement in .....	157	New York, Romish Cathedral in.....	183
Chrischona Mission, The .....	20	Paris, A City Mission for .....	248
Cyprus, Bishop Sandford in .....	54	Perth Christian Conference, The .....	303
Fellowship, Firm Ground for .....	119	Pitcairn Islanders, The .....	22
France, Monks and Nuns in .....	20	Portugal, Persecution in .....	54
French Methodists, The.....	248	Ruet, Pastor.....	54
Gasparin, Conversion of the Count de.....	120, 218	Russian Clergy, The .....	156
Geneva, Church and State in.....	53, 302	Russia, Monastic Life in .....	284, 302
Geneva, The Evangelical Society of.....	53, 155	Russia, The Gospel in .....	219
Grahamstowne, Dean Williams of .....	302	Russia, The Old Believers in .....	240
Greek Church, Intolerance of the.....	302	Sabbath Rest, The Value of .....	87
Hyacinthe, Father .....	53, 120, 155	Spezia, Religious Instruction in .....	193
Huber, Professor .....	155	Spurgeon's, Mr., College .....	230
Jamaica, Bishop Tozer of .....	283	Swiss Christian Catholic Church, The .....	218
Jernusalem, Bishop Barclay, of .....	349	Thompson, Dr. J. P. ....	303
Lord's-day Observance .....	248	Trial, An Extraordinary .....	120
Lord's-day Observance, Congress for .....	301	Unity, An Example of .....	156
Loyson, M. See "Hyacinthe."		Vaud, Free Church of.....	249
Malta, The Priesthood in .....	283	Xavier's Remains .....	22

### Literature.

Benthall's, Rev. J., Songs of the Hebrew Poets .....	123	London, Ward and Lock's Guide to .....	251
Biblical Things not Generally Known .....	372	Minister's Pocket Book, The .....	23
Birthday Memorial, The .....	123	Minister's, The, Pocket Diary .....	373
Catholic Presbyterian, The .....	122	Monrad's, Dr., The World of Prayer.....	371
Church Missionary Atlas, The .....	158	Neil's, Rev. J., Rays from Realms of Nature .....	371
City of Progress, The.....	123	Now and Hereafter .....	372
Daunt, Rev. S. T., on Choral Service.....	23	Pearse's, M. G., Daniel Quorn.....	21
Evangelical Advocate, The .....	373	Rigg, Dr. J. H., on Wesley's Churchmanship .....	122
Foreign Missions, The Claim of .....	251	Sealey's, M., The Later Evangelical Fathers .....	250
Four Gardens, The.....	23	Stevens's, Dr., History of Methodism.....	157
Gall, Rev. J., on the Evangelistic Baptism.....	122	Tinling's The Gospel in the Churches.....	373
Gasparin, Le Comte, Borel's Memoir of.....	158	Trestrail's, F., Reminiscences of College Life .....	372
Gibberne's, Agnes, The Upward Gaze .....	251	Unsworth, Rev. W., on Aggressive Christianity .....	123
Gregory, J. R. on Universalism, &c. ....	23	Unsworth's, Rev. W., Self-Culture and Self-Reliance .....	373
Guinness's, H. G., The Approaching End of the Age .....	251	Vérité Chrétienne, La .....	372
Hutcheon's, Mrs., Glimpses of India .....	23	Walkers's, S., The Christian.....	251
Indian Household Management, A Guide to .....	373		

### Evangelical Alliance.

Address to Members .....	185	Ireland, Day of Prayer for .....	128
Austria, Intolerance in .....	187, 387	Ireland, Romish Persecution in .....	186
Basle Conference, Announcements of.....	64, 88, 160, 221, 252, 284, 355	Italy, The King of .....	31
Basle Conference, Report of Proceedings of .....	305	Lyons Branch, Meeting of the.....	387
Bath Branch.....	30	Mexico, Evangelical Work in .....	255
Clifton and Bristol, Meetings at .....	387	Nottingham Branch .....	63, 126, 355
Conferences, Annual, of the British Organization .....	25, 373	Obituary .....	29, 185, 221, 353, 386
Contributions .....	64, 96, 160, 192, 256, 288	Ramsgate, Meetings at .....	287
Conversazione, Annual .....	188	South London Sub-Division .....	30, 62, 93, 125, 253, 286, 356
Council, Proceedings of .....	29, 55, 91, 124, 159, 185, 219, 252, 285, 352, 385	Spain, Intolerance in .....	254
Edinburgh Conference, The .....	373	Sunday-schools, Prayer for .....	288
Greece, Intolerance in .....	188	Week of Prayer, 1879.....	24, 56, 93
Historical Sketch of the Alliance.....	383	Week of Prayer, 1880 .....	351
Irish Branch .....	63, 95, 127, 186, 223, 254	Weston-super-Mare, Meeting at .....	355
		Westphalia, Religious Awakening in .....	287
		West German Branch.....	224

7-18











3 1947

